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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

NOVEMBER 15, 1940

NO. 1

BACK TO NATURE AND NATURE'S GOD.

"And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their city, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

And all the congregation of them that were come again out of captivity made booths, and sat under the booths; for since the days of Joshua the son of Nun, unto that day, had not the children of Israel done so. And there was a very great gladness.

Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner."

—Nehemiah, 8:14-18.

ELDER O. J. DENNY, Editor ----- Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

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If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

IN ALL THINGS LET GOD'S NAME BE PRAISED.

With this issue the Landmark enters upon its 74th year, and we think that all of us have cause for great thanksgiving, for the nation is not yet in war, and God grant that it will never again be compelled to enter war, but that in seeking to defend our country the dictator group will realize that they will be going up against a country that is rich and powerful and able to protect itself against all comers, with God's help. That is also a mercy and grace that God has given America, the land of liberty, tolerance, good will and Christian charity.

We are also constrained to believe that God is liberal with His people, preserves them and cares for them, and as a dutiful son is blessed by his father, so our Heavenly Father is pleased when His children obey Him, for the Saviour said, "My yoke is easy and my burden is light, therefore take up my yoke and follow me."

And His yoke has always been easier than the yokes of the rulers of the world, and when we think of His infinite patience with us in our short comings, we fail to understand the propensity of mankind, which is to want to boss and direct all the affairs of the people and the government over which he presides. That in the face of what the Saviour said, 'He who would be the greatest

among you must be the servant of all."

We speak of service and fellowship and love towards our neighbors and friends and those who follow our leadership, but what do we do towards those who differ with us? Are we not constrained to believe they are all wrong, and sometimes we are not as sympathetic as we should be?

Is there not a cause when some one goes astray? Is it not possible that a person has accepted a wrong course in thought as well as action? What does the Saviour say about him, and what of the advice He gives to get an erring brother in the right way? It is unnecessary for us to dwell on that. There are too many instances in the Bible as to turning your brother around and heading him down the straight and narrow path, for us to attempt to bring it to your remembrance.

Before the roads were well marked, and paved as they are now, we have lost our way, and when we stopped at a house and enquired the way, every time the person asked has kindly given us the information, if he knew, and so we retraced our steps and after awhile we reached our destination. If we had kept going, we would have been farther and farther from the right path, and lost time and patience, and certainly would have lacked considerable at the end of our journey to make it

pleasant and left us in a happy frame of mind. Well we are journeying down life's pathway jostled between good and evil, and we need sympathy and help and direction from on high and from our friends and brethren here below.

We have applied this illustration to the man who has committed some error in the eyes of his brother or in the eyes of the Lord.

God is infinitely patient with us. What gives me the most delight and pleasure in life is that "He knoweth my frame and remembers that I am dust," and that while I am not a dutiful son or one who appreciates all the good things He has showered on me, yet if I do not try to obey Him and show by that obedience that in my own weak and sinful way I do love Him and want to obey His commands, and thus magnify my Father in Heaven, what right have I to expect a continuance of His favors?

He gives us everything. We are solely dependent on Him for everything, and all we have to give Him is our obedience, praise and appreciation for all the gifts from His great mind and hand. In all things let God's great name be exalted and let's praise Him with our minds and hearts as well as with our voice.

I thank each and every one of you for the way you have overlooked my imperfections, and have supported me and encouraged me in the endeavor to keep the Landmark going. I thank you for your kinds words, and evidences of your friendship. If at any time you think I need reproof, kindly tell me about it, and that will give me an opportunity to turn the mirror inwardly and en-

deavor to get myself on the right track "for we like sheep have gone astray," and few of us at all times have done the best we could, and that applies to me as well as any one else.

But in all things God's name should receive the praise, and He deserves all the adulation we can give Him for His continuing mercies unto us and the children of men.

With love to each and every one of you,

Sincerely,

John D. Gold.

WE STILL ENJOY RELIGIOUS FREEDOM IN AMERICA.

To the Readers of
Zion's Landmark:

As it has been some time since I have written anything for publication in the Landmark, being overworked incident to a change of duties in the government service, and burdened to such an extent that I have not had a mind to write, I shall again attempt to write a few lines for your perusal.

I am glad that in our land, while the wicked rulers in foreign lands are doing their utmost to banish the religion of the Bible and set up the worship of the state, we still enjoy religious freedom; that we have access to such periodicals as the Landmark and others devoted to the cause of the Lord Jesus Christ; and that freedom of assembly in our churches and associations is not denied.

But how long these privileges may be enjoyed the Sovereign Ruler of the Universe only knows. We know that He rules and superrules among the nations of the earth, and

that none can thwart His purposes; that He "worketh all things after the counsel of His own will," (Ephesians 1:11); and that in His solemn dispensations He doeth all things well. His ways are past finding out and the righteousness of His acts none can question. And infinite wisdom seeks not the counsel of the wisest men in the execution of judgment and justice in the earth. There are many things beyond the comprehension of the finite mind, so it behooves us to be "dumb with silence" concerning things unfathomable rather than presume to explain them. Some, in trying to be wise above that which is written, have tried to explain why sin was allowed or not prevented from entering the world, but this has not been revealed to man. However, we are satisfied that God is not the author of it, for He is "of purer eyes than to behold evil, and can't not look on iniquity." This being the case it is the part of wisdom to take heed to doctrine so as to leave no grounds for contention and strife to no profit in the churches and associations.

In the Kehukee Association, the last session of which I had the privilege of attending, I find a disposition to steer clear of those things that have caused division and confusion among the saints. There is a careful adherence to those principles and practices that have clearly and distinctly marked the separateness of the Primitive Baptist Church from the denominations of the world, and a desire to continue in "the old paths." The doctrine of this, the oldest Primitive Baptist Association in the country, is the doctrine of

the Bible, the doctrine of faith delivered in such a manner as to edify and build up the saints. I like to observe a holding fast of the form of sound words, according to the scriptural injunction, and this means the setting forth of sound doctrine, a doctrine that makes room for exhortation and admonition without running into legalism.

The last session of the Association was held with the church at Bear Grass and was well attended; the weather was ideal and the attention commendable. Of course, those that went to hear the gospel, as enabled, paid the strictest attention to the able gifts from far and near, and no doubt went away feeling that it was good to be there. The writer felt blessed to hear the everlasting gospel. It was preached with much power and sweetness and I was made to rejoice again. Tears of joy were not absent as I listened to the introductory as well as other sermons, and I shall remember with joy the comfort and consolation experienced during this assembly of God's people. Not only was spiritual blessings provided, but temporal care as well. I was met at the bus station in Williamston and was well taken care of one night in the hospitable home of Brother Bowen, who conveyed me from his home to the Association. The following two nights I spent at the good home of Elder A. B. Ayers in company with a number of others.

The next session of the Association, the Lord willing, will be held with the church at Concord.

C. W. Vass,

1901 Parker Avenue,
Portsmouth, Va.

TIME SALVATION.**(Continued)**

How strange it is, that Baptists of seeming strong intellect, can become blinded to the truth, when it is so simple and plain, but we read that, "Their eyes have they closed, lest they should see with them, understand with their hearts, be converted, (not regenerated), and I should heal them." This is, in substance, what it says, as I remember it. Again, "The God of this world hath blinded their eyes, etc."

Now then, we note that they have closed their eyes. I can't see how they could do this, if they had never seen with them, or how they could close what had never been opened. "For their eyes have they closed," closed their own eyes, did it wilfully, and knowingly, it seems to me.

Years ago I was in conversation with an Elder upon the subject of religion, and I quoted a scripture to prove a point and he said, "It doesn't read that way," and then quoted to carry his point, and I said "We won't argue, I will let the Bible settle it." I reached and got the Bible, found the passage, placed it before his eyes, and with it plainly before him, he said, "It is like I quoted it." He was so stubborn and selfish he deliberately lied, and did it wilfully and knowingly. And before I could get him to admit that he was wrong, I had to tell him that if he didn't, I could not confidence him longer. He then reluctantly said, "Well, it reads as you said it did." Drunk on self.

He needed to be saved from the awful sin of lying. We ought to be glad to be corrected by the most humble, but some have closed their

eyes, lest they see. "The God of this world has closed their eyes." I can't see how He could unless they had been previously open; and therefore, they must be children of God. If this be true, and I believe it is, then His children sin willfully and knowingly too. We know what the scripture says about willful sin, "For if we sin willfully after having received a knowledge of the truth, there remaineth no more sacrifice for sin, etc." Christ died once for all, is not going on the cross any more. "But a certain, fearful looking for of judgments, and fiery indignation, which shall destroy the adversaries." You must suffer for your willful sin, "Believe it or not."

Not long after I wrote my first little article on "Time Salvation" I received a lengthy letter from a brother I have never met, asking that I write him and tell him why I differed from a certain brother on the same subject, and from the general trend of the writers, of the same issue of the Landmark, July 15. This brother did not seem to quite understand my position on the subject, but quite easily understood those who opposed it, which shows that he, too, was up in arms against what I wrote in the said issue.

I wrote him that what I had written on the subject was clear and to the point, and was in agreement with the apostles, and that I was not responsible for the difference in opinion between me and the certain brother; but I had no quarrel for him upon the subject, that I was going to let them both fuss with the apostles about it if they wished to, and that I would not get mad at them, if they could not agree with

my views.

I note such eminent men as Dr. Gill, Elder Clark, Elder Johnson and others, called it "Temporal Salvation," which in essence is the same as "Time." If one should call it duty, it would all be the same, for doing our duty is what is meant anyway. Jesus said "After ye have done all these things say, I am an unprofitable servant, I have done no more than was my duty to do."

After doing all that we can, we haven't added one single soul to the invisible Church or kingdom; but God is pleased to use preachers in adding to the visible kingdom or church. He sent Ananias over to add Saul, and He sent Peter over to add Cornelius and his house, and He sent Philip over to add the Ethiopian Eunuch to the visible church, but we have never yet seen where He ever used a preacher to add a single one to that upper and better kingdom. The visible church is a temporary home for the Lord's people, a timely home, where we go and sit together and feast on spiritual food, which is administered to us through the preaching of the gospel of the Son of God, that we may grow up into full maturity. This is God's way of doing it. It is His way of giving us a steady growth in the grace and knowledge of our Lord and Saviour, Jesus Christ.

As to how many Salvations there are, I would say the scripture sets forth two: First, Eternal Salvation, which is brought about solely by the Triune God, without any instrumentalities, helps, or aids. The second; Temporal or Time Salvation, brought about through the preaching of the gospel by the preachers,

and laity too, for we read that, "It came to pass, that they which believed, went everywhere, preaching the word." Preaching is teaching, and lay-members may teach, and do teach, as well as preachers.

I recall that there was a certain man, who knew only the Baptism of John, and "Acquilla and Priscilla took him apart privately, and taught him the way of God more perfectly." After this he taught in the name of Christ. This shows that the Lord's people may be taught, one by another, and that a preacher may be taught by a lay-member; for we know Priscilla was not a preacher, but she was a teacher—private teacher, not public. Some of our preachers today stand badly in need of teaching. They need to be saved from error and false notions, long prayers and sermons.

I once heard one pray about twenty minutes, at which time he exclaimed, "Lord, we know that we are not heard for our much speaking, and long continuance before Thee—" and then continued plenty long thereafter for any prayer.

He needed to be saved from such a course and especially did his audience need salvation from long and windy prayers. I remarked to a sister beside me, "If he knows he's not heard for his much speaking, why doesn't he stop." Sure enough, why not pray short prayers? God knows what we need before we ask. Then too, Jesus taught a very formal prayer. Why don't our preachers all take heed? I have heard some actually preach to the audience in their prayers. They need a little "Time Salvation."

The Deacons should save them from such a course, and the audience from the monotony. Again, and quite often at some of the churches there will sometimes be three or four preachers present, and through courtesy, the pastor will invite them to preach; and it is seldom the case that they refuse. And I have known the first to occupy one and a quarter hours, and the next two, thirty minutes each, making two and a quarter hours, and then the pastor, at least one half hour. Such is enough to drive some away, and I have been told by a brother deacon, that it had greatly reduced the congregation of his home church. Such should be stopped. Better ruffle the feelings of a windy preacher than lose the congregation. "Time Salvation" would come in good here. I knew of a church that got so bad that the deacons got busy and put a stop to it. They wanted their pastor to put in his full time, which was right. The pastor cannot afford not to invite visiting ministers to preach, and of course through politeness he is going to do so, and if the visitor accepts, he should be equally polite, and preach a very short discourse.

Without a sizable congregation, there can of necessity be but little growth. We all would like to see our churches grow in the right way, but how are they to grow with so small attendance? Then let's so conduct our services as not to drive the visitors away. Another drawback is poor song service. We need to improve on our singing, and with the proper leadership, and the co-operation of each member, this can be done and speedily so. I do not

know of anything that will draw and hold a congregation like good singing. I know some who object to singing according to the rudiments of music. They need to be saved from such delusion. They are badly in need of "Time Salvation." They do not object to proper reading, and there isn't any difference at all.

I do not wish to be understood in all that I have written on this subject to say that I believe that the child of God can do anything in a spiritual sense without His help. What I mean to say is that He does not use the preacher in the conviction and regeneration of the alien sinner. On the other hand, He does use the preacher to accomplish Temporal or "Time Salvation," as the scriptures abundantly show, and that these two phases of salvation are separate and apart, so that they are clearly distinguishable from each other. I believe this is what is, in the main, meant by "Rightly dividing the word of truth, etc."

In the Old Testament, God says, "I will never leave nor forsake thee, world without end." And in the new, Christ said, "And lo I am with thee, even unto the end." According to these two declarations, God's people are never alone, and I feel it to be a great error for one to say, "The Lord withdrew from me, and I did this or that sin." It just simply shows some want an alibi, to cloak themselves. They want an excuse for their meanness, or immorality. We should have manhood and honesty enough in us to say as David of old, "I have sinned." And not try to frame up an alibi against God.

James says, "When a man sins, he

is drawn away of his own lust, and enticed, etc.' I don't want an alibi with which to wrap my sins. I am willing to take my own medicine, if it is sometimes a bad dose. It makes me sick to hear an Old Baptist say, "When the Lord leaves His people, they will do as badly as will the aliens." They are real bad off, and are badly in need of "Time," or some other kind of salvation. Which? "Quit you like men, be strong."

I hope what I have written has been in love of the truth, and for the cause of the good old church, which, if not deceived, I dearly love for Christ's sake.

Obe Tingen

A LITTLE HOPE.

Dear Kindred In Christ:

Maybe I should not address you thus, but there is a little hope within that I have a right to do so. If so it is not for one thing that this creature has done, but it is of Him who does all things well. He works and none can hinder or say why doest Thou?

It seems that my mind has been led this way for some time, and it is for a relief of this impression that I make this attempt. My pen has been still for some time. Tonight as I take it up to write, my mind is a blank except that I desire that the God of heaven be praised to the fullest. Without Him I can do nothing, but with Him all things whatsoever He has commanded. As I see it tonight the works of man are nothing, yea less than nothing and the work of Him who holds all in the palm of His hand is more wonderful than my feeble pen can describe.

How marvelous are Thy works, oh Lord Jehovah. If ever we were given to see the extent and futility of man's efforts it is in the world of today, when there is destruction and sorrow rampant everywhere. Why all this has come about is best known unto our God and in His good time He can put an end to it. We must abide His time. Sometimes I get so low when I study over these things, then at time I can catch a gleam of light beyond on through it all. I am made to hate the life I now live, but so often when I examine myself I wonder do I have any right to claim a home with God's dear people in this world. I am made to know that if I reach that home beyond the skies that I was in the arrangement before even the world was. There are those around us in large numbers who say that He is an unjust God to save some and not save all. Christ says, "All that the Father has given me shall come unto me, and he that cometh unto me, I will in no wise cast out." This means all for whom Christ died and all who were chosen in Him before the foundation of the world. Somewhere we read, "None shall come short of the glory of God." Now who is under consideration? Is it meant for all who will accept Jesus and follow Him? No! It is mean for a select people, a royal priesthood, a holy nation.

I have heard it said that by the "elect" spoken of in the scriptures, it meant just a few chosen ones and not all who were to be saved in eternity. To my mind the elect are the chosen ones and the only ones who shall reach heaven and immortal glory. It shall not be for

any acceptance or non-acceptance on the creature's part. I know that the one doctrine of God as preached by the Old Baptists is right, but am I included in it, is my deepest concern. The poet says, "The time is swiftly rolling on, when I must faint and die." Then can it be that I will hear the welcome voice of the Saviour and go home to be with His angels forevermore. The poet says,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

I recall on one occasion, when just a small child, when I was trying to sing those words that an older girl said to me, "If I could not sing anything better than that I would not sing at all." That remark hurt me and yet I hope the words of the poet were made dearer to my heart. When God opens the eyes and heart then it is that we can see and understand, and not until then. Only His chosen ones can know these things and then just as He reveals them unto them. Who by searching can find out the scriptures, for in them ye think ye have life, but your life is hidden with God. I may not have quoted that correctly, but may the thought be gathered from it.

Dear people of God, I have written far more than I thought to at the beginning, and it may be like the writer, worthless, but may I say the half can never be told. May I say that it will be told at God's appointed time and by those He has chosen to tell it. I want to praise His dear

people while in this world. I seldom get to church, but I read the Signs and Landmark. The third Sunday in October I was blessed to enjoy good preaching at the Martinsville church, where I heard Elders Stadler, Turner and Wade declare this wonderful doctrine that will stand the test throughout time and eternity. I am glad to say that we have preaching here in Ridgeway sometimes. The church is next door to where I live.

May I ask that the publisher do with this as he thinks best. If it is worth the space please publish in the Landmark. May all who read it please bear with me and pray for me. The question of this draft has worried me greatly, for I have a brother who may have to go, and he is needed at home with mother and father. I pray that God's will may be done in his behalf. Sometimes I feel that we are facing we know not what in this life.

Submitted in love,

(Mrs.) Mary Hundley Stratton,
Ridgeway, Virginia.

GLAD MRS. J. J. WHITLEY IS IMPROVING.

Mr. John Gold,
Wilson, N. C.
Dear Sir:

I am glad to be able to send you \$2.00 for a renewal for the Landmark for Mr. W. L. Hunt, Route 2, Durham, N. C.

We had a good meeting last Saturday and Sunday even though Elder Cobb was away. Elder Trevathan was with us and is a very good preacher, I think.

Sister Hunt gave me the money for her Landmark and I told her it

was with much pleasure I could do this little favor for you and the dear old Landmark, for I am glad to tell you it has been a great source of pleasure and comfort for my dear wife, though she has been in the Duke Hospital for the past two weeks and we don't know how much longer she will have to be there. But she said it almost seemed like she had attended the Association after reading the last copy of Landmark. Now if all good Baptists could just give this the proper consideration, how lovely it would be, for we have many people scattered over this broad country of ours hungering for this, the comforting messages from many good writers. We so much enjoy Elder Denny, Elder Cowin, and many others. Wish Elder Cobb would have a mind to write more for the Landmark. I enjoyed his last piece.

I had everything set for the Black Creek Association, but feel like if I get there at all it will be Sunday, as I don't know how it will be with my wife. Glad to say she is getting along fine and was able to sit up for half an hour today.

Well, anyway, if I get down to the Association I hope to see you and many other dear friends.

I feel so lonely tonight (cast down but not forgotten) for I feel sure I have a host of friends even though I feel so unworthy, yet I know God has pity and compassion, and has promised to never leave nor forsake the little fellow,

J. J. Whitley,

Durham, N. C.

LOVES THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Please find enclosed \$2.00 to pay for my Landmark until July 15, 1941. Mr. Gold, I wish I had words to thank you for sending it to me as you have. I feel so unworthy of such a blessing. When I noticed the label and saw my subscription had been moved up, I felt to say how good and gracious is the Lord to such a sinner as I, and of which I hope to be very thankful, for there is nothing I love to read more than I do the dear old Landmark. It comes so full of good things I love so well. I enjoy reading your pieces a lot, too. Wish you would write often, and please remember me when at the throne of grace.

Very sincerely,

Mrs. Heber Smith,
Kinston, N. C., R. 4.

**LOVE AND FELLOWSHIP
ABOUNDED.**

Mr. John Gold,

Dear Sir:

Enclosed find check for three dollars (3.00) for the renewals to Landmark for Mrs. S. O. Strickland, Fremont, N. C., R. 1, one year, and Mr. B. F. Sasser, Goldsboro, N. C., R. 2, one year.

I attended the Black Creek Association all three days, and must say I have never heard sweeter gospel preached by the dear servants of the most high God. Sweet peace and fellowship abounded all the way through.

Your friend and brother, I hope,
Joseph D. Fly,
Rocky Mount, N. C.

LEAD ME ON.

Guide me, lest I go astray,
 Keep me in the narrow way,
 And let me trust Thee every day,
 To lead me on.

Ever guide my erring head
 For the trials of life I dread,
 O give to me my daily bread
 And lead me on.

Let truth reign within my heart,
 Thy saving grace to me impart,
 And let me trust Thee as Thou art
 To lead me on.

Ever guide my wayward feet
 In the paths of peace so sweet,
 Strengthen me each trial I meet,
 And lead me on.

Guide aright my naughty hands
 To do whate'er Thy law demands,
 And may I know Thy guiding hand
 Still leads me on.

Keep my sinful stam'ring tongue,
 Let Thy worthy praise be sung
 From the rising to the setting sun
 Still lead me on.

Guide aright my wandering mind
 And may it be to Thee inclined
 And let Thy light forever shine
 To lead me on.

Let no deception in me hide,
 And cast my warring thoughts aside
 Still let me in Thy love confide
 And lead me on.

Guide me till this life is o'er,
 To that bright and peaceful shore
 Where life's storms shall beat no
 more,
 Oh lead me on.

And when no more with cares I'm
 fraught,
 I'll praise Thy name then as I ought,

For my soul Thy blood has bought
 And carried home.

B. S. Cowin.

UNABLE TO ATTEND

P. D. Gold Publishing Co.,
 Wilson, N. C.

Dear Mr. Gold:

Please find enclosed money order for one dollar (\$1.00) which pays my subscription for Zion's Landmark from July 15, 1939 to July 15, 1940. You may send the Landmark right on. I hope you can come to our White Oak Association at North East, the third Sunday in October. I hope to see you.

Yours as ever,
 S. Gray,

P. O. Box 81,
 Kinston, N. C.

I tried to visit your Association, but at the time I did not see my way clear. However I appreciate the invitation. I was able to attend last year.

J. D. Gold.

RESOLUTION OF RESPECT

Whereas it has pleased our Heavenly Father to call from us by death September 3rd, 1940, our beloved brother, Lynn Denning. He united with the church by experience and baptism November 30, 1935. He lived a faithful member until death. We feel like he is resting beyond this world of tears where no sorrow can come.

1st. Be it resolved that the church at Angier, N. C., bow in humble submission to God's will, who makes no mistakes.

2nd. Be it further resolved that a copy of this resolution be recorded on our church records, one mailed to the Primitive Baptist and to Zion's Landmark for publication, also one be given to his bereaved children, who are left to mourn his departure.

Done by order of the church at Angier in conference Saturday before the first Sunday in October, 1940.

Elder J. T. Lewis, Moderator
 M. E. Fish, Clerk

Angier, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

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CHRIST TEACHES HUMILITY.

"And Jesus called a little child unto Him, and set him in the midst of them, (His disciples), and said unto them, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." (Matt. 18:3.)

These disciples were looking for Christ to set up an earthly kingdom here, which He did set up; but not the kind of kingdom they were looking for, in which they hoped for place and preferment, as the greatest in the kingdom; but He set up a kingdom within a kingdom, a spiritual kingdom rather than one they were looking for, as shown in Acts 1:6. For when they were come together they asked Jesus, just before His ascension, saying, "Lord, wilt Thou, at this time, restore again the Kingdom of Israel? And He said unto them, It is not for you to know

the times or seasons, which the Father hath put in His own power. And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they look steadfastly toward heaven, as He went up, behold two men stood by them in white apparel, which said, "Ye men of Galilee, why stand ye here looking up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

But, before His departure, He said unto them; "Whosoever shall humble himself as this little child, is greatest in the kingdom of heaven." It is quite evident that the kingdom of heaven under consideration, was His Body—the church of God, in Christ, in this dispensation. Not only hereafter; but here in this militant state, Christ looked with compassion on the church, His servants, His chosen and redeemed people, yet, with so much carnality they had to be shown again and again, that we must be abased before we can be exalted.

Peter was a servant of the Lord, yet, in the flesh, was weak and denied his Lord. Peter, James and John were with the Lord on the Mount of Transfiguration, wonderfully blest, and yet, Peter, after saying, Lord it is good for us to be here; but what next? "If thou wilt, let us make three tabernacles, one for thee, one for Moses and one for Elias." Christ did not answer; but while he yet spake God answered him. "Behold a bright cloud overshadowed them; and, behold a voice out of the cloud spake, which said,

This is my beloved Son, in whom I am well pleased."

God had, at the baptism of Jesus, given testimony as to the person and character of Christ, and now again confirms it. This beloved Son is, and has ever been one with the Father, full of grace and truth. He is spoken of as being the brightness of the Father's glory, and the express image of His person."

God is not only well pleased with Christ, the head and surety of His church; but He hath loved His people with an everlasting love, and with His loving-kindness, He draweth them unto Himself by the chords of His love.

Jesus said, "Abide in me, and I in you." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." He was humbled, and they who are blessed to abide in Him, must also know humility, and the spirit of forgiveness.

"As the Father hath loved me, sayeth Jesus, so have I loved you, continue in my love. If ye abide in Me—if ye keep My commandments, ye SHALL ABIDE IN MY LOVE, even as I HAVE KEPT MY FATHER'S COMMANDMENTS AND ABIDE IN HIS LOVE."

May the Spirit of the Lord keep us humble and at each other's feet.

O. J. Denny.

MYSTERY.

Poor weak man. When something astounding appears some men, who would have the people believe they are wise above what is written, will endeavor to explain a mystery, or an unfulfilled prophecy. Many

seem anxious to explain the unknowable. To all such Job would say, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" Adam and Eve were ready to eat of the tree of the knowledge of good and evil, as soon as satan told them it would make them wise as gods, though God had told them the penalty for the eating was death.

I have been asked several times if I thought Daniel, the prophet, had in mind Hitler, of Germany, when he wrote the 11th chapter of his prophecy, as they had lately heard some preachers proclaim it that way? No, it was not his thought, and it is doubtful if Hitler's acts were even in God's mind at that time. "It is the glory of God to conceal a thing." Why should man think his thoughts should precede God's, as his ways and thoughts are as far above man's as the heavens are above the earth.

Possibly that even Moses, when he beheld a bush burning, and neither twig nor leaf were consumed, no more than a singe of hair of the three Hebrew children that were cast into the fiery furnace were singed. But Moses thought to turn aside to see what it meant. Men manifest much pride or ignorance when they think they can explain a mystery that has not been revealed. When revealed it would cease to be a mystery. Then God said to Moses: Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground; and Moses hid his face; for he was afraid to look upon God." Looking through a glass darkly we

cannot fathom the mysteries, but when in that glorified state, when we shall know as we are known, then mysteries will have ended and we'll clearly understand all things.

M. L. Gilbert.

JOB.

"In all the land there was found no women as fair as the daughters of Job."—Job 42:15.

Job is one of the most wonderful characters in all history. Scholars differ as to the place where he lived, at what time he lived, and his ancestry. The best authorities think he was the descendant of Nahor, the brother of Abraham, and that he lived in the north eastern part of Arabia, near Chaldea. He was said to be the greatest man in all the east. Some have said he was a hypocrite, even the three friends who came to comfort him charged him with being a great sinner because they could not conceive how he could be so afflicted and at the same time be a righteous man; but Almighty God in addressing satan said: "Hast thou considered my servant Job a perfect and upright man, one who fears God and eschews evil."

Satan did not dispute or argue the point as to his uprightness, and the Lord permitted satan to afflict him first with loss of all his earthly possessions, even his precious children.

Afterwards he afflicted him with sore boils all over his entire body.

Job is a beautiful type of Christ. He was not afflicted because of his sins; although he confessed himself

and his children as being sinners and offered sacrifices for them to God.

He was so sorely afflicted that his skin was a mass of burning, running sores which consumed his flesh and left only the bones and sinews, yet he lived because the Lord told satan he is in thy hands but "spare his life." With his skin destroyed and no power to function, he by all laws of medical science was doomed to die. In this he was a type of Christ, who died, rose again, went back to His Father to the glory He had with His Father before the world began. Afterwards Job regained his health and strength and a double portion of worldly goods was given him, and his friends, who seemed to have deserted him, came again, renewed their friendship and brought him a piece of money.

The most terrible suffering was endured by this great man of God, which was a type of the suffering of Christ, and not for any sin he had committed, but that the man might be tried and the grace of God might be put to the most exacting test by satan and the faith of God's elect might never fail, but ever abide for the inward comfort of the patriarch when all earthly possessions were taken away, when friends who came to comfort, became a source of torment to him, and his wife said, "Curse God and die." His body completely covered with the greatest plague any one could imagine, yet in the midst of it all, he said triumphantly, "When He has tried me I shall come forth as gold." Again he was enabled to say, "I know that my Redeemer liveth and shall stand

the latter day upon the earth, and though my skin worms destroy this body, yet in my flesh shall I see God, and I shall see Him for myself and not another, though my veins be consumed within me."

What wonderful and transporting assurance this man had by the spirit of revelation to see the whole plan of God's salvation embracing the resurrection of the dead and to know he would be embraced in the number who should in their resurrected body see their resurrected Redeemer. What joy in the midst of the greatest afflictions which God's children enjoy when their cup runs over and a table is spread in the midst of our enemies.

The most wonderful and assuring thought we get out of this man's trials is that a child of God cannot be separated from the love of God, although satan does his best, and friends charge him with being a liar and hypocrite, they could not move him from the place in which the Lord had placed him, nor take away what the Lord had graciously given him; nor they could blot out the memory of former mercies which had been made sure unto him by the God who had called him to glory and virtue.

I think the children first mentioned are types of the people to which our Saviour came when He was born of a woman and under the law; for while Job was praying for and offering sacrifices to God for them, they were feasting, so while our Saviour was wandering from place to place, without anywhere to lay His head, telling the people He was the "Sent of God" to take away the sins of those whom

the Father had given Him, the scribes, pharisees, and hypocrites, (His implacable enemies) were feasting on their traditional piety and great knowledge they thought they had of God.

His last children, ten in number, I think, are types of the church, for "there was no women in all the land as fair as the daughters of Job." The church which Jesus said He would build was built of the very choicest material, those whom God had held in sweet and loving remembrance through the thousands of years since the Father gave them to the Son, were fashioned into the church of the First Born, beautiful in His sight and in the sight of one another, whose beauty was not painted on their countenances by the hand of man, but put into their inward parts by the loving hand of God.

This beauty is unfading, for as they grow old and their faces become wrinkled and their heads bowed under the weight of years, yet their inward strength is renewed day by day, and the precious gospel that made their hearts to leap as a roe, has lost none of its sweetness, although it is as old as the everlasting hills, it is just as new as the morning.

B. S. Cowin.

ALONZO ROGERSON

Alonzo Rogerson was born September 30, 1880, and died September 1, 1940.

He was married to Martha V. Revels, September 10, 1890.

He, with his wife, united with the church at Smithwick's Creek, and were baptized the fourth Sunday in February, 1915.

He leaves his wife and five sons: Harmon, William, Perlle, John and David; two daughters, Mrs. Alton Roberson, and Miss

Cornelia Rogerson, and several grandchildren to mourn their loss.

He was a hard working man, and with his industrious wife, by economy and thrift succeeded in providing themselves with a productive farm and comfortable home.

He greatly enjoyed entertaining his brethren and friends and to talk with them about the goodness and mercy of God. He liked to sing the songs of Zion.

He was faithful to his church, ready to help bear any expense without being urged to do so. He enjoyed the privilege of meeting at the place of worship, and was always on time to join in singing and greeting his brethren and inviting them to his hospitable home.

We cannot enumerate all his good qualities, but those that appealed most to the writer were his strict adherence to what he believed to be the truth as it is in Jesus, his firmness in his determination to do what he felt to be his conscientious duty in spite of all opposition. He would commend truth and justice and condemn error anywhere and at any time.

On the doctrine of salvation by grace he was immovable, and in his adherence to it he was unchangeable, and in the estimation of the writer he was one of the greatest men he ever met in the church of God, but it was the mercy of God that made him great.

He often spoke of his weakness, his imperfections, his ignorance and his natural and spiritual infirmities, but he lovingly, faithfully and bountifully provided for the needs and comforts of his family.

He often spoke of his decease but without fear or desire to continue here longer, and appeared to be resigned to the will of God.

The writer found in him a true friend and faithful brother in Christ, one who had less hypocrisy than any one he ever knew, with but few exceptions. His sincerity and uprightness greatly impressed him, and he loved him for the noble qualities he saw in him. He was unpretentious but stood four square to every wind that blows, and religiously speaking he gave no quarter and asked none.

Surely a great man has quit the earth and gone to that rest that remains to the people of God. We mourn his departure but not like those who have no hope, "For if we believe Jesus died and rose again, even those who sleep in Him will God bring with Him." His funeral was largely attended, and was conducted by Elders W. E. Grimes, A. B. Ayers and the writer.

Peace to his ashes and rest to his soul till we all meet again.

Written for the church at Hayes Swamp, by

B. S. Cowin.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst, by death, our beloved sister, Viola Smith, who was born February 28, 1907 and died September 25, 1940, making her stay on earth 33 years, 6 months and 27 days. She was united with the church at Bethsaida the first Sunday in June, 1940, and was never permitted to baptism on account of her afflictions, while living with the church about four months before death.

Whereas, it has pleased God in His infinite wisdom, to remove from our midst Sister Viola Smith, therefore be it resolved:

First: That we believe our loss is her eternal gain, and we, the church of Bethsaida, do bow in humble submission to the will of an all-wise God, and will forever cherish the memory of our lovely sister, to emulate the noble life she had lived with us.

Second: That we wish to extend to her bereaved companion and children and friends our tenderest love and sympathy, desiring that the gracious and good Lord will comfort and sustain them in their bereavement and distress.

Third: That a copy of these resolutions be sent to the bereaved family of the deceased, a copy be spread upon our church books, and a copy be sent to Zion's Landmark for publication.

Written by order of Bethsaida Church, in Conference, on Saturday before the first Sunday in October, 1940.

Committee to draw up these resolutions, viz. Brother W. J. Tew, Brother L. D. Reaves and Sister Minnie E. Reaves.

Elder Xure Lee, Moderator,
Brother J. A. Turlington, Clerk
Brother L. D. Reaves, Asst. Clerk.

WILLIAM STATON BAILEY

William Staton Bailey was the son of Lawrence and Louinda Bailey. He was born and reared near the church at Bear Grass, of which his father and mother were faithful members, and of which his father was clerk for many years.

He spent his last days in Georgia, but returned to the church of his parents, saying "he had come a thousand miles to join the church." He made the same trip to visit the Kehukee Association at Robersonville in 1939. The writer asked him if he had come all this distance to visit the Association, and he proudly assured him he had. He was faithful in attending his church meeting both before and after uniting with it. He was an attentive listener to the preached word, which was the sweetest morsel known to those who are blessed with the love of God in their hearts.

He greatly endeared himself unto the writer when only a child, by his kindness

and tender care in instructing him and helping him in his lessons in his early school days.

He said his hope dated back to his seven-teenth year. We never get any better by waiting for better and brighter evidences of our acceptance with God, but we have only what God has given us, and we can do no better than to use the talent He has given us, and though it be only five we can trade and get other talents by the grace of Him who has given them.

We sorrow not as those who have no hope, for, "If we believe Jesus died and rose again, so they also who sleep in Him will God bring with Him."

Written for the church at Bear Grass by,
B. S. Cowin.

DEACON C. O. LANGLEY

Our most beloved and highly esteemed brother in Christ passed away at his home June 28th, 1940, above eighty years of age. He professed a good hope through grace about 49 years ago and united with the Primitive Baptist Church at Old Union and was baptized by their pastor, the late Elder S. H. Brady. A few years later the church, seeing the qualification manifested in him, had him ordained to the office work of a deacon, which he served excellent in spirit faithfully to the end. His usefulness to the church is greatly missed.

Funeral services for him and his loving wife, who had preceded him to the grave a few years ago, were held at the home as he had requested, by their unworthy pastor and writer of this notice.

Brother Langley was an industrious farmer, a good neighbor, always ready to lend a helping hand to the needy.

Surviving are three sons, W. M. Langley of Durham, Fletcher F. and Ernest Langley of Smithfield; also a number of grandchildren and great-grandchildren.

The body was laid away in the family cemetery, to await the resurrection morning, when the trumpet is blown and the dead in Christ shall hear and come forth fashioned like unto the glorious body of our Redeemer.

Written by request,
E. F. Pearce,
Princeton, N. C.

MRS. BELLE NEAL

To the dear household of faith, and to the family and friend of Sister Neal:

Words cannot express my great loss and sadness to me, caused by the sudden death of Sister Belle Neal on October 1, 1940, when the death angel visited her home and

called one so useful and precious to us, from time to that never ending home prepared for her and all who look for our Lord to come the second time to claim His dear elect to ever be with him.

Sister Neal, who was seventy six years of age, was blessed to receive a precious hope in the Lord Jesus Christ, when quite young, which hope had been to her from then unto the end an anchor of the soul both sure and steadfast. The faith of God had kept Sister Neal all these years that no one at any time had known her to depart from the faith once delivered to the saints of God, or to look for something better than salvation by grace and no better place to go than to her church.

Therefore, be it resolved:

First: That our loss is her eternal gain, and we desire to bow in humble submission to the will of our great Heavenly Father, and say, Thy will be done.

Second: That a copy of these resolutions be spread on the church records of Moon's Creek church, a copy be sent to the family of Sister Neal, and also published in the church papers.

W. R. Dodd,
Mattie Hodges.

RESOLUTION OF RESPECT

Whereas it has pleased our Heavenly Father to call by death, September 3, 1940, our brother, W. T. Ward and faithful deacon. He had been a member of the church for over twenty years.

He moved to this church by letter August 3, 1932. He was faithful to his church and family. We sorrow not for him as for one that had no hope. We feel like he is enjoying the sweet rest that the Lord has prepared for His children.

1st. Be it resolved that the church at Angier, N. C., bow in humble submission to God's holy divine will, who doeth all things well.

2nd. Be it further resolved that a copy of this resolution be recorded on our church records, a copy mailed to the Primitive Baptist and Zion's Landmark for publication, also one be given to his bereaved family.

Done by order of Angier church in conference on Saturday before the first Sunday in October, 1940.

Elder J. T. Lewis, Moderator
M. E. Fish, Clerk

Angier, N. C.

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

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For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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VOL. LXXIV.

DECEMBER 1, 1940

NO. 2

THE CHILDREN OF ISRAEL CONFESSED THEIR SINS AND PRAISED THEIR GOD.

"Now in the twenty and fourth day of the month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them.

And the seed of Israel separated themselves from the strangers, and stood and confessed their sins, and the iniquities of their fathers.

And they stood up in their place, and read in the book the law of the Lord their God one fourth part of the day; and another fourth part they confessed and worshipped the Lord their God.

Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord, their God.

Then the Levites Jeshua, and Kadmiel, Bani, Hashabaniah, Sherebiah, Hodijah, Shebaniah and Pethahiah, said Stand up, and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessings and praise.

Thou, even thou, art Lord alone: thou has made heaven, the heaven of heavens with all their host, the earth, and all things therein, the seas and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee."—Nehemiah 9:1-7.

ELDER O. J. DENNY, Editor ----- Winston-Salem, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace be multiplied to all lovers of truth.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE FLINT RIVER ASSOCIATION

At old Oak Grove we found a church
Met in association,
"Flint River" was the name it held,
Three days was its duration.

I had desired to meet this band
At this particular place,
And in His pleasure God smiled
down
And granted me this grace.

The seats were found beneath great
oaks
A hundred years had tended,
They overshadowed like God's love
As knees were lowly bended.

The ground was hallowed from the
first
By God's abiding nearness,
All glorious to behold was He!
In all His sacred dearness.

A flame of fire His servants stood
In mighty declarations,
Proclaiming God's eternal love
Throughout all generations.

A fountain stream then issued forth
To cleanse the double-minded,
It fed and strengthened as it purged
The hearts by idols blinded.

I cannot in these common rhymes
Find words of such degree,
That will describe this loftiness
It's all too wonderful for me.

But if our God continues grace
And peace to this great nation,
We hope again to greet this band
At their association.

Bessie E. Mefford,
Titusville, Florida.

CHURCHES, PREACHERS, AND DEACONS.

(Published by Request)

Why am I trying so hard to contend earnestly for the things which I have been writing on? My answer is, because I can see the need of it all over our land and for a long time I have had a mind, or some sort of impression, to write on some of our failures as churches, preachers and deacons; not that I feel myself competent or fit to do so but think it necessary, and, since those more fit than I have not done so, I am just foolish enough to make the venture. I have already mentioned the willingness of Old Baptists in the matter of church finances—some being willing to do it all and the rest willing for them to do it all. In the eighth chapter of 2 Cor., Paul bears record of some who were willing to give beyond their power, who first gave themselves to the Lord and "unto us by the will of God." Then he continues with advice and instructions to the Corinthians, commending them for their willingness of mind. He also tells them that the gift is to be accepted according to that a man hath, and not accord-

ing to that he hath not. He does not mean that some are to be eased and others burdened, but that there may be equality. This is in perfect harmony with 1 Cor. xvi. 2, used as a beginning or text for this little series of articles. In the last verse (chapter viii.) Paul calls it "proof of your love"; and this poor unprofitable writer knows that there is sometimes a great joy in giving a part of what God has blessed us with to His humble servants, or for any worthy purpose in our great cause. It is the one best paying investment, instead of an expense. Sometimes it has been just like the joy experienced when under the sound of sweet gospel preaching and the dear servant of God brought me some sweet evidence to prove that I am a child of God. I think now of a precious one who has long since gone on to be with the Lord. He was in a strait financially, having been neglected to some extent by his churches, as many poor servants are. Not a word of complaint did I hear from him, but I knew some of his circumstances and offered some little financial aid. It was humbly accepted with tears of joy and brotherly love toward me and gratitude to God for His blessings. I had the brother's love and prayers to the end of his life here. Through the years from then till now I still draw the most pleasant, profitable dividends from that little investment of a few dollars. Several other like investments have paid just as well all the way but I would seem to boast. I have never done anything, nor have I ever amounted to anything, to boast about. I only mentioned this to prove that there is

joy in giving to our great cause. If we do this willingly for the love we have for God's people we have this reward but if grudgingly it will be very different. I know, for in the long ago I gave one dollar grudgingly. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—Same ninth chapter of 2 Cor. See also the preceding and following verses. But what if I do not purpose to give anything, either to my pastor or to our cause in any way? In that I manifest that I am not at all interested, having little or no love for the church. My stinginess prevents me from glorifying God, and makes sure that I shall reap sparingly, since I have sown sparingly, or not at all.

Some of the humblest and poorest men I ever knew were, and are, Old Baptist preachers who go month after month and year after year, serving churches and reaping little or nothing in the way of "expenses paid," free-will donations, or of the carnal things of their several flocks to whom they sowed spiritual things. They traveled at their own expense and sometimes walked to and from their appointments, after working hard on the farm for five days in the week before meeting day. Yet he is expected to come regularly and be there on time. If he serves four churches, this takes out at least four of his working days each month. Besides this, he is called on and expected to attend funerals far and near. We have known some to go many miles in the rain, or any sort of weather, and over roads next to impassable; then

if those he had served thought of it at all, maybe they would say, "We certainly did enjoy your sweet sermon. God bless you," which means, again, "The Lord keep thee humble and we will keep thee poor." But with all this load, he must make an honest living for himself and his family and pay his debts, or some of those he serves will be saying something about him.

And there is more he must do. He must not neglect the gift that is in him. He must study to show himself approved unto God, a workman that need not to be ashamed. He must read and meditate on these things and "give thyself wholly to them; * * * continue in them" (1 Tim. iv.), that he need not be ashamed. All of this great burden is on the poor preacher, and yet some churches (Old Baptist, I mean) and individuals in many churches are not moving a finger to lighten his load. In such case, who is it that needs to be ashamed? It is every single solitary one of us Old Baptists who are guilty, whether it be a whole church or one or many individual members in a church. I am sometimes made to wonder why the Lord, in His long-suffering, so mercifully continues to bless us with some such able gifts in the ministry as He does. I suppose it is the fulfillment of His purpose to never leave himself without witness on the earth. For surely if it were not for the faithful few, or if all of us were as dead as some of us are, then most surely, it seems to me, He would be without a witness. If all the preachers were like some of the rest of us in the flock, then some of them would stay with the work at

home, some go to town or to mill, or to a modern, heathenish picture show, or a ball game (a disgrace to any Old Baptist); and there would not be a witness left for Him at the church or meeting place. Surely it is time for some of us to "awake thou that sleepest" on some of the things that are taught in His Word. It is time for us to stop, look, and listen before more of our churches go headlong into destruction. We do not have to be as old as Methuselah to remember one or more churches that once had good meetings and were lively, but drifted in to the habit of neglecting their pastors and some, or all, of the things I have mentioned. Now they are dead, having no meetings at all. I could name some of those faithful pastors, if necessary. And we all know some churches who, in my mind, are suffering and others who are very sick for the very same reason. I am not expecting any better than for this "shoe to fit" somebody just a little bit too tight, but please do not step on me too hard. I am willing to be called things maybe I am not, if this will only cause a few to wake up, mend their ways and lighten the burdens of some of the precious gifts God has blessed us with, at the same time untying the hands of those you call deacons by your laying by in store, every one of you, according as God has prospered you. We may deceive our brethren and get by with it for a time, but we cannot fool the Lord. Let us be afraid to try it.

This laying by in store is just as much a part of "all Scripture" as is salvation by grace, and we all believe and practice laying by in store

in order that we may have a little something for our deacons to do? Are they untrustworthy to the extent that you cannot risk your little finances or carnal things in their hands? If so, then by all means, in justice to yourselves and the cause in general, take them out of that office (sacred, next to the ministry) and also exclude them from the church for you do not need a dishonest man there. Or if you have seen your mistake and found that he has not the necessary Scriptural qualifications then it is your duty, as a church, to correct that in the spirit of brotherly love, putting him back in his place in the church. Hewing to that line might give my home church a little something to do on their next conference day, seeing this poor writer has just one of the qualifications. He has only one wife.

Correcting your mistakes does not say that they are not children of God, or good men, for, other than this writer, they might be some of the best in the church, yet they have not the qualifications of a deacon. I have always thought a good woman the next best thing to an angel, yet the best sister in any church would not qualify for the office of deacon because she is not the husband of one wife. The same rule applies also in the case of preachers. If you have made that mistake and liberated, licensed or ordained a man who has not the gift nor the qualifications, then, by all means, for his good, for your good and for the good of the cause in general, correct your mistake. Failure, or refusing, to do so has been detrimental to the cause in too many instances. I think

I know this is true. And I think nearly every Old Baptist knows it is true, yet you seldom, if ever, venture to say so. Why don't you? Just waiting for someone else to say what you think? Well, I am just fool enough to say it and feel deep down in my heart that I am telling the truth. And now what are you going to do, just drag along and suffer the consequences? The preacher you have "made" cannot preach, but he can worry your congregation—oftentimes. You say so yourself on the way home or sooner, but you do nothing to remedy the matter. You do the man an injustice. He might be fine in his place, but you have taken him out of that and tried to make you a preacher and now you are sick of that job but afraid, it seems, to apply the remedy necessary for a cure. Maybe this hint from a fool to the wise will be sufficient to arouse some sleeper and cause him to get up and look around for the good of our great cause. Sometimes I have thought that a poor man trying to preach ought to be able to see that he cannot preach because the Lord withheld that gift from him and then quit voluntarily. I feel sure that I could see the heads of the brethren go down toward their knees and see the general disinterestedness of the congregation and know that I had missed my calling. But it seems that we have among us some good meaning men who are trying to answer some other man's call to preach, or they imagine the Lord has called them when He has not. All such, I think, would do better if they would go home with some Aquila and Priscilla and get some

good advice and instructions from them; or learn the way of the Lord more perfectly, then go before the church and insist that they put him back in his right place from whence they took him when they tried to make a preacher out of him. It is easy to correct mistakes for both churches and individuals if all is done in the spirit of love and humility. Any wrong ought to be easily corrected and trouble settled by those least esteemed in the church (1 Cor. vi. 4), the least (which are the greatest) in the kingdom (Matt. xviii. 4). These are too little (in their own feelings or estimation of themselves) to hurt themselves and they do not want to hurt anyone else. If all were like that, all diligently following and practicing according to our Saviour's instructions in Matt. xvii. and the other Scriptures mentioned, then I think everyone would be standing in his place round about the camps of Israel, and oh what a wonderful place, what a wonderfully happy home it would be—the Old or Primitive Baptist Church. God help us, every church in the land, to consider these things and to mend our ways.

This is not all that is on my poor mind, but maybe too much for a weakling to say. Tell me if I am right or wrong.

S. E. Copeland,

R. 1, Guntersville, Ala.,

(From Primitive Baptist, July 18 1940.)

GRACE AND WORKS.

Dear Friend Mr. Gold:

Since reading and studying the several articles in September 15th issue of Landmark, and seeing an

effort toward a better unity of spirit and understanding, there has been a desire to offer a little help in a good cause.

I have read this paper at times off and on, nearly forty years. Also ten or twelve other church periodicals at different times. Two questions in particular have been discussed pro and con all through my experience with the Baptist people, in a life of nearly 80 years. I have tried to find the truth as it is in the purpose and providence of God, and in the salvation of God's people. These are two subjects much discussed with some confusion. I would rather see more peace. But can I help when more of my own faults show up in my mind than the faults of any other man?

On the subject of salvation, we begin with grace. Regeneration and eternal life are of the Spirit and power of God. No jar or contention there. But from Spiritual birth unto the grave we find a difference or a disagreement as to the means of our blessings. Of course all gospel blessings are grace blessings, for the gospel is all included in the covenant of grace. Here I ask a question for some "wise man" to answer. Do we have a gospel right to change the order or standing relation between grace and works? If we can find in our Bible a permit to revise and place works before grace in our life obedience, it may be safe to do so. Please some one say how they do it. Remember when that is done you have two works in one place and no grace between.

Then when you wish to say "Salvation by grace" you will need to have two portions of grace together

and no good works in between the two blessings of grace. That seems to look good to some and to others rather confusing. The Galatians began in the Spirit, but they desired to be made perfect in life by or in the flesh, by good deeds.

This regular order of life and power first and work or growth afterwards, is carried out all through the creation and created beings. Even the fruit is borne by the life and power of the tree. Make the tree good and the fruit will be good. Make the tree evil and the fruit will be evil. Neither can a branch bear fruit outside of the vine. Of yourselves ye can do nothing. Yes, we all want exhortation. And in the gospel letters there is much of it. And the apostles have lain the foundation of their exhortations in the fore part of some of these letters to the churches and people addressed. They seem to speak down or pray down the blessings of God and the Lord Jesus Christ for the people mentioned in the letter. And that is the sure blessing of grace by which such children can and do obey.

So it may be that the first order of grace and then work is preserved through the gospel of our Lord Jesus Christ. Can we find a gospel of good works in our Bible? If so is it not talking of the good works of God through Christ? Well "conditions of salvation." Is not the Son of God the mercy of God and grace of God through Christ and His work of salvation sufficient for all needed conditions?

Do we not all say life and salvation are not "offered" but freely given? If our gospel comforts and

blessings in this life are so conditioned upon our personal obedience, then the church and the apostleship and the ministry and the Bible must have been given because of our good work and not to produce good work. And again, how many times will we change this first order of grace and works? Even mechanical power must first be considered before work can be performed by a machine. And in philosophy the power is always before the weight that is to be lifted. Also in trade the price must be equal to the value of the article purchased.

Dear brethren, this letter is too long, but I have one more subject to mention. That is our hymn singing. I am better acquainted with D. H. Goble's little book than any other. In the short preface this book says, "We are fully persuaded that we had as well preach unsound doctrine as to sing it with an attempt at salvation." I have looked through this hymn book some for a hymn that might teach a conditional salvation. I will not say there are none, but yet I have not noticed that sentiment in even one. You readers have various books just as good as mine, and much larger. Now, please take the trouble to look a little and notice the percent of grace hymns and the percent of hymns which present our good works before grace blessings. If any brother finds 90 percent conditional let him keep his book.

When a Christian experience is written out or spoken before a church meeting, we generally all feel like receiving it as a grace blessing. Who would not be glad to shake the hand of Brother W. E. Jarrell after reading his experi-

ences in the September 15th Landmark? Yet I do not see where he presented his goodness as a means of procuring God's favors. Am I just that blind and so fail to see the doctrine in his letter? Now if our Christian experience and our hymns are 90 percent out of line with the doctrine we preach, there must be something materially wrong. And let us try to find it, if it is the Lord's will.

I have not tried to quote much scripture. I am no public teacher, but have a few natural thoughts. The Editor can use his pleasure with this. I like peace and not confusion.

E. G. Webb,

Wenatchee, Wash., R. 4.

WHY I LIKE TO GO TO CHURCH.

Reader's Digest:

In answer to your article in October Readers Digest, by Channing Pollock on why he doesn't like to go to church, is the following:

Why I Like To Go To Church.

First, when we go to church a preacher tells us what life really means, what we are here for and what we are expected to do about it.

His church He calls His bride, and don't we want to be a member of it, the church He died for.

We learn things at church that we do not from the world so, "Unless we can live above what the dim eyed world has taught," the poet said, we are none of His.

We do not live by bread alone, the scriptures say, but by every word that cometh out of the mouth of God.

If we don't go to church we won't read our Bibles much, and how will

we know what His words are?

We are helped by going to church on Sunday, even through the following week, because it gives our brains a rest from worldly things, takes away some of our self-righteousness which is the worst thing one accumulates.

The scriptures condemn every one of our sins and make us more tolerant with other sinners.

We won't have much time alone while trying to do our duties, but some time each day is good for us to have soul communion.

We have a great responsibility towards each other because we are our brother's keeper, made for one another if the love of God has been planted in our hearts and we are converted, born again.

He loved His bride so that He gave His life for her (the church). Then He commands the husband to love his wife thus.

What a beautiful illustration, and how sacred and holy it should be, but is it that way today with most husbands?

And then He says: "Children, obey your parents, and parents provoke not your children to wrath. Love one another, because love is of God." So you see we are interwoven, and under obligations to all God's children if we are to be happy here or here after.

We should go to church because He said: "Neglect not assembling yourselves together. Where two or three are joined together in my name, I am in their midst."

There are more people hungry for our love than for our bread, and "those that hunger and thirst shall be filled," he says. That comes

mostly through the preacher that is inspired of God, and mingling with Christian people. Most of them you will find at some church on Sunday, listening to the words of our Master. There we pray for spiritual nourishment the world can not give.

Of course dead men do not seek nourishment, neither do self-righteous ones seek spiritual nourishment. We have to be born again to crave it.

Jesus was asked how we could be born again, and He answered thus, "The wind bloweth where it listeth, and we know not from whence it cometh." And He says, "Revealed things belong to man and unrevealed ones to God," also that the faith He gives us is sufficient.

Of course Pollock says we see His power in sunrises, sunsets, trees, plant life, birth and death, and oft-times they bring to our minds certain scriptures we have read or sermons we heard. Then we know we are inspired like the disciples of old that wrote the precious book.

Not only have we the Bible for a witness but it is written in our hearts and minds by God himself as He said it would be.

The close contact we get at church when we commune and shake hands with Christian people makes our souls rejoice.

Then we are built up in the most holy faith, but we cannot retain the Spirit. We have to keep going back for more.

When I say sermons I mean inspired preaching by men who can know and love the flock because they have worked with them in

fields, shops and offices. They know their trials and can rejoice with them, cry with them and love flows from heart to heart.

That kind of preaching never returns void, but accomplishes that for which it was sent, to feed the flock of God. Not to make a flock, but to feed (nourish) them.

"There is a way that seems right unto man, but it is the way unto destruction." So let us pray to be able to rightly divide the word of truth.

And if the gospel is hidden from any one, it is the unbeliever, so says the scriptures.

Beware! Is it faith, hope and charity we have, or is it love of self, hope of worldly glory, and money given instead of our own presence, sympathy and personal help, like the Master taught?

Going to church is such a great privilege He gives us, and if we neglect it we will never know what real happiness is, especially when we go down life's hill to old age and cannot enjoy worldly things because we have seen the vanity in them.

Going to church and understanding the inspired word we have a witness in our heart, for it is then it becomes a little bit of heaven here on earth for us.

Your sister, I hope,

(Mrs. O. L.) Mary Brown Hill,
318 Queen St.,
Wilmington, N. C.

P. S.—Mr. Gold, I decided I had rather have this in our Landmark if you think it fit. M. B. H.

A GREAT SUPPER.

This scripture will be found in Luke 14:16.

This is a parable spoken by Christ to illustrate the Kingdom of God. Jesus spoke, as no man ever spake, by comparing natural things with spiritual things by the way of explanation.

Jesus said: "A certain man prepared a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray to be excused. And another said, I have married a wife, and therefore cannot come. So the servant came, and told his lord these things. Then, the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

I will give my view on this parable as it came to me. If any brother or sister sees it different, I would like to have your version of it. The Jews were the chosen race of God through Abraham, Isaac and Jacob. They were happy and contented in their own land as long as they were

true to God and His teachings. Christ spoke of them as His own. He went to His own and they received Him not, but as many as did receive Him gave He the power to become the sons of God.

The great supper was the kingdom of God. The servant was the Lord Jesus Christ. He told His disciples not to go in the way of the Gentiles, but to the lost sheep of Israel. The Jews represent the first guests that made excuses, but the lame, halt, and blind were some that did receive Him. Christ looked at Jerusalem, that great city, and said, "O, Jerusalem, how often would I have gathered you together as a hen gathered her brood, but you would not believe in the Son of God." And they do not until this day. They crucified the only begotten Son of God. They were driven from their country and have never had a country since. They are still persecuted from one country to another.

The master told his servant to go out in the highways and hedges and compel them to come in, which means the bringing in of the Gentile world in the gospel kingdom.

Next Thursday is the day set apart by our state as a day of Thanksgiving. We should feel thankful that we live in this great land of peace and freedom to serve the Lord without being molested. We are blest with a bountiful harvest of natural things and should pray for the bountiful harvest of the spiritual kingdom throughout the world, and bring peace and good will to man.

The tables of North Carolina will be filled with delicious good things

to eat, and I hope all will have a happy Thanksgiving, and sing and praise the Lord.

I have written at random, and dont know if it is worth printing.

Yours in love,

W. H. Worsley.

A GOOD PRAYER MEETING.

Last week my wife and I were called to meet at Jesse Fly's home on Arlington Street, Rocky Mount, N. C. He is old and very feeble and wanted prayer and preaching at his house. My son carried us, and when we arrived his children and many of the brothers and sisters were there singing the sweet songs of Zion.

Elders A. B. Denson and J. D. Fly were there, and preached sweet and touching sermons for the occasion. Brother Denson opened the meeting with a wonderful prayer, asking the blessing of Almighty God for the family and all the Lord's people everywhere.

Brother Denson's text was, "As the natural man grows weaker the spiritual man grows stronger in the Lord Jesus Christ." It was very comforting to the old people.

Brother Fly spoke of the solemn thing to preach to his dear father in his declining years. His words were so sweet and touching that it brought tears from his dear father's eyes. We enjoyed being there together, singing and praising the Lord for His goodness unto the children of men. We should have more of those prayer meetings in every community. When the people of God meet and talk together there is a record made in heaven, says the Bible. Such records will

never be wiped out. Religion is something that improves with usage. The more you go to church and these heavenly places the more you want to go. David said, "I was glad when they said, Let us go up to the house of the Lord."

Prayer is the sincere desire of the heart to God. If in trouble, go to God in prayer. If you are happy in the Lord, thank God for His blessings. Pray for peace in Zion and throughout the world, for if we ever needed peace it is now. May God bring all the warring nations together in peace and good will to man. You in Christ and Christ in God makes a strong union that the devil can't get in. As you receive Christ so walk you in Him. When I was a child I was afraid to walk in the darkness of night. When I am a child in the Lord Jesus, I am still afraid to walk in the darkness of sin. If we stay in the Lord in our everyday life, we can see that spiritual light and see how to walk the paths of righteousness, and go our way, rejoicing, but if we get behind that light the devil will tempt us as he did Peter when he denied the Lord.

Remember me when it goes well with you, and pray that I may be faithful to the end.

Next Thursday week, Nov. 28th will be Thanksgiving day for North Carolina. It should be a day of rejoicing in the Lord and feasting on the natural good things that the Lord has blest us with, but it should be done in the name of the Lord and His kingdom.

Yours in love,

W. H. Worsley,

Rocky Mount, N. C.

ENJOYS THE LANDMARK.

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

I am sending you a money order for two dollars (\$2.00) for which you will please renew my father's subscription to Zion's Landmark for another year, it having expired this month. His address is W. B. Walker, Spring Hope, N. C., Route 2.

I read your good paper a lot. I get it from my father. He has had it going to him for a number of years. I hope if it be the Lord's will I will be able to have it come to him for us both. I sure do enjoy reading it. I feel like it is the best religious paper among the Primitive Baptist literature printed. I do so much enjoy reading your few pieces in the good paper, also the good writing of the editors. I hope you as publisher will be blessed to continue the good work.

With best wishes to you and your family.

From a friend,

Mrs. Lessie Davis,
Spring Hope, N. C., R. 1.

**ATTENDED ASSOCIATIONS IN
VIRGINIA, NORTH CAROLINA
AND GEORGIA.**

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

Herewith find renewal for Zion's Landmark. I have not received either of the November issues and would be glad to receive both since I hear so much through its columns from the dear saints I met on my recent trips to Virginia, North Carolina and Georgia. I was wonderfully blessed to visit the Staunton

River Association in Virginia in July, where I found a lovely band of Baptists that earnestly contend for the faith once delivered to the saints. It was like a glad reunion although when I arrived there I was a total stranger to all, but this was quickly removed and we were made to feel as one in the Spirit. All were wonderfully blessed of that Perfect One, who never has or shall ever make a single mistake. We found the same condition existing in the Upper Country Line of North Carolina, the Yellow River of Georgia, the Chipola of Florida and the Claybank, of Alabama. I dearly enjoyed my visits to each of these associations and also our home association, the Western Primitive Baptist Association, which convened this year near Colquit, Ga. Not one fundamental difference did I find in all these associations. They all stand firm upon the cardinal principles of predestination, election, final perseverance, justification, and salvation both in time and eternity as being alone through and by means of the blood of the Immaculate Lamb of God. Without Him we indeed are nothing and less than nothing, and through Him and Him alone are we perfected.

Dear brethren and sisters everywhere, in conclusion may I express in my feeble manner my deep love and affection for you in spiritual things. I can never forget you. It was like a very heaven below to be in your meetings and to be entertained so royally in your homes and to talk with each of you and have you express your deep feelings for me. May all of us be kept in that perfect way that leads unto life eter-

nal. I would be glad to receive minutes from the different associations.

J. J. Collins,
Newton, Ala.

**THANKFUL TO GOD FOR
HIS MERCIES.**

Dear Mr. Gold:

Enclosed please find check for \$2.00 to pay one year's subscription to Zion's Landmark, which expired October 1, 1940. I love the Landmark. May God bless you and continue in the way of truth.

As Paul said, it is by the grace of God that I am what I am.

I have been in the dark most of this year. The Spirit of God has seemed so far from me, and there has been so much sickness in my family, but God delivers in His own good time and way.

God made me to know my lost condition and how a repentant sinner hates this life he lives in this world, and how that he prepares food for you when you are not expecting it, rolls away the great clouds of unbelief and you see the great trinkets of pure gold in heaven typifying the mercies and promises of God.

I feel sometimes that God has assured me that He would guide me on the way and from the pitfalls by the way.

I feel it my duty to do good to all men and when I have done what my mind leads me to do, and the spirit within witness that it is right, I am glad. When I fail, I have to go mourning.

I know that we travel this way only once, and in the end to be in the presence of His countenance

will be sufficient.

I would encourage all those who love the church and peace to come out and be baptized, for I know that was the happiest day of my life and is a great comfort now. Sometimes I am made by the Spirit thankful and to rejoice and praise God for mercies. Without the Spirit I am nothing. May God bless Israel of God.

E. C. Harrison,
Williamston, N. C., R. 2.

**RECEIVING LANDMARK FROM
CONTRIBUTION FUND.**

Dear Mr. Gold:

Just a card to thank you for still sending me the dear old Landmark. I hope the Lord will bless you and all the dear brethren and sisters for your kindness to a poor sinner like me.

I am your friend,
Mrs. Etta J. Norton,
Sunny Side, Va.

**WE HOPE YOU CAN ATTEND
ASSOCIATION NEXT YEAR.**

Mr. John Gold,
Wilson, N. C.

I have just received the Landmark for November 1, and read an account of the Black Creek Association, which I enjoyed and rejoiced to know that you are still having such lovely meetings in North Carolina, my dear old home state. I hope some day I shall be blessed to attend some of them.

I am enclosing a money order to pay for the Landmark another year, from Nov. 1, 1940 to Nov. 1, 1941.

Sincerely,
Mrs. S. L. Nelson,
505 N. Third Ave.,
Maywood, Ill.

ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

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Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C. DEC. 1, 1940

**Entered at the postoffice at Wilson
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VOL LXXIV. NO. 2

THE STATE OF ZION IN SOME PLACES.

I have had some object lessons of late and been made to weep the state of Zion as I view the opinions of designing men who are seeking to make human rules and human precedents "the old paths" that the church should adhere to. But should a servant of God have the heroism of John the Baptist to speak against the one who would bring such measures? It is evident the ones that are causing the confsion in worship are the trouble makers, not the ones that are contending against the change. May we not say with Peter, "Why tempt ye God," to put a yoke upon the neck of satisfied brethern, then to non-fellowship for opposing such. I humbly trust that the good Lord may speedily show those who have fallen in love with some particular system or scheme of church policy their en-

chantment and divination. I am persuaded that if an individual or church has the mind of Christ, at most any manner of spiritual life might act as a matter of convenience, or from emergency, would not be contrary to the oracles of God. The Spirit will guide into truth. It never directs wrongfully. If it should lead one through the Red Sea he shall walk on dry land; or should he be led through the wilderness, he shall have manna to eat; or traverse the desert, he shall have water from the rock. If the Lord guides, we shall go right, though we should not follow the new theories of men.

The church needs no other guidance than that which comes from the Holy Spirit and the scriptures, which are able to make one wise unto salvation. Such will keep together in the unity of the Spirit and the bonds of love, whether there be uniformity in the act or outward appearance or not. For the Lord seeth not as man seeth; for man looketh at the outward appearance, but the Lord looketh in the heart.

Non-fellowship resolutions seem to be the order of the day with men full of egotism, who want to be dictators and regulators, and vainly brethren are weak and old fogies if you do not do as they say in worship or service. Such egotistic leaders, which always cause God's people to err, cannot even see that their "new things" are the departures from the faith and order of the Primitive Baptist church. Possibly they have forgotten or never knew that Primitive Baptists since Christ set it in order, have had men not satisfied with His order and teaching, trying to improve on it. They

may have varied some since the days of John the Baptist in their devotional exercises. But may it ever be borne in mind that our God dwelleth not in temples made with hands, but His people are the temple of the living God. God is a Spirit, and they that worship must worship him in spirit and truth. Yea, He has nothing to do with bricks and mortar, with whims of men, for God's ways are as far above man's ways as the heavens are above the earth. The Lord by the mouth of David, in the 15th Psalm, lets us know who should be fellowshiped in the church. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned: but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

M. L. Gilbert.

PEACE.

I read several religious periodicals and they all claim to be laboring for peace. They seem to be of one mind as to what they want, but nobody seems to know how to get it.

By their actions they seem to say: We are all perfectly agreed on the fundamentals; let us all be one and forget all our differences, let us dwell together in unity and peace, but can two walk together unless they be agreed?

Once they were one in belief and practice, once there was no division among them. They came from the North, South, East and West and worshipped together, and Primitive Baptists were one in belief, faith and practice everywhere they were found. The devil has invaded our field and sowed tares in it, and they are bringing forth lots of fruit.

As Elder Joshua Lawrence said: Gentleman preachers have coined new phrases, and in order to glorify their own name have brought in things bordering on heresy and wounded the feelings of those who worshipped as our fathers did and were satisfied with the same faith, customs and practice. True Christians would leave the church rather than destroy its peace and its unity in trying to reform or control it. Many have been the efforts made by designing men to reform the true church, which always resulted in a new denomination sometime bearing the name of its founder, but more than apt it calls itself Primitive Baptist to take away its reproach.

It is the difference in doctrine, practices, and customs that caused so many factions known as Primitive Baptists, when, if they would confine themselves to the spirit and letter of the scriptures there would have been no divisions among them.

I am always astonished at my own ignorance, and am often astonished at the willing ignorance of others who advance a theory for doctrine when they nor no one else can produce a "Thus sayeth the Lord" to prove it.

Now inasmuch as each faction of

the church has its own list of churches with their pastors, doctrines, customs, practices, together with their correspondents, why keep talking, wishing, craving and writing about a peace which will bring all factions together in one body without doing the thing that will bring it about. It appears that such a union would have to be patterned after the faction that could muster the most delegates to a meeting called in the name of peace without a thought of going back to the simplicity of the orthodox faith and practices of our fathers.

As each faction seems to be satisfied with what it has and does not accept that each would have all other factions to go along its way and think as it thinks, do as it does, believe what it believes, sing as it sings and worship as it worships in order that this particular faction may be pleased at its leadership and dominating power over the whole church.

Lot's herdsmen were not satisfied at being a part of Abraham's encampment.

"And Abraham said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13:8-9.

If brethren cannot dwell together in unity without strife, then let them go their own way. Lot chose the well watered plain of the Jordan which contained the cities of Sodom

and Gomorrah, and it was like the garden of the Lord. He lost all his earthly possessions except his two daughters, and had not where to lay his head, but requested of God that he might go to the city of Zoar, which request was granted.

"Wherefore, laying aside all malice, and all guile, and hypocrisies and envies, and evil speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." 1st. Peter 2:1-3.

B. S. Cowin

SISTER NANCY CATHERINE RAYNOR

By request I will in my weak way try to write just a short memorial of our dear Sister Nancy Catherine Raynor.

Sister Raynor was born November 2, 1868 and died July 2, 1940, at the age of 71 years and 8 months. She was the oldest daughter of the late Elder Isaac Jones, and was married to S. S. Raynor, the date the writer does not know.

Sister Raynor leaves to mourn her departure nine children, Misses Ruth, Molly, Willie, and Thurman Raynor, of Wilmington, N. C.

Lester Raynor of Holly Ridge, N. C., Dexter Raynor of Lealand, N. C., Fred Raynor of Burgaw, N. C., Mrs. W. A. Lanier of Maple Hill, N. C., and Mrs. H. R. Morris of Burlington, N. C.; one brother, Mr. Riley Jones; two half brothers, Posey and Hassell; one half sister, Miss Permillia Jones, all of Maple Hill, N. C., and seventeen grandchildren.

Sister Raynor united with the Primitive Baptist Church at Wilmington, N. C., February 18, 1934, and was a true and faithful member five years, seven months and sixteen days.

She was always present unless providentially hindered, and I do not recall that she ever failed to answer to her name at roll call.

She was a faithful, loving sister, always ready with a smile to do her part.

Sister Raynor was taken with a stroke at Union Meeting, June 29, and everything possible was done by her two daughters who were present, as well as members and friends of the congregation, until the doctor came and had her taken to the hospital, where her children stood by her until she passed to the Great Beyond on July 2.

Funeral services were held the next day by her pastor, Elder R. W. Gurganus, after which she was laid away beside her father, beneath a beautiful mound of flowers to await the resurrection.

Much more could be said about this dear sister and mother, but the writer feels too unworthy to undertake to say any more.

Therefore, be it resolved that the Primitive Baptist Church of Wilmington, has lost a true, faithful and useful member, and that we bow in humble submission unto our Heavenly Father, who doeth all things well, as we feel that our loss is her eternal gain.

That we extend to her bereaved family our deepest sympathy in their hour of grief and sadness.

That a copy of these resolutions be placed upon the church records, and a copy be sent to Zion's Landmark for publication.

Done by order of Conference, August 17, 1940.

Edward J. Scott, Church Clerk.

SISTER ADA W. PARKER

Inasmuch as it has pleased our Heavenly Father to remove from us another one of our faithful and loyal members, Sister Ada W. Parker, into the sunset of glory, as we feel sure according to her manifestations of faith and hope in God, who does all things well. She was faithful in filling her seat, and helping with all necessary expenses of her church "Flatty Creek" which she was a member of for over fifty years. We'll miss her greatly, but feel we can give her up more easily, realizing she wanted to depart and live forever where pain and death are done away. She was born February 7, 1867, and died August 30, 1940, buried September 1, age 73 years and 6 months.

Funeral services were conducted by her much beloved pastor, Elder A. B. Ayers, Williamston, N. C., in the midst of a large crowd of relatives and friends, with a beautiful floral offering. She left to mourn five children, four boys and one girl, and several grandchildren.

She made her home with her daughter and her husband, Mr. and Mrs. J. R. Luton. They did all they could, with the help of her other children, relatives and friends, to make her as comfortable as possible, as she was stricken with paralysis on Monday after attending her church on Sunday.

May the God of all grace abide with her children and point them to the Lamb of God that takes away the sins of His people that they may abide with her in that beautiful city of God when they depart and go hence.

Written by one who loved her for the truth's sake, I hope.

Beadie M. Meades,
Weeksville, N. C.

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union is appointed to be held with the church at Durham, N. C., beginning Saturday before the fifth Sunday in December, 1940. Elder L. J. Chandler was chosen to preach the introductory sermon. Elder N. D. Teasley alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk.

BLACK RIVER UNION

Dear Mr. Gold:

The next session of the Black River Union will be held, the Lord willing, at Hickory Grove Church on the fifth Sunday and Saturday before in December, 1940. The church is located about eight or nine miles east of Benson, at Peacock's Cross Roads, in Johnson County.

All lovers of truth are invited.

Many thanks for publishing same.

Yours truly,

Eld. L. A. Johnson, Moderator

Bro. W. V. Blackman, Clerk

Bro. Lester E. Lee, Asst. Clerk

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the church at Clement, Johnston County, Saturday and Fifth Sunday in December, 1940. Elder R. B. Parrish is chosen to preach the introductory sermon and Elder Shepherd Langdon is alternate.

Clement Church is located about three miles northwest of Four Oaks. Anyone desiring further information may communicate with Brother W. A. Langdon, Church Clerk, Four Oaks, N. C., Route 3.

All lovers of truth are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk,
Angier, N. C.

PREACHING APPOINTMENTS

The Lord willing, Elder Carl T. Mabe, from Lawsonville, North Carolina will fill the following appointments:

Green Ford, Saturday and Sunday, Dec. 14th and 15th, regular meeting.

Juniper, Monday, Dec. 16, at 11:00 A. M.

Fremont, Tuesday, December 17, at 11:00 A. M.

Wilson, Wednesday, Dec. 18, 7:30 P. M., (at night).

Great Swamp, Greenville, Thursday, Dec. 19, at 11:00 A. M.

Rose Bay Church, Hyde County, Friday Dec. 20th, at 11:00 A. M.

Smithwick's Creek, Saturday and Sunday, Dec. 21st and 22nd, regular meeting.

Yours in hope,
(Elder) O. S. Young,

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

DECEMBER 15, 1940

NO. 3

GOD PRAISED FOR HIS WONDERFUL WORKS.

"Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

And foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, give it, I say, to his seed, and hast performed thy words; for thou art righteous:

And didst see the affliction of our fathers in Egypt, and hast their cry by the Red Sea;

And shewedst signs and wonders unto Pharaoh, and on all his servants, and upon all the people of the land; for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day.

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their prosecutors thou threwest into the deeps, as a stone into the mighty waters.

Moreover, thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light wherein they should go.

Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments."—Nehemiah 9:7-13.

ELDER O. J. DENNY, Editor ----- Winston-Salem, N. C.

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ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

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ELDER T. R. CRAWFORD ----- Cairo, Ga.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

WRITE, FOR THESE THINGS ARE TRUE.

It was the night following the Association at Aycock's Church.

As I lay on my bed that night rehearsing in my mind, as best I could, all the good sermons I had heard that day; (and what sermons they were and how I did enjoy them.) There came a feeling over me that surely the gift and calling of any man by the Lord to preach the unsearchable riches of Christ was the greatest gift that any man would be blessed with.

I fell asleep wishing I could preach like those men preached that day.

I soon awoke again with these words ringing in my mind and ears: Write, for these things are true. Write, for these things are true. Write, for these things are true. Over and over again, they raced through my mind and heart and I had no power to stop them.

From that night I have had no desire to be a great preacher but instead since then I have had a great urge and desire to write about "These Things."

I did not have to ask any one what things they were that were true, because with the words came also the understanding that they were "The Things of God."

The things that Jesus began, both to do and to say.

The things that Matthew, Mark,

Luke and John witnessed and made a record of them, they are true. The things that Paul received at the hands of the Lord and wrote about: they are true.

The things that John the Revelator saw and wrote about on the Isle of Patmus. These things are true.

In the 19th chapter of Revelation John says: Let us be glad and rejoice and give honor to Him: For the marriage of the Lamb is come, and his wife has made herself ready and to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he said unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God.

Yea, these things, in both the old and new Testaments as recorded by the old prophets and the disciples of Christ, are the things that are true.

Christ Himself is the embodiment of all truth. He is the head of the Church of the living God. His bride is the Church of God. He died on the cross to save and redeem his bride, the Church.

All power has been given Him, both in heaven and in earth.

He not only has a great love for His church, the bride, but He also has the power to redeem her; that where He is there will she be also.

John says he was commanded to

write: Blessed are they which are called unto the marriage supper of the Lamb.

To my mind this marriage supper of the Lamb will be the greatest event of all time in Heaven or in earth.

We cannot attend this marriage supper of our own free will and accord. We must be called unto the marriage supper of the Lamb. If any one should get into the place of the marriage supper without being called, the question would probably be asked him: Friend, how came you in here not having on the wedding garment; and he would be put on the outside. To those who attend this marriage supper of the Lamb it will be granted unto them to be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints. I know not how many will be called to the marriage supper of the Lamb.

I do not know any particular person that will be called and I do not know whether I will be called, because this is to be the marriage supper of the Lamb, and He has the right and the power to call those whom He wishes and desires to be there.

My belief is that all that he died for will be there. All that he calls will be there.

His whole church, His bride, will be there, which will include the poor, the maimed and the halt and the blind and all His poor and afflicted people will be there.

No one can be at this marriage supper unless he has been called, and no one that the Lamb has called will have the power nor the desire

to stay away. His house will be filled.

All I can say at this time is that I hope to be of that number. Yet the little hope I have is so small that at times it seems I am afraid to confess it or to trust in it.

But I do know that whether I am called or not called, and whether you who read this are called or not called, will not change the plan of the marriage supper, for all that He calls will be there and His house will be filled and it will be granted unto His bride, the Church, to be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the Saints.

Yes, These Things are True, and the Holy Spirit takes These Things of God and shows them unto us.

Edmund D. Ham,
Pikeville, N. C.

A GOOD FRIEND.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

Enclosed you will find money order for the following subscribers to Zion's Landmark: B. F. Young, Angier, N. C., R. 1, renewal; Mrs. Y. King, Jacksonville, N. C., R. 3, renewal; Mrs. Sallie A. Ballance, Newton Grove, N. C., R. 2, renewal; Mrs. W. H. Turlington, Dunn, N. C., R. 3, renewal; Mr. J. B. Britt, Raleigh, N. C., R. 3, renewal; Mr. C. L. Dupree, Willow Springs, N. C., R. 1, renewal. All of these are renewals for one year. Mrs. Lugenia Adams, Angier, N. C., R. 2, for 3 months, and Elder E. C. Jones, Willow Springs, N. C., R. 1, for one year.

I enjoy reading the Landmark

very much. I can't say that I enjoy reading every piece that is published, nor that I agree with all of the expressions, but I get many issues that I feel like more than pay my subscription for a year.

Mr. Gold, I notice from your writing that you would like to see the Baptists all agreed and seeing eye to eye. So would I, but I have long since come to the conclusion that it will take the guiding Spirit of God and not man, and if the brethren would write as Brother Long and others, how they feel toward the church, and how God has manifested Himself to them in love and what great things He has done for them and the many blessings He has bestowed upon them, then the pages of the Landmark would be sweet as the honey in the comb.

Why fill its pages sermonizing over Time Salvation or Absolute Predestination, when it only tends to get the brethren farther and farther apart and to gender strife and confusion.

Let Brother Bill or Sister Mary or any friend write the dealings of the Lord with their poor soul, which to them is a hope of heaven and immortality. Glory then to others this is food and many are comforted and God is given all the praise. By doing this then you are expressing both salvations (Time and Eternal) and Predestination in the manner that God has presented it to the sinner, and God is glorified and the saints comforted.

I do not appreciate, nor do I like to read the pages of the Landmark when some brother is publishing his troubles and division, and everybody is wrong but him and his

house. Neither do I like to read from the pen of one that makes some issue a hobby to the point that he thinks he's smart and wants others to think he has been endowed with wit. Being overshadowed with the Holy Spirit and led by the Spirit to write is what comforts God's heritage, and you don't have to quote half of the Bible to preach or write to convey your speech or thoughts.

Mr. Gold, I have written as I have for the sweet love I have for Israel as well as the future prosperity of Zion's Landmark.

Yours in a humble hope,
E. C. Jones,
Willow Springs, N. C., R. 1.

Thanks for the subscriptions and the letter. Brother Jones, has long been a personal friend of mine and a good friend of the Landmark.

God made us to differ, for if all of us were agreed we would be wanting to do the same things, and there would be no development, and no diversity of opinion, and so life would be inert. God could have made everyone and everything perfect, but we would be like the ant, knowing only how to make our living.

For our instruction and correction He unfolds His plans to us, and this makes life interesting. There is nothing new under the sun, for whatever we find out which leads to our development, He puts it here for us to find and use in His comity and order. The first lessons in the Bible were those of discipline. I think He wants us to be patient and charitable towards each other, keeping our body under, and our

tempers submerged, that we may appreciate what is good and eliminate the bad. If I understand God, I think His plan is one of competition for development and elimination to get rid of the dross. The Saviour teaches us that when we pass from death unto life, we should love the brethren. Christ gave His life for us. We sin and make mistakes and find fault with each other, but He is big enough to forgive us our indiscretions, and throws the mantle of charity around us. We are supposed to grow more Christ-like in our dealing with our brethren and with people. If we war in this world we are no better than the heathen and no better than Hitler, who uses his war machine to force the world into submission. When we fail to obey the commands of God then, in my opinion, we certainly offend Him and hurt His sweet nature, which is reflected in the person of Christ. We are as the elements are mixed in us, and certainly the devil was made up different from Christ.

Of course I am preeminently a newspaper man, and I allow the folks to differ with me, and express their differences through the columns of the Times, but I reserve the right to reply to them. We own and operate all the newspapers in Wilson County. We do considerable printing. Could we hold our people together for the development of our community if we fussed with them and opposed them in everything? All of us are human.

Of course we do not deal with the readers and subscribers of the Landmark as we do with the readers of the Wilson Times because the Land-

mark should be above the newspaper, one representing the religious development of the people, while the other is worldly and deals more or less with worldly affairs, but remember there are two natures in us, one the natural or basis of everything, while the spiritual lifts us into a higher realm, towards God and His Christ.

"When I was a child I spake as a child, but when I became a man I put away childish things." We are children because we have not attained perfect knowledge. We are patient with our children, and so we should be patient with each other in the church, holding fast that which is good and throwing aside that which is evil. Remembering each and every one of us differ, and a man has the right to his opinion, if we shall have perfect freedom, and "He who would be the greatest among you, must be the servant of all," Christ said.

Think of the way Christ selected His disciples. He knew they were children in knowledge, and must be taught. Did He fuss with them when they said something that was wrong. No, He sat down with them and explained to them the right way, and what to say and do. He is still teaching us and leading us into the way of truth, which is found only in Him. Search the scriptures and the Bible, God's message to man, will show you the right way.

May God in His wisdom direct us all, and lead us to be kind and patient as Christ was with all our frailties.

John D. Gold.

CHRISTMAS GREETINGS.

Dear Mr. Gold:

You will find enclosed check for two dollars (\$2.00) for which please give Mr. T. B. Bradley, 1107 Spruce St., Durham, N. C., credit for Landmark for one year. Mr. Gold, with all the hurry, scurry time we have at this time of year, feeling tired, worried with all this fast times, yet when some old brother comes in showing the marks of Father Time, greeting you with that handshake of confidence, from the very heart, somehow there is a response from the inward man the world knows nothing about, and sometimes I am made to believe if it was not for just these little things here and there how could I ever survive the many hardships I am made to pass through.

How thankful I hope to be for that sweet fellowship I receive from my brethren, and at this point am reminded of the fact we are coming to the end of another year. Christmas is here upon us again, and for myself it means but little to me in a natural way only the coming together of my family and seeing the day, because I have seen already 33 Christmas days in the Express service, and they have been many days full of worry, because that very day has been commercialized to the extent it has taken all the joy and sweetness out of its significance, yet when blessed with His presence we can turn to the second chapter of St. Luke, and read why those shepherds could not be mistaken, for it says the angel of the Lord told them: "Fear not, for, behold I bring you good tidings of joy, which shall be to all people. For unto you is

born this day, in the city of David, a Saviour, which is Christ the Lord." Not only that, but told them where they would find him, and listen to this 13th verse, "And suddenly there was with the angel a multitude of the heavenly hosts, praising God, and saying, Glory to God, and on earth, peace, good will towards men. 19th verse, "But Mary kept all these things, and pondered them in her heart."

No wonder the shepherds could return glorifying and praising God for the things they had seen and heard. I feel like this is a child of God experience (better felt than told.)

Mr. Gold, as this may be the last communication with you before Christmas, and the New Year is rushing in upon us, would like to say in some feeble way how grateful I feel to you for the nice things you have said to me in this year 1940, and may I continue to live in such a way that my brethren can fellowship me.

May God give us grace to have love, fellowship, forbearance, patience, charity which is the greatest of all, and may this coming year find each of us in that frame of mind. God bless us all.

Yours with a sweet hope,
J. J. Whitley.

We wish you and your family all the joys of the season. We are crediting your commission to some one unable to pay. J. D. Gold.

AN APPRECIATED LETTER.

Dear Mr. Gold:

I noticed on the front page of some two copies of the Landmark,

your greetings to me, and felt I should acknowledge the same. In the rush of things I find it rather hard to do that which I should, when I should. However, I do greatly appreciate the fact you could take the time to address me in your busy hours. It was indeed quite a joyous season here with us when there was such a manifestation of spiritual uplifting, and additions to the church. It has become very discouraging in most places here in the north of recent years. Churches have lost in numbers, and in several places closed their doors until but few **remain** active, with few ministers to labor in God's vineyard.

I am trying to serve, as the Lord enables me, the following churches: First Sunday of each month, Ingle-side Church, near Naples, N. Y., 175 miles from my home; second Sunday, Justus, my home church here, near Clark Summit, one-half mile from my residence. Here we had four additions in August and seven in September. Third Sunday, Otego Church, Otego, N. Y., 120 miles from here; fourth Sunday, Commal Church, Commal, Pa., 145 miles; fifth Sunday, Shohola Church, Shohola, Pa., 70 miles. These churches range in membership from around 6 to 18, which is about equal to any up this way. These churches, however, are not in any association, as they have not been connected with other associations since they were so scattered and far distant from each other. Elder D. M. Vail was their former pastor, and served several of them 50 or more years. I am glad to report they are all at

doctrine among them. All love the gospel and rejoice in the meeting of the brethren a good outside interest, and true, loving and devoted believers who give evidence of the good work begun in them by the Holy Spirit. So far they have been most patient, long-suffering, forgiving, and forbearing with me. Show me every courtesy, honor, and confidence any poor unworthy creature, such as me, could ever hope for. For this, I hope I thank my God. This love and fellowship oftentimes brings me to tears, as I feel so unworthy of it. I had intended to have given you some of this report when I sent in my renewal with copy sent you some time ago. Also to say you were under no obligations to publish what I had written, except you so desired. It is yours to do as you wish with, and I assure you it will be all right with me. I do enjoy your letters, as they speak of that peace I have so earnestly sought. Again I thank you, and God bless and keep you in the way of peace.

Unworthily yours,

C. E. Benson.

Clark's Summit, Pa.

KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.

Elder O. S. Young,

Angier, N. C.

Dear Brother Young:

Since we, a little few at Rose Bay, have been so graciously blessed in being drawn together in Christian love and fellowship, and through the tender mercies of God are now constituted the Primitive Baptist Church at Rose Bay, I feel it to be the solemn duty of every one, by the grace of God, to endeavor to keep

the unity of the Spirit in the bond of peace. My constant desire is that I may be kept in such a way as not to bring reproach.

As we meditate upon the sad condition of the European world today, surely one is made to feel the need to be called—yes solemnly exhorted to follow God instead of compromising with the world. In Ephesians 5:1, we read, “Be ye therefore followers of God as dear children,” and in reading the whole of this chapter, we find Paul exhorting God’s children to “walk as children of the light,” and to shun filthiness, or foolish talking or jesting, and sin. “For because of such things cometh the wrath of God upon the children of disobedience.” “Be not ye therefore partakers with them.” Of what is the world partaking? Should those who have a sweet hope in the dear Saviour, and who have made an open profession that they would follow Him as dear children, spend their time listening to silly things on the radio, reading trashy literature, or engage in singing songs that no one would want to be singing when Jesus comes for His own? Shall we spend our time in worldly pleasures and our money upon trifles and vanity? Will we burden our hearts against God’s loving warnings and exhortations and so be found following after the world instead of following God? No, indeed. The children of God are not called to live a life of worldliness. No one can walk as the world walks and at the time be following God. “Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap.” Some may say there is no harm in worldly

pleasures. To those who can’t see harm in spending life’s precious moments like that, let’s ask this question: Is that the way Jesus spent His time? After you have returned from the movies or spent the evening reading some fiction, etc., are you in the state of mind to pray fervently, as Jesus often did? Perhaps it’s hard for some to see the harm in these worldly things, but who can deny that the more these things are indulged in the farther away one is led from following God? Satan is working his feverish haste to lead the world into everlasting darkness. The world claims dancing, the idle prattle, jesting, and the tons of cheap literature that feeds the carnal nature, favors divorce, scandal and gun-play, all disguised or dressed up forms of gambling. But the Christian is taught to love not the things of the world. And again we hear Paul say, “Be not ye therefore partakers with them.”

Dear children, let us not trample down the tender mercies of our God. It is a serious, a solemn thing, to turn a deaf ear to the loving counsel of God. May He bless us to feed upon His word and follow its all-wise counsels daily, that we may be sheltered from wrath. “For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world.”

Brother Young, this is my first attempt to write a few of my feeble, scattered thoughts since I have had a name with the dear old church. I beg that the mantle of charity may

be spread over my imperfections, for Jesus' sake.

A little one, saved by grace if saved at all,

Violet O'Neal,

Swan Quarter, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

I am sending you a money order for two dollars (\$2.00). I wish I could send you six dollars. I feel that I should write you and tell you that I am still unable to pay for the Landmark, which I think of as a dear companion. I don't get to hear any preaching now as I am 71 years old, and not able to go as I once did. I wish I could express to you my gratitude for sending me the Landmark as you have done, and if you don't have a mind to continue sending it to me, I will just try to not complain, as I don't know when, if ever, I can send you any more money.

I hope that you will be amply rewarded by the Giver of all real good, for the good you have done by sending the Landmark to those unable to pay.

In hope,

Mrs. Mary E. Bullington,
824 Jefferson St.,
Danville, Va.

A VISION.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Inclosed you will find two dollars (\$2.00) to renew my subscription for Zion's Landmark for another year, until December 15, 1941.

Mr. Gold, I have a mighty good dream one night last week. And I

feel that I want to tell you about it. I saw Christ in the clouds, with little children around him, also a lamb. Everything was white. He came with his right hand up, and I thought I said to the people, I told you all Christ was coming again, and He is here. The clouds were white and all around Him seemed happy. There were lots of little things around Him. I can hardly tell this dream without shedding tears. I do trust and hope in the good Lord that He will lead and direct me here to walk in that strait way, so I may be ready when He comes, if I be one of His little ones. My heart's desire is to live honestly and truthfully in this life. But I find myself out of the way. I can't do as I want to do.

I want to take the Landmark as long as I live, if I can keep able to pay for it.

Mrs. B. F. Wilkerson,
Tillery, N. C., Route 1.

READING LANDMARK THREE YEARS.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Please find enclosed a two dollar (\$2.00) check, which pays for the Landmark up to the last of September, 1941. I have been reading the Landmark for three years and like it very much. Would be glad if the associate editors would write more as their writings are very interesting.

Your truly,

Lucy H. Strickland,
Four Oaks, N. C.
R. F. D. 3

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C., DEC. 15, 1940

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VOL. LXXIV. NO. 3

FORGIVENESS AND FORGETFULNESS.

We have heard folks say, "I can forgive, but I cannot forget." That is human, but there is not much real forgiveness where those who claim to forgive are not willing to pass over and let past sins rest in silence.

God remembered His covenant.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they brake; although I was a husband unto them, saith the Lord: But this shall be the covenant that I will make with the House of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and

they shall be my people. And they shall teach no more every man his brother saying, know the Lord; for they shall know me from the least of them unto the greatest of them, saith the Lord: FOR I WILL FORGIVE THEIR INIQUITY, I WILL REMEMBER THEIR SIN NO MORE."

Not only do we read in the prophecies that God will remember the sins of His people no more, but Jesus said, "Thine they were, Thou gavest them me, and of all the Father giveth me I have lost nothing; but will raise it at the last day."

David said: "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; who healeth all thy diseases," etc. etc. "The Lord is merciful and gracious, slow to anger, and plentiful in mercy. He will not always chide; neither will He keep His anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Why? "For as the heaven is high above the earth, so great is His mercy toward them that fear Him." And not this only; but "As far as the east is from the west, so far hath he removed our transgressions from us." "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Why doth the Lord have pity on poor sinners? "For He knoweth our frame, He remembereth that we are dust." (Ps. 103d. ch.)

In His love and pity, he hath redeemed His people, and if we love Him it is because He first loved us, for God is love.

We go to sleep, and often, when we awake, we forget His benefits; but not so with God, for He neither sleeps nor slumbers; but is ever awake and watchful for and over His people.

A remnant shall forsake idolatry. (Isa. 17th. ch.)

"At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel." The remnant shall be blessed to worship Him in truth, and in Spirit. But what of the others? "They shall be plagued with their iniquities because they have forgotten the God of their salvation." In describing the remnant, amidst the multitude, who have forgotten the God of their salvation, we read: "Yet gleaming grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, so saith the Lord God of Israel."

As a boy, how well do we remember the scattered fruit which was too high for us to glean. All things pertaining to the Salvation, preservation, resurrection and eternal glorification of the church of God are too high for me. I am like David said, "I cannot attain unto it."

David said, "The wicked shall be turned into hell." "And all the nations that forget God." He describes the exceeding wickedness of the wicked by saying, "The wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth." "The wicked through the pride of his countenance will not seek after God. God is not in all his thoughts, his ways are always grievous." "Thy judg-

ments are far above out of his sight." "As for all his enemies he puffeth at them. He hath said in his heart, I shall not be moved, for I shall never be in adversity." O foolish, how foolish such a spirit, yet we read, "The fool hath said in his heart, there is no God."

"The wicked hath said in his heart, God hath forgotten: he hideth His face, He will never see it." How sad to be thus blinded to the truth; for we read, "The Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try the children of men." (Ps. 11:4)

Who shall forgive? Jesus said, "Take heed to yourselves. If thy brother trespass against thee, rebuke him, and if he repent, forgive him." "And if he trespass against thee seven times in one day, and seven times in a day he turn to thee again saying, I repent, THOU SHALT FORGIVE HIM." "And one of the disciples said unto him, Lord, increase our faith."

No doubt he was a brother to Peter, who said unto Jesus, "How oft shall I forgive my brother? Seven times? No doubt he felt that would be too many times to be expected to forgive, but Jesus said, Not seven times only; but seventy times seven." (449 times)

This is perhaps the last article I shall write for the Landmark this year. I note the wish of some of our readers that our associate editors do more writing. I have often expressed the same sentiment. The Landmark is open to all true lovers of Bible truths, as far as we have space. We believe in one Lord, one faith, one God, who is over all, in

all and through all. And amidst all the confusion in both church and world, we still believe in the small still voice of God, through Christ, and believe that the Fountain of life, light and immortality, is everflowing, watering the plants of His pasture, restoring the joy of salvation, and in the end of all earthly things, God, His Christ, and the Holy Angels, will behold all the true Israel of God, in their glorified perfection, and that the church of God will be attuned to sing the song of praise to Father, Son and Holy Spirit to all eternity.

May all who believe in God, and in His Christ, be given the spirit of forgiveness, that we may abide His admonition in regard to how we should live in fellowship one with another. To all who read our columns, remember me in your prayers.

In hope of a better day,

O. J. Denny.

THANKSGIVING.

We desire to be thankful for all the blessings both natural and spiritual we have enjoyed since we first learned by experience that all good and perfect gifts come "down from the Father of Lights in whom there is no variableness nor a shadow of turning." We especially are thankful for a home, country and a God—a country where we are not afraid to lie down and can sleep, where we can meet and worship God according to the dictates of our own conscience, where there is none to molest or make us afraid. The prophets spoke and wrote of that day. Early Christians never saw that day. When Constantine reversed the order of former Emper-

ors of Rome and made Christianity the state religion, the true church took wings and flew away to the wilderness to the Piedmont regions only to be followed by the Emperor Constantine and hunted down and slaughtered, their property destroyed and their land laid waste, for no other reason than because they refused to worship God according to the rules prescribed by this church Hierarchy which claimed to be Christ on earth.

Religious freedom was never known until the words of prophecy which said "They shall worship God under their own vine and fig tree," was written in the constitution of this great country of ours. Until printing was discovered the common people remained in ignorance, Bibles were few and kept by those who purposed to keep the people in ignorance, especially of the holy scriptures. After the discovery of printing, books became cheaper and more plentiful, but the scriptures were of no use to the common people as they were printed in Greek or Latin and the people could not read them.

John Wycliffe, of England, is styled the "morning star of the Reformation," for he translated the Bible out of the original Greek into the English language so that the people could read and know what they taught and not have to get others to interpret them.

The discovery of printing and the translation of the Bible led the people to think for themselves, and they questioned the divine right of kings to rule them as they saw fit, and they refused to allow priests and other high dignitaries to write their

articles of faith for them. This was the beginning of the Reformation, which was to deluge the continent of Europe in blood, as the hierarchy was in no mood to allow the common people the great blessing of religious freedom. In due time America had been discovered embracing fifteen million square miles of the earth's surface and was barren of human beings except a few thousand Indians who lived mostly on the natural products of the earth.

We learn that after the floods when the partitioning of the continents took place that Asia was largely given to Shem, Africa largely to Ham and Europe largely to Japheth; but when Noah had aroused from his drunken stupor and found out what his youngest son had been doing to him, he said, "Cursed be Canaan for he shall be a servant of servants unto his brethren: God shall enlarge Japheth, he shall dwell in the tents of Shem and Canaan shall be his servant."

Japheth received Europe, the smallest of the continents, but God enlarged him and the descendants of Japheth received the two new continents so lately discovered, and he came to dwell in the tents of Shem (the Indians) and Canaan (the negro) became his servants.

The people of God, of whom the world was not worthy, who were so horribly persecuted, killed and mangled in the most horrible manner for no crime they had done except their struggle for the freedom of conscience, left their homes in the various countries of Europe and, after spending two to three months on the ocean in their tiny ships, landed on the shores of a new world, where

they built log chapels to worship God in their own way.

They endured all manner of hardships patiently without ever thinking of going back to the land that had cast them out. They toiled, they built, cut down the forest, fought Indians and reared up a structure that has ever been the wonder and admiration of the world.

They reversed the order of the land from whence they came. They closed their offices for servants to the individuals, states and the nations, while the common people reserved to themselves the right to rule; they jealously guarded their liberties in their constitution, excluded the tyrant, but gave full liberty of speech and a free press; giving to all the right to worship God according to the dictates of their own conscience and left the conscience of every one free.

By the grace of God this is what they did, and left us a glorious heritage which I sometimes think we are not worthy of. It is a most sacred duty of every person to be strictly loyal to their God and their country.

B. S. Cowin.

ALVIN MASON

Alvin Mason, 72 years of age, of Atlantic, N. C., passed away Friday morning, November 22, 1940, after a lingering illness for many months which confined him to his room several weeks before his death and was buried Saturday afternoon at two o'clock in Atlantic.

In the passing of Mr. Mason, Atlantic has lost one of its most distinguished and valued citizens. Few men ever attained to the height of being perfect models in a community; but it is the common consent that this good man came as near attaining that high standing among his neighbors and acquaintances as any man ever to live in the village of Atlantic where he spent practically all his life. He was a faithful and devoted member of the Primitive Bap-

tist Church, and while he defended the faith of his communion, he was considerate in all his expressions towards other faiths. His Christianity knew no limits as to creed; but he shared the fellowship of all people regardless of their belief or denomination.

He was married in early life to Miss Winnie Morris of Atlantic, and to this union were born seven children: Mrs. L. C. Davis of Beaufort; Mrs. J. G. Walters, of LaGrange; Mrs. A. G. Willis, of Atlantic; J. I. Mason, of Morehead City; L. C. Mason, of Greenville; Y. Z. Mason, of Atlantic; and one other son, Gordon, who died four years ago. Besides these surviving children there are thirteen grandchildren. Also one sister, Mrs. J. L. Morris, of Atlantic.

The funeral services were in charge of Elder Thomas H. Edwards, pastor of the Primitive Baptist Church, of Sea Level, N. C., assisted by the Rev. Mr. Israel, pastor of the Missionary Baptist Church and Rev. L. D. Hayman, pastor of the Methodist Church, both of Atlantic. Music was in charge of Mrs. Cecil Morris and members of the different choirs of Atlantic. By special request, Mrs. Morris sang "Sunrise Tomorrow," a solo number.

The esteem in which Mr. Mason was held was attested by the large gathering of people from all over Carteret County and many other towns and villages in Eastern North Carolina. Perhaps one of the largest funeral attendance records in Atlantic in a generation. The floral offerings were the largest ever held in Atlantic, all of which tend to show the love and high regard for this good man.

After the funeral services at the home, his body was taken to the village cemetery in the heart of Atlantic, and there laid to rest.

The pallbearers were, active: Ralph Morris, Ervin Morris, Cecil Morris, Clayton Fulcher, of Atlantic; Norway Morris, Winston Adams, Ashboro, N. C.; Pete Hamilton, Norfolk, Va. Honorary: Charles Mason, Howard Mason, Elven Mason, Joe Mason, Capt. John A. Nelson, Morehead City; John D. Smith J. E. Nelson, Maltby Taylor, Lealand, N. C. and Ambrose Fulcher, Atlantic, and others.

S. Gray,
P. O. Box 81, Kinston, N. C.

RESOLUTIONS OF RESPECT

T. H. Penny was born in Johnston County, N. C., on January 3, 1881, and died at the Harnett County Hospital, on October 25, 1940, being nearly 60 years of age. On April 5 1902 he was happily married to Miss Bessie Lassiter. To this union eight children were born. Brother Perry is survived by his beloved and faithful companion and five sons and three daughters, several grandchildren, numerous relatives and

a host of friends.

Brother Penny united with Clement Primitive Baptist Church the third Sunday in October, 1938. He has been a faithful member, always filling his seat as long as his health would permit. Brother Penny was sound in doctrine and a firm believer in salvation by grace. Words cannot express our great sorrow caused by his death. We feel that from this world of toil and strife he is present with the Lord.

Therefore, be it resolved that we bow in humble submission to Him who doeth all things well. Second, that we extend to his loved ones our sympathy. Third, that we record a copy of the resolution on our church record and send a copy to Zion's Landmark for publication and a copy to his family.

Done by order of Clement church, in Conference Saturday, November 9, 1940.

Elder R. B. Parrish, Moderator,
W. A. Langdon, Clerk.

Sister Katie Lassiter,

Sister Vonnice Massengill

Committee.

RESOLUTIONS OF RESPECT.

We, the church at Flat Swamp, bow in humble submission to the will of our Heavenly Father in removing from our midst one of our esteemed brothers, T. H. Williams.

He was born March 18, 1869 and departed from this earth on October 21, 1940, making his stay on earth 71 years, 7 months, and 3 days. He joined the church at Flat Swamp, Martin County, North Carolina, first Sunday in June, 1914, and was faithful to his church. He married Lucy Wilson, January 4, 1891. To this union nine children were born: Estelle, Effie, Mary, Wilma, Nettie, Raymond, Thomas, Margaret and Robert. All of them are married. Raymond and Thomas are at home.

He was a man who made friends wherever he went. He was a blacksmith and a farmer. He attended his church far and near when able to go. He was afflicted with asthma for 30 years, and bore his affliction with patience. We are looking forward with sweet home to that day when we shall meet again, "bye and bye" in that home eternal, made not with hands, in heaven, where congregations never break up and the Sabbath never ends.

He left to mourn him, his wife, Lucy Williams, children, and a host of friends. Funeral services were held at his home in Pitt County. Elders W. E. Grimes, A. B. Ayers, B. S. Cowin, and A. B. Denson officiated.

Therefore, he it resolved:

First, That we, the Church of Flat-swamp, bow in humble submission unto our Heavenly Father, who "doeth all

things well." We feel that our loss is his eternal gain."

Second, That we extend to his bereaved family our deepest sympathy in their grief and sorrow.

Third, That the Church at Flat Swamp has lost one of her faithful and beloved members.

Fourth, That a copy of these resolutions be spread upon our church records, a copy be sent to "Zion's Landmark," for publication, and a copy be sent to the bereaved family.

Done by order of Conference in session at Flat Swamp, Saturday before the first Sunday in November, 1940.

W. E. Grimes, Moderator,
Lucy Williams,
Augustus Williams,
Committee.

MRS. CARRIE E. TURNAGE

On Thursday evening, September 19, 1940, just as the glorious sun was sinking into the west, the death angel hovered over the pillow of our much esteemed sister, Mrs. Carrie E. Turnage, age 86, and bore away with it her saintly spirit into realms of endless bliss. She lived her religion and had the confidence and esteem of all who knew her. We have abundant evidence to believe that by rich and reigning grace her liberated and purified spirit has ascended into the immediate and blissful presence of her Divine Redeemer, who at His second personal coming to the world will raise the bodies of all His sleeping saints in the likeness of His own glorious body and reunite them to their companion spirits, and catch them up with all His changed living saints, in the clouds to meet the Lord in the air and so shall they ever be with the Lord. (Thessalonians 4:13-18.)

For 35 years she had been a member of Tyson's Primitive Baptist church, and had always lived an exemplary life. She was known for gentleness and smoothness of disposition and in all the trials of life she maintained a patience and serenity of spirit that were a marvel to all who knew her. In the purity and sweetness of her life she has left her children a priceless heritage. Sister Turnage was injured when she fell at her home July 3rd and pneumonia developed. All that could be done by loving children, relatives, friends and physicians to stay the icy hand of death, but to no avail. No hearts are so loving and true, no lives so noble and useful, no home so sacred and dear, but that Thou wilt thrust into them all the keen blade of thy destroying hand, and bring the glory of all transitory things down to dust and ashes. What is there in this transitory life that we may safely love and trust since time will take it all from our

grasp? "As the flower of the field it vanisheth away, and after all everything in life is but dust. Dear Brother and Sister Turnage were so bright in the scriptures and was possessed with a wonderful gift of the spiritual knowledge of God. May the God of all grace bless their children and may they emulate the sweet example of their dear father and mother and some day by God's grace meet them in the happy world. Sister Turnage was the daughter of the late Joshua and Jane Moore Speight, and was the widow of the late Bro. A. P. Turnage, who died October 18, 1938, aged 89 years old. They were married on Thanksgiving day, November 26, 1874. Sixty years ago they established a home near Farmville, N. C., where they spent the remainder of their life. The memory of their devotion to their home, to their children, their church, and faithfulness in their trust in their Heavenly Father and His promises; their honest upright lives and ennobling influence for good in the community in which they lived will be a lasting benediction to their children and grandchildren, and an inspiration to those who mingled with them along life's rugged journey.

Surviving are: one brother, Jesse Speight, of Greenville; seven sons, J. P. Turnage, of West Durham; M. L. Turnage and D. L. Turnage, of Greenville; C. A. Turnage of Washington, A. C. Turnage and L. E. Turnage of Farmville and J. M. Turnage, of Richmond, Va.; nine grandchildren and one great grandchild.

Funeral services were conducted by Elder J. C. Moore of Whitakers and Elders J. B. Roberts of Farmville, to a large crowd of relative and sorrowing friends. Her body was laid beside her husband in Hollywood cemetery under a beautiful mound of flowers to await the second coming of our Lord. How anxiously do I look forward to the coming of our Lord, to the blessed time when the very same dear compassionate loving Jesus, whom the disciples said "would come aagin," and Himself said, "Where I am, there ye shall be also," will with His own dear voice, I hope, call me home to the sinless land to be with Him and all the redeemed family forevermore.

Written by request,
Mrs. Bessie Brooks Gay,
Farmville, N. C., R. F. D.

IN MEMORY OF ROBERT DANIEL LANGDON

My dear husband departed this life July 27, 1940, leaving me so sad and lonely. While a desire to write in his memory constantly urges me to make an effort, a feeling of unworthiness and inability to do justice has kept me from this solemn duty,

but I trust the Lord will bear me up and guide my pen. He was the son of McDaniel and Dorcas Langdon, was born December 25, 1867 in Pleasant Grove township in Johnston County, North Carolina, and spent his early life on the family plantation. Soon after reaching manhood he entered the business field. He was appointed Postmaster at Benson, North Carolina, soon after the turn of the century and served in that capacity for approximately twelve years. Upon leaving the Postal Service he established a grocery and market business which he successfully operated for several years, later relinquishing this business; he sought less strenuous activity, and received a commission as Justice of Peace, in which work he continued active until forced by ill health to retire. He served two terms as Benson Town Commissioner.

His religious faith and life were an essential part of his character. No one who knew him could mistake the sincerity and depth of his religious convictions or fail to see how natural and spontaneously his attitudes and actions sprang from the motives of his faith. He was a reverent faithful churchman, who will be remembered for the day-by-day practical evidence of a faith made real in life. He united with Mount Zion Primitive Baptist Church in Benson, September 13, 1913, and was ordained deacon, May 9, 1914. He was devoted to the church long before he became a member and gave his service when an opportunity presented, always filling his seat unless providentially hindered.

We attended our regular church service together fourth Saturday and Sunday in February (Easter Sunday) and although it was snowing, we visited some friends that afternoon. On the following Wednesday he fell in the yard and had to be carried into the house and was never able to be out again. Day by day he grew weaker until at the going down of the sun on a calm day his gentle spirit peacefully, quietly took its flight.

Funeral services were held at his home church by Elder Xure Lee, his pastor and Elder Floyd Adams, of Willow Springs. Elders Frank Norden, Ramsey Parrish and Sheppard Langdon were also in attendance. Elder L. A. Johnson concluded the service at Reedy Prong Church cemetery, where his body was laid to rest to await the resurrection when we hope we will arise to be with our Blessed Saviour, be like Him and be satisfied.

Why do we mourn departing friends,
Or shake at deaths alarms?
Tis' but the voice that Jesus sends
To call them to His arms.

O may I prepare for that day

When Christ shall descend from above
Be filled with His presence go shouting
away
To the arms of my heavenly love.

Dear refuge of my weary soul,
On thee, when sorrows rise,
On thee when waves of trouble roll
My fainting hope relies.

Clyda Lee Langdon,
Benson, North Carolina.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom and mercy has seen fit to remove from our midst our much loved and esteemed Brother Alvin Mason, who united with the Hunting Quarter church on Saturday before the second Sunday in September, 1924, and remained a true and faithful member until his death on November 22, 1940. His funeral was preached by Elder Hill Edwards amidst a throng of sorrowing relatives and friends.

Therefore, be it resolved, that we bow in humble submission to His holy will, believing our loss is his eternal gain.

That the church has lost a most faithful member and the family a loving father and a devoted husband.

That a copy of these resolutions be sent to Zion's Landmark for publication, one to the family, and one recorded on our church book.

Done by order of Conference assembled this Saturday before the First Sunday in December, 1940.

Elder S. Gray, Moderator,
J. D. Smith, Clerk.

APPOINTMENTS FOR ELDER W. E. JARRELL, LEXINGTON, N. C.

Beulah—January 18th and 19th, Saturday and Sunday.

Creeches—January 20, Monday.

Healthy Plains—January 21, Tuesday.

Sandy Grove—January 22, Wednesday.

Sappony—January 23, Thursday.

Mill Branch—January 24, Friday.

Nashville—January 25th and 26th, Saturday and Sunday.

Upper Town Creek — January 27th, Monday.

Lower Town Creek—January 28th, Tuesday.

Tarboro—January 29th, Wednesday.

Old Sparta—January 30th, Thursday.

Moore's—January 31st, Friday.

Autrey's Creek—February 1, Saturday.

White Oak—February 2, Sunday.

Farmville—February 3, Monday.

Mewborn's—February 4, Tuesday.

Aycock's—February 5, Wednesday.

Upper Black Creek—Feb. 6, Thursday.

Pittman's Grove—February 7, Friday.

Elder Jarrell will need conveyance.

E. L. Cobb.

THE BLACK CREEK UNION

The Lord willing, the Black Creek Union will be held with the church at Healthy Plain, Wilson County, N. C., Saturday and Fifth Sunday in December, 1940. Elder E. L. Cobb was chosen to preach the introductory sermon and Elder W. E. Turner to be his alternate. The church is located about three miles south of Bailey, N. C., on the Bailey and Buckhorn Road. We would be glad to have a goodly number of ministers, brethren and sisters visit us at this meeting.

Isaac A. Lamm,
Princeton, N. C.

SKEWARKEY UNION

The next session of the Skewarkey Union will be held (D. V.) with the church at Hays Swamp in Martin Co., Friday, Saturday and Fifth Sunday in December, 1940, with Elder A. B. Ayers to preach the introductory sermon, and Elder William E. Grimes as alternate.

All lovers of truth and especially ministering brethren are invited to come and be with us.

W. S. Peele,
Union Clerk,
Williamston, N. C.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Pee Dee, Saturday and Fifth Sunday in December, 1940.

The church is about ten miles Southwest of Conway, S. C.

M. Meares.

WHITE OAK UNION MEETING

The white Oak Primitive Baptist Union will be held Saturday and Fifth Sunday in December, 1940, with the church at Stump Sound, in Onslow County.

Stump Sound church is located about two miles east of Holly Ridge Station on U. S. 17 Highway between Jacksonville and Wilmington, N. C.

We invite all Primitive Baptists that are in order, especially the preaching brothers, to meet with us if they have a mind to.

Elmon J. Pollard,
Union Clerk,
Jacksonville, N. C., R. 3.

APPOINTMENTS

Please publish the following appointments for me.

Beulah—Third Saturday and Sunday in December, 14th and 15th.

Scott's—Monday, Dec. 16, 11 A. M.

Upper Black Creek—Monday, December 16th, 2:30 P. M.

Lower Black Creek—Monday, Dec. 16, 7:30 P. M.

Upper Town Creek—Tuesday, Dec. 17, 11 A. M.

Mill Branch—Tuesday, December 17, 2:30 P. M.

Falls Tar River—Tuesday, December 17, at 7:30 P. M.

Sappony—Wednesday, December 18, at 11 A. M.

Sandy Grove—Wednesday, December 18, 2:30 P. M.

Please get these appointments in the December 15th issue of Zion's Landmark if possible.

Yours in hope,

(Elder) E. C. Jones

Willow Springs, N. C.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union Meeting is appointed to be held with the church at Moore's, Wilson County, N. C., on the fifth Sunday in December and Saturday before, 1940.

Elder W. B. Kearney was chosen to preach the Introductory sermon and Elder J. B. Roberts was chosen as alternate.

The church is situated about eight miles from Wilson on the Wilson-Pinetops Highway.

A general invitation is extended and a special invitation is extended our ministering brethren.

J. E. Mewborn,
Union Clerk.

APPOINTMENTS FOR ELDER S. GRAY

Please publish in the Zion's Landmark the following appointments for Elder S. Gray of the White Oak Association:

Pleasant Hill—Tuesday, Feb. 4th, 1941.

Mill Branch—Wednesday, Feb. 5th.

Aycock's—Thursday, Feb. 6th.

White Oak—Friday, Feb. 7th.

Healthy Plains—Second Saturday and Sunday, Feb. 8th and 9th.

Contentnea—Monday, Feb. 10th.

Sandy Grove—Tuesday, Feb. 11th.

Lower Black Creek—Wednesday, Feb. 12th.

Pittman's Grove—Thursday, Feb. 13th.

Pine Level—Friday, Feb. 14th.

North Creek—Third Saturday and Sunday, Feb. 15th and 16th.

Nahoney—Monday, Feb. 17th.

Moore's—Tuesday, Feb. 18th.

Tarboro—Tuesday night, Feb. 18th.

Robertsonville—Wednesday night, Feb. 19th.

Signed by,

J. W. Smih,

W. L. Morsleander

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

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P. D. GOLD PUBLISHING CO.

WILSON, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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JANUARY 1, 1941

NO. 4

WITH ALL THEIR PROVOCATIONS GOD WAS
MERCIFUL TO THEM.

"And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses, thy servant:

And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hast sworn to give them.

But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments.

And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

Yea, when they had made them a golden calf, and said this is thy God that brought ye out of Egypt, and had wrought great provocations;

Yet thou, in thy manifold mercies, forsookest not them in the wilderness: the pillar of cloud departed not from them by day to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go."—Nehemiah 9:14-20.

ELDER O. J. DENNY, Editor ----- Winston-Salem, N. C.

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ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A HAPPY NEW YEAR.

We have celebrated Christmas, the anniversary of the birth of the Saviour, the greatest gift that was ever given to man. It was a gift from Heaven, sent by the Father Himself, the projection of Himself through His Son to the earth, the second man who came without sin to retrieve man from his fallen estate, when he sinned in the Garden of Eden.

Christ was the propitiation for our sins for a just God, who in his justice had condemned all men through Adam because of the latter's sin; but through Christ a loyal Son, the mercy of God shone and man was forgiven, and if we are obedient to the commands of God we will be restored to our birthright through the mediation of His Son.

Christ came to bring joy and gladness and peace to the world, but in our weakness and selfishness we do not see the glorious light of His goodness and presence, shining round about us, and we wander in the darkness of sin and ignorance and selfishness, and so a Redeemer was required to bring us to God and show us His wonderful mercy in the face of Jesus Christ.

Christ was born in a manger, and why? God has a reason for everything He does. His Son was born in a lowly manger, in swaddling clothes to prove to us that God is cognizant of every man and His con-

dition, and so Christ placed Himself on a level with the poorest that they might come to God through Him. He could have been born in the home of the richest Jew, and the pride and the pomp of the world could have been His, but he said that His kingdom was not of this world, but since He came from the Father He also did what He was commanded to do. He planted the seed of righteousness and went back and sat down on the right hand of the Father to see the fruition and fulfillment of His work.

Since a thousand years is but a day to God, what does time mean to Him? He has been rolling spheres into the universe through all eternity, and so He will continue to create worlds through the rest of eternity and people them, and men will go on forever being born, and fighting battles and creating civilizations and destroying them, and God will sit in His heaven and work out His plans, and since the earth is the proving ground, when we come into His presence and see Him as He is, we will wonder at His wisdom, His calm, His peace and His glory and realize "what fools we mortals be."

The spirit of God sent the first Christmas, and so the little babe enjoyed His Santa Claus, for the wise men brought Him gifts and the angels sung the carols, and the shepherds who believed the prophets of

old worshipped Him. Christmas then is a spirit and the spirit of Christ, if we have Christ in us the hope of glory, our hearts are a perpetual Christmas. If we love our fellow man, then we have His peace, "not as the world giveth give I unto thee."

Christ came to the earth to show us a different way from stealing and taking what does not belong to us and that applies to Hitler and Stalin and Mussolini, and the richest man in the country and the world to the poorest criminal that is sent to the roads for stealing a chicken.

Christ said to the Jews when they were trying to catch Him and present Him to the Roman government for treason, when He was handed a penny, asked the question, "whose image and superscription is this?" and when the answer came "It is Caesar's," replied, "Render unto Caesar the things that be Caesar's and to God the things that be God's," and that is correct.

Every man is entitled to what belongs to him, and God insists on our giving Him praise, and love and obedience for that is all we can give Him for He gives us everything else.

The Jews did not understand Christ. They would not believe in Him, and they crucified Him. Israel was an earthy religious government. The church controlled it. The leaders in putting Christ to death were the heads of the church. They thought he was going to relieve them of their earthly power because He rebuked them for their sins. Therefore the sceptre departed from Judah when Shiloh (Christ) came. They were found wanting in dealing with the people,

and so the responsibility that had been placed upon them to follow Christ was taken from them, and given to the Gentiles, and so the Gentiles, through Christ were offered salvation and that is why salvation is offered all men and their sins are washed away through the atoning blood of Christ, if they love and serve Him.

When the principles for which Christ stood and came to the earth to plant in the seed of His life, which was the tree of life in the Garden of Eden, and was the tree that sheltered all things spoken of in the Bible become a fixture in the hearts of men, then bloodshed will cease and the hearts of men will be turned first to Christ and then to God, for the Bible says that "unto Him every knee shall bow and every tongue shall confess that He is God."

But our hearts must be attuned to His, for He wants our hearts, for God said: 'I am tired of the blood of bulls and goats,' and empty mockery which means nothing that is sincere. You must love my Son because I first loved you, and so we owe God everything, for He gave us everything, and all that we can give Him is our love and obedience, and following Him in Faith, for if we have faith the size of a mustard seed, we can remove mountains, for it is God and His Christ who does the work for us. We can do little or nothing by ourselves.

"If I clothe the lilies of the field, that toil not neither do they spin and Solomon in all his glory was not arrayed like one of these; and if not a sparrow falleth to the ground without my knowledge, will I not

take care of thee, oh ye of little faith?"

So, why cannot we believe in God and His Christ and forget our selfishness and determination to rule or ruin? Why cannot America and England learn a lesson which they should have known in 1920, when they allowed Germany to rearm, and America pulled themselves out of the League of Nations when the responsibility of straightening out the world was placed on the shoulders of England and America?

Remember, life is service, and every one should seek to serve his neighbor and his country and people, and make America strong so we can promote His cause to the people, for America believes in God and His Christ, and believes in unselfish service to the people of the world and asks nothing except what is right. It believes in ruling in mercy and love. We then have the right to bring a material salvation to the world. But America sold her birthright for a mess of pottage and we are being spanked by the Father for our inability to see what was in the distant future.

Christ said to Peter when there was no servant to wash their feet when they entered the room to serve their dinner, "I will wash your feet," and then when the Saviour of the world and the Son of God offered to do it, they fell over each other to wash the feet of each in the gathering. Christ then said to them, "He who would be the greatest among you must be the servant of all." Humility is the mark of greatness, and the willingness to serve is the mark of love, the kind that brings peace and happiness to

the heart, for service is the thing that warms the hearts of men and brings them to you. We have celebrated Christmas, the birth of the Babe of Bethlehem, and let us pray that Christ will enter the hearts of the warring nations and soon bring peace to a troubled, warring and stricken world.

We wish each and every one of you a happy and a prosperous New Year, and wish for all that peace that Christ giveth. May it abide with you always.

J. D. Gold.

THY DEAD MEN SHALL LIVE.

Mr. W. L. Parker,
Schoolfield, Va.

Dear Brother in Christ:

Your letter of the 21st inst. is very welcome, and we hope that you and all dear to you are well this fine Christmas day. Sister and I are both well, for which we give thanks to the giver of every good and perfect gift.

I have read with interest the scripture which you quote, viz: Isaiah 26:19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

These words are a part of the vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, etc., and do not fail to note that all this has now been fulfilled, although when these words were spoken it was 760 years before they were fulfilled, and all these words were of concern to the people of God, and not spoken to the whole race of mankind.

This prophesy was fulfilled when Christ rose from the dead, for then the whole Church rose with him, all those who have lived and died before his death and all those who are living now, and all those who shall live till time shall be no more, for in Him we live and have our being, "being" created in him before the world was, and as you have well said, "When Jesus rose from the dead, the whole body, the Church rose with Him, and that all the elect who had lived, or ever will live on this earth arose with him, as the poet sings: One in the Tomb, One He rose, One when He triumphed—triumphed o'er his foes, One when in Heaven He took His seat, and seraphs sang all hell's defeat."

Do I make myself clear? I am trying to say that all who have lived in Christ before His crucifixion, as well as all who have lived and died from that time till time shall be no more—that is all the elect of God were in Him when He lay in the tomb, and all the elect rose with Him when He rose triumphant over death, hell, and the grave, so what need is there for us poor worms of dust to rise from the grave, seeing that Christ in His resurrection has done all this for us?

Did He not bring life and immortality to light when He arose? And was not this done once for all for all His elect? So that now both Christ and His people—the Just, (Christ) and His people (the unjust), all being risen together, death shall have no more dominion over Him, or any of His people, for both those who lived in Him before His death, and those who now live for Him, or those who shall live in Him,

and die in Him—all these characters are assured of eternal life, as surely as God has all power, both in Heaven and Earth, to accomplish His will, as it is written "the Foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

This scripture does not mean that there will be a coming from the grave, the old Adamic body of flesh, but it speaks of "Thy dead men shall live," and these were spiritual men, and not men of flesh and bones, for flesh and blood has no part or lot in the matter, and as it reads in Eph. 2:1, "And you hath He quickened, who were dead in trespasses and sins." This quickening has to do with the inner man, the spiritual man, and the natural man of flesh has no part or lot in it, except that the flesh is made to serve the spirit, "the elder shall serve the younger."

I said that this Scripture does not mean that there will be a coming up from the grave of the man of nature for Job 7:9 reads: "As the cloud is consumed and vanisheth away: so he that GOETH DOWN TO THE GRAVE SHALL COME UP NO MORE," but in plain contradiction of this many claim that the dead in the cemeteries shall rise again, and Job also says "though after my skin worms destroy this body, yet in my flesh shall I see God." Why all this came upon Job while he was living, see Job 7:5. "My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome," so as this all took place while Job was living, it proves nothing in regard to dead bodies being raised from the

grave after worms have destroyed them, (think it over again, and let us get shed of this old tradition, for nothing but the truth will do us any good.)

"The elder shall serve the younger,"—that is the old man of nature shall serve the new, or spiritual man, just as this old man takes the new man to the House of the Lord to Worship, but the old man is not taking part, nor understanding a word of all that is being said in a spiritual sense.

That is all vain imagination, where you speak of the preacher saying that "if one of the elect died, and his dust made into a brick wall, that Jesus would collect it, and make it up into a body like it was before." All this is vain imagination pure and simple, and not one word in the whole Bible to prove it, and here is one just as foolish, two men were riding on a train, discussing the resurrection of the dead, and passing a drove of hogs, and one said, "If I were to cut off a finger, and throw it to those hogs, and they were to eat it, that same identical finger would be on my hand in the resurrection." So you can see that it is the natural body that some of the children believe will be made perfect in Christ, whereas it is the new, or spiritual body that is to be made perfect in Him. You see how the veil of flesh is between us and Christ unless He removes it and gives us a clear nigsaw into the deep and hidden (to natural eyes) mysteries of the things of the Kingdom.

We may be alive spiritually, but spiritually blind to the truth, carried away with error, delusion, and every false way, being full of the

tradition of our fathers—just as men are blind to things naturally, just so some are blind spiritually.

To continue with Isaiah 26:19, "Awake and sing ye that dwell in dust." These are not soul sleepers, but those who are naturally alive, but asleep to everything spiritual. You have no doubt seen such. They appear to be alive spiritually, for now and then we may note a sign of life, a slight movement to indicate life, but there is little or no communication between them and those who are awake, until these words, "Awake and sing, ye that dwell in dust," are spoken by a power higher than mortal man, spoken by the mighty voice of the God of all power in heaven and earth, "who speaks and it is done, who commands and it stands fast."

I have no light on the last part of this verse, "for thy dew is as the dew of herbs, and the earth shall cast out the dead," and I will ask you to write on it when you find time to reply to this.

Hoping these few lines will find you prospering, "even as thy soul prospereth," I will close for this time, with Christian love, and compliments of the season.

Sincerely,

Everett R. Kinney,
Ashokan, N. Y.

THANKS FOR YOUR INTEREST.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I am handing you herewith an editorial by the late Elder S. Has-sell, which I wish you to republish as soon as is convenient for you to do so.

It is, as you will see, on Predestination and Time Salvation, and is just what I believe, and have, in my little way, been trying to tell in my little articles in the good old Landmark recently.

It has been said by some that Eld. S. Hassell never used the expression, "Time Salvation," but it will be seen that he did, and also called it "Conditional."

I am trying to secure some new subscribers for the Landmark, and am expecting to send in some in a few days.

Hope you and yours are real well.

As ever, your friend.

Obe Tingen,

Apex, N. C.

Another Unprofitable and Deplorable Strife of Words.

(I. Tim. 6:3-5; II. Tim. 2:14)

I have earnestly labored for years (I hope not without success, which I gladly confess is due entirely to the Lord,) to show that the contention, among Primitive Baptists, in regard to the extension of predestination is, when properly understood, a mere unprofitable and unwholesome strife of words. Every true Baptist believes that God foreknows and controls all things; and no true Baptist believes that God influences or compels His creatures to sin. Thus God's foreknowledge or predestination of sin is not of a causative or compulsive, but of a permissive, directive, restrictive and overruling character. So far as I am aware, the war, among the most of our brethren, on the extent of predestination seems to have about ended—the vexed question being finally settled on this immut-

able basis of scriptural and eternal truth.

Another equally unnecessary and unprofitable verbal contention among a few Primitive Baptists is one similar to, if not connected with, the controversy on predestination. It is the question concerning what is called "the conditionality of time salvation," and, connected with this, the question as to the ability of the child of God to obey the commandments of his Heavenly Father.

All Primitive Baptists are agreed upon the unconditionality of our eternal salvation, and the inability of those who are dead in sin to render spiritual obedience to the law of God. Instead of repentance and faith being conditions prerequisite to salvation, we understand that they are the work of the Holy Spirit in the renewed heart, and are thus essential parts of salvation; and, until this spiritual renewal, the fallen child of Adam will love sin and hate holiness and continue in rebellion against God.

But there is an apparent disagreement in two or three of our Associations, among worthy and lovingly brethren, who would be heartily fellowshiped and gladly welcomed by other Primitive Baptists everywhere, as to whether our time salvation, that is, our deliverance from spiritual darkness, coldness, distress, and chastisement during the present life is conditioned or dependent upon our obedience to God, and as to whether the child of God is able to obey or not.

Now, even the authors of dictionaries have no right to manufacture or change the meaning of words; their business is simply to

ascertain and state the meanings which words actually and already have in the language of which they treat. It would be deceptive to use words in a different sense from that which they generally have, unless we explain the sense which we mean. The most of controversies are strifes of words; and when words are properly defined, and their correct meaning is accepted by both parties, the controversy ends.

A "condition" is defined by the best of English dictionaries to be "an event, object, fact, or being that is necessary to the occurrence or existence of some other, though not its cause; a prerequisite; that which must exist as the occasion or concomitance or something else; that which is requisite in order that something else should take effect; an essential qualification." And these dictionaries say that the word "if" is "the typical conditional particle, and is nearly always used to introduce the subordinate clause of a conditional sentence," and means "on the supposition that; provided, or on condition that; in case that, granting, allowing, or supposing that."

There are 1,422 "ifs" in the Bible—830 in the Old Testament, and 592 in the New Testament and these conditional sentences make up about one-fifth of the Bible.; Thus forty-nine fiftieths of the Scriptures are unconditional, and one fiftieth is conditional. All reverent minds must admit that this conditional part of the Scriptures, though comparatively small, has a real and true meaning.

It cannot be denied by any in-

formed and honest man that such Scriptures as the following are conditional: "If His children forsake My law, . . . I will visit their transgression with the rod, nevertheless My loving-kindness will I not utterly take from Him." (Psalms lxxxix. 30-33). "If ye be willing and obedient, ye shall eat the good of the land but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." (Isa. I. 19-20). "If ye know these things, happy are ye if ye do them." (John xiii. 17). "If ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live." (Rom. viii. 13). "How shall we escape if we neglect so great salvation?" Heb. ii.3). "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." (I. John ii. 7). See, also, such scriptures as Lev. xxvi.; Deut. iv. 29-31; vii. 12-26; xi. 13-32; xxviii.; Ezek. xviii., xxxiii. Not only is it certain that these Scriptures are conditional, but it is equally certain that the condition, introduced by "if," necessarily precedes the conclusion, which would not take place unless the condition took place first. If the conclusion in these sentences means eternal punishment, then Arminianism is true; but either the text itself, or the context and other Scriptures, prove that the punishment or chastisement threatened in case of disobedience, is temporal and corrective, and not eternal and destructive, for God gives His children eternal life, and they shall never perish, and though their voluntary sins sep-

arate them from His face, nothing present or future can ever separate them from His love. (John x. 28-30, Heb. xii.; Isa. lix. 2; Rom. viii. 28-39). Thus the conditionality of time salvation is just as certain as the truth of the eternal word of God. Baptists have always heretofore understood it so; nearly all Baptists understand it so now; and this truth is in perfect accordance with Christian experience. And if the living child of God, having the indwelling of the Spirit of life and grace, which makes him alive, is not able to obey heartily and sincerely, though imperfectly, the commandments of his Heavenly Father, his real state does not differ from that of those who are dead in sin. Of course he can do nothing spiritual or acceptable to God except by that Spirit of grace but that Spirit dwells in him. (;John xiv. 16-17; Rom. viii. 9-17; 2 Cor. vi. 16; Eph. ii. 22); and he "can do all things through Christ, who strengthens him," (Philip. iv. 13); and he well knows and loves to confess that he has nothing good which he did not receive from God, and that without Christ he can do nothing, and that, by the grace of God, he is what he is—a poor, hell-deserving sinner, **SAVED BY GRACE**—a brand plucked from the eternal burning (I. Cor. iv. 7; James i. 17; John xv. 5; I. Cor. xv. 10; I. Tim. i. 15; Zech. iii. 2. And he knows just as well, both from the Scriptures and his own experience, that, in wilful disobedience to God, he does not enjoy that spiritual comfort which he has in obedience. All the children of God are as assured of these truths as they are of their own existence; and bitter conten-

tion over them is wholly unnecessary, unprofitable, unwholesome, and subverting. The **ENTIRE** scriptural truth about any matter unites, comforts, and edifies the children of God; while a contention for a **PART** of the truth for the **WHOLE** truth divides, distresses, and over throws them. Truth is spherical; we must look at it on all sides to understand it at all aright. Extremes are dangerous; let us avoid them as we would the verge of a fatal precipice. "Let your moderation be known to all men—the Lord is at hand." (Philip. iv. 5).

God is the only independent and absolute Being in the universe; not for one instant does any other being cease to be, both naturally and spiritually, dependent upon Him. All our sins come from ourselves alone, and with confusion of face we must take all the shame for them, and not charge them in any way upon our holy Creator—upon His foreknowledge, or predestination, or the partial withdrawal of His Spirit of grace, for well do we know that such a blasphemous imputation would be the grossest of sins; while all our salvation from sin and its consequences comes from God, who deserves and will receive every particle of the glory of it.

While fear and hope are, in the conditional Scriptures, recognized and addressed as strong motives to human action, pure, self-denying **LOVE** is set forth, in the Scriptures, as the highest and strongest motive that can actuate any being; the motive which assimilates us most to the character of the **Three-One God**, who is love and who saves His people because of His eternal and in-

finite love of them. Without this divine motive in our hearts, our services cannot be acceptable to God, and we can never enter that "heaven above, where all is love," or if we could enter the home of eternal love, we could not enjoy its holy delights.

Man is not an unthinking, involuntary, irresponsible machine. He can and should be moral—it will be better for him in this world; but it is far better for him to be spiritual, and be thus prepared for heaven.

I believe that all right-minded Primitive Baptists will accept these scriptural truths. Such acceptance would put an end to the useless and ruinous strife of words on this subject.

Sylvester Hassell.

A GOOD LETTER

Dear Mr. Gold:

I'm enclosing a letter from a dear sister. Please publish it in the Landmark. I love to read the Landmark.

Sallie Butcher,

R. 2, Box 38, Danville, Va.

Dear Sister Butcher:

I hope you haven't thought I did not appreciate your letters, for I did, and hope you will bear with me in my weak way. I haven't felt that I was given anything to write worthy of notice, if indeed I ever have. I cannot reach out and grasp the things which are more precious to me than all the perishable things of the world. We have to wait upon the Lord for these things. He openeth and none can shut, and shuts and none can open. How marvelous are His judgments, and His

ways past finding out. No one by searching can find out God.

Yes, dear sister, did not we both find this to be true at an early age. 'Tis only by revelation of Jesus Christ that we know anything of Him and His goodness and mercy. He reveals Himself to whomsoever He will at His own appointed time, at a time unexpected to us, when we were enjoying our childish pleasures without a fear, which left us in a helpless condition. How did we know this, did we of ourselves bring it about? I will have to say no. Is there not a cause? Yes. The Lord, alone, is still leading and instructing His people in paths they have not known, and in ways they do not understand, as He did Jacob of old. God has not changed with the fast moving world to suit the fancies of men. He is God and changes not.

He spoke and it was done, commanded and it stood fast. So it is today. When He speaks to His little ones they hear Him. He makes them willing to forsake the vain and perishable things of the world for His sake. When we find all else is sinking sand, then we cry, "Lord, save, or I perish. Show me the way wherein I should walk."

Well do I remember when I was made to utter those words, four years ago.

The way has been dark and rugged, yet I desire to travel on, praying that I may run with patience the race that is before me, and never say or do anything that will bring reproach upon His good name. Ah, to know the love of Christ which passeth knowledge. His love endureth forever. Is that not enough?

But my greatest trouble is, am I one of His little ones?

I enjoyed the preaching at Old Mountain yesterday. Elders Dodd, Ross and Payne preached. While there I thought, why go abroad for joys when we have a feast at home. He makes us sit together in heavenly places in Christ Jesus. I believe these heavenly places are just a foretaste of what He has prepared for His people. When they come into the fullness of this they will be satisfied. Then all will be joy and peace. Sorrows and heartaches will cease.

Write me again real soon.

A little sister, I hope,

Josephine Nuckols.

Chatham, Va.

THE WONDERS OF HIS GRACE.

Mr. John Gold,

Wilson, N. C.

My Dear Friend:

Oh that I were the pen of a ready writer. If so, how vividly, beautifully, heavenly and divinely I could and would portray the beatitudes of the matchless wisdom, glory, honor and majesty of Israel's God. But when I consider who and what I am, I stand aghast with wonder and amazement, for I am only a lump of clay in the potter's (Lord's) hands. Yet, I desire that He would so form the lump that I might speak the wonders of His grace. Yes, move upon me, by His mighty power, so that I may declare and proclaim in the fervency of the spirit that your God (Israel's) reigneth, and will defend you from every opposition and everything that would hinder or retard your march or

journey to that land of promise. Oh no, fear not, be not afraid, be of good cheer, for He that is in you is greater, mightier than He that is in the world, and His peace He giveth unto you, not as the world giveth, oh no, for peace is only found in Christ. In the world is disillusionment, hypocrisy, but in Christ is immortality—yes victory over the world, flesh, and the devil, and even the grave has no terrors, for it is all swallowed up in the glorious resurrection and ascension of Christ, who was the first fruits, yet now is alive forevermore, and as He liveth, ye shall live also, so being risen in and with him, through His resurrection. Yes those having been risen seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead (yes, killed to this world), and your life is hidden with Christ in God. So much so that when Christ, who is your life, shall appear, then shall ye also appear with Him in glory. Oh what a sure promise, for surely every child of God has a desire to seek those things that are above, for there is where their treasure is, in Christ, who is formed in them the hope of glory. They are constrained by the indwelling Spirit of Christ to desire to hunger and thirst after righteousness, and to be clothed upon by that spotless robe, and to so live that they shall let their light shine, as becometh the children of light, so that they shall never have occasion for reproaches, ever live above reproach, having a clear conscience, void of all offense toward all men, lie not against the

truth, and the God of truth be with ye.

From one who loves all the true Israel of God. Pray for me.

Your sister in bonds of love,
Effie H. Carawan,
Swan Quarter, N. C.

**SENDING LANDMARK TO
SOMEONE UNABLE
TO PAY.**

Dear Mr. Gold:

Through negligence I have let my subscription to the Landmark overlap most six months—please pardon. I am sending you \$3.00 which please credit to the account. Also adding one dollar to my check, (\$4.00), to pay for sending the Landmark to some worthy Primitive Baptist that craves to read the good old paper and is not financially able to pay for same. I have been a reader for more than fifty years and I do not want to miss a copy as long as I live. The older I get the more pleasure and enjoyment I get from reading the many good letters therein contained—the editorials, including your articles, are always rich and encouraging to this poor sinner. Am now in my eighty-first year.

With very best wishes and compliments of the season, I am,

Sincerely yours,
W. A. Hall,
Yadkinville, N. C.

LANDMARK EDIFYING.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find \$2.00, for which please send Zion's Landmark to Mrs. Clyda Lee Langdon, Benson,

N. C., 312 West Main St., instead of R. D. Langdon, whose subscription expired November 15, 1940. Also please publish the enclosed article in memory of Robert Daniel Langdon, in the Landmark. He was a subscriber to the Landmark for many years and read it almost as soon as it came every time. We greatly enjoyed Zion's Landmark together and I want to continue taking it. I hope the Lord will continue to bless you to continue its publication for many years, and prepare some one else to keep it up when you cannot. I wish all lovers of the truth would subscribe for it and read it. It is most interesting and contains more edifying articles than any paper I know of.

Best wishes to you for a Happy Christmas and prosperous New Year.

Very sincerely,
Mrs. Clyde Lee Langdon,
312 West Main St.,
Benson, N. C.

**SENDING LANDMARK TO
SOMEONE UNABLE
TO PAY.**

Mr. John D. Gold,

Dear Sir:

I am sending you two dollars to send the Zion's Landmark to some one not able to pay for it. I take three Primitive Baptist papers and I enjoy the Landmark best.

I love your writing so much. I am so glad I can read for I do not go to preaching much.

Mrs. Robert Staton,
Bethel, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

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WILSON, N. C. JAN. 1, 1941

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CHURCH SOVEREIGNTY.

I have been asked several times to write an article on church sovereignty. I have given much thought and study to the subject, but have been slow to write, realizing, first, that I know so little about the subject; and, second, that my brethren are not a unit on it. But such thoughts as I have I am willing to give for what they may be worth, asking you, dear reader, to read carefully, prayerfully, and patiently, remembering if what I say is not in harmony with the written word, you should refuse to be guided by it; on the other hand, if what I say is based on God's Word, you should heed it.

In the first place, I will say if you and I and others of our ministers and writers had heeded the advice given by many of our dear departed brethren who wrote and preached before us, and had used Scriptural

expressions at all times, I would have never been asked to write this article for the simple reason that the term church sovereignty is not a Scriptural expression. The word sovereignty is not in the Bible. If the word sovereignty is in the Bible, I have failed to find it. If it is in the good Book and you will tell me where, you will be my friend.

That God is a sovereign, is absolutely true, for He is the Supreme Being; He is not under law. The church is not a supreme being. The church is under law, not to any man or set of men, but she is under law to her Maker, her Head and Keeper, her God and her King. For that very reason, the church is not a sovereign, and the term church sovereignty is a misnomer.

A church, a body of baptized believers, covenanted together to keep house for the Lord, is certainly the highest ecclesiastical authority on earth, unless our ablest ministers in the past have erred on this point. But that does not make her a sovereign, a being that is supreme, not under law to her Creator, her Husband and her King.

Christ is the Head of the church, her Lawgiver. She is amenable to Him, and we hear Him saying to His local churches in the book of Revelation, "He that hath an ear let him hear what the Spirit saith unto the churches." He gives this message to each church. He tells each church of its faults, where faults exist, and you may rest assured that He knew. He told each church what to do. He also told each church what the result would be if she did not do what He told her to do.

I do not find where He told one

church to meddle with either of the other churches. He did not tell either church to take the matter up with other churches, and even try to cast out the wrong. He did tell each church what to do about her own wrongs. If God had desired one church to meddle with the affairs of other churches it appears to me this would have been a very appropriate time. One church was seemingly without fault. How nice it would have been if He had just told this one to see that the other churches rid themselves of the wrong that they had in them. But He did not do it. The only reason that I can see that He did not, is that it was not His will for it to be done that way then, and He changeth not, is it His will that we do it that way now? He did tell each church what to do. He told them what He would do, if they did not do what He told them to do. He it is that will bless with a "crown of life," or curse by removing the candlestick. That is His province, not yours or mine. And for you or me to usurp His power and take to ourselves the right to do this, is to violate His law, and bring unto ourselves swift destruction. And for one church to attempt to discipline another church, is, as I see it, a violation of God's holy law. It has and will continue to cause trouble to the one that attempts the violation, and sorrow to the other.

No, dear brethren, the church is not a sovereign. She is under law to her great Head and Lawgiver, and should obey Him, thereby showing her love for Him. Neither is the minister a sovereign. He is subject to the church and to his

God. As for me, if I know my poor heart, I love them both. I love God, I hope, because He first loved me, and then manifested His love to me. I love the church because it is home to me. It is where I get my spiritual food and drink. It is where I meet and commune with my brethren in the Lord, if indeed I am in the Lord. It is a place of both joy and sorrow; joy unspeakable, when peace and love abounds; sorrow keen and how cutting, when trouble is brewing or abounding, as it sometimes does. But it is home just the same. My joys seem sweeter there; my sorrows more easy to bear with my brethren and sisters about me.

Sometimes I feel so cast down that I fear that I have not got a friend, fear even that I have not been born again. Sometimes I am so lifted up that I can say, like Job of old, "I know that my Redeemer liveth." And sometimes I can say with the poet:

"O Jesus, my Saviour, I know thou
art mine,
For thee all the pleasures of sin I
resign:
Of objects most pleasing, I love
thee the best;
Without thee I'm wretched, but
with thee I'm blest."

In conclusion let me say, brethren, let us pray with and for each other. Certainly we need each other. May God richly bless each of you who may read this.

J. L. Collins,

1429 N. 16th St.,
Abilene, Texas.

Selected by a Landmark reader.
The article speaks for itself.

O. J. Denny.

LUKE 2:14.

**"Glory To God In The Highest
And On Earth Peace, Good
Will Toward Men."**

These are the words of the angel who announced to the shepherd that the King of Peace was born that day in the city of David. When we think of Him in connection with what we call Christmas, we can only think of Him as the Prince of Peace' and what a miserable poor way we have of celebrating His birthday. "No one on earth knows when our Saviour was born, as to the day nor year with any degree of certainty, but it is enough to know at some time in our lives that He was born unto us, and we believe He was not only born unto us, but He lived for us, died for us, arose for us, ascended to His Father, and now makes intercession for us, and will come again to awake our sleeping dust and fashion it like unto His own glorious body, and to be with Him forever.

Do Christians believe He will come again to earth? And if they do why are they not manifestly the children of peace? Why are they not of one mind, and why do they not live in peace with one another? If they are agreed as to the fundamentals, why can they not adjust their minor differences and prove to the world they are what they profess to be—the children of the King of Peace.

Being at war with each other does not prove they are the sons and daughters of God, but that they are like the world which it at war mostly for glory.

The divisions in churches were mostly brought about to please some one who thinks he is smart, and wants to be called a leader. Solomon says, "Go to the ant, thou sluggard, consider her ways and be wise, she having no king, overseer or ruler, prepares her food in the summer and her meat in the harvest." Prov. 6:8. If the ant, one of the smallest and most insignificant of all creatures, should live in peace and harmony, do their work so well in excavating their homes, rearing their young, providing their food when it is plentiful, without an overseer, king or ruler, should we not expect greater things of man, the last, greatest and most important part of God's creation? And yet he is the only one of God's creatures that plans in a savage yet systematic way the destruction of his fellowman. We are accustomed today to speak of man as civilized or enlightened and yet he is no better than the savages who lived many thousand years ago. He does not spare the young nor old and does not pity the woman any more than the savages who ripped them up and left them to die after enduring the tortures of their enemies.

And so-called Christians must have their own way by dividing churches and associations, not caring whose heart is pierced, whose peace is destroyed, not moved by tears or entreaties of the poor in spirit, but are left brutally mangled by the way in order that some one may have his way. In 2nd Timothy, Paul writes: "This know, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous,

boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; having a form of godliness but denying the power thereof, from such turn away."

The same writer says: "Evil men and seducers shall wax worse and worse deceiving and being deceived." "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." 2nd Timothy 3:13, 14. A great part of the scriptures is made up of exhortations and admonitions as to how we should live in order to enjoy the peace that God gives. Jesus says, "My peace I give unto you, my peace I leave with you." John 14:27. Such peace passes all understanding, it is pure and spiritually wholesome to His children. He advises or charges them to "keep the unity of spirit in the bonds of peace." Eph. 4:3. When our lives conform to the teaching of the scriptures, we have peace, when we depart from it we have confusion and every evil work. Jesus' life and behavior here was and is a noble example as to how we should behave here. He did not attempt to change their laws and religions, but simply preached what was His Father's will, told the people the whole truth without trying to make them submit to Him or believe what He said, and the majority of them went their own way to their own destruction. Lord, have mercy on us.

B. S. Cowin

RESOLUTIONS OF RESPECT

Resolutions of Respect for Our Beloved Afflicted Sister Barsha Hawkins, wife of Deacon W. R. Hawkins.

She was born July 3, 1894, and departed this life, August 6, 1940, making her stay on earth 46 years, 1 month, 3 days. She united with the Primitive Baptist Church at Wheelers in September meeting 1933. Sister Hawkins was truly one of our highly esteemed and most beloved members. She being afflicted for many years, she always filled her seat at the church if not too sick to come.

There is seldom found such faith among us that was manifested in her. She loved to be among the Primitive Baptists as good as anyone I ever saw, going far and near to preaching, visiting many of our sister associations when she had to be carried to and from the car and lie on a cot. When she was not able to go she often had services in her home. She loved above all else to have brethren and sisters to gather around her bedside to sing, preach, and pray. I, the writer, have been in some of these meetings, and have seen manifestation of the Spirit as much as any place I have ever been. There could be many pages written of Sister Hawkins' life and of that faith that was so outstanding, but to know her was to love her and her life reflected the very image of Jesus.

Resolved: First—That the church at Wheeler's bow in humble submission to the will of the Lord who giveth and taketh away—blessed be the name of the Lord. We realize that we will miss Sister Hawkins in not filling her seat for in later years, she had to be carried in and out of the church, but she was loved and respected by all. Second—That the church at Wheeler's extend to her family their heart-felt sympathy realizing that they have lost a loving mother and affectionate wife. We feel that we should compliment them in their faithfulness in waiting on her and never seemed to tire in doing their duty to her. We wish to say to them in ways of comfort, "Blessed are the dead that die in the Lord."

We grieve not for her as one without that Blessed Hope, for we feel that she has ceased from her suffering which was much on this earth. But now that she is in full realization of that hope that was her strength, making her in her afflictions go far and near to hear the Blessed Gospel preached. Third—That a copy of these resolutions be spread in our church records, one to the bereaved family, and one be sent to our religious periodical for publication.

Written by the request of church in conference at the August meeting, 1940.

F. L. Moore.

RESOLUTIONS OF RESPECT OF SISTER MARTHA MALONE

She was born August 22, 1849, and died September 17, 1940, age 91 years, 26 days.

Sister Malone was the wife of Brother Dallas Malone. He preceded her to the grave several years. She was a member of Wheeler's Church over fifty years, and always filled her seat when she was able, and was truly a lover of the church and cause.

Resolved first: That the church at Wheeler's bow in humble submission to the will of our Heavenly Father, feeling that she has passed from her troubles and trials in this life and is now in full realization of that rest that remains for the children of God.

Resolved second: That the church of Wheeler's extend to the bereaved family their heartfelt sympathy in their bereavement, hoping the God of all grace will be their comfort.

Resolved third: That a copy of this resolution be spread on our church records, a copy be sent to Zion's Landmark for publication and a copy be sent to the bereaved family.

Done by order of church in Conference at October meeting, 1940.

T. F. Adams, Moderator,
F. L. Moore, Clerk.

BROTHER H. J. DODSON

Eighty-nine (89) years ago, in September, there was a son born to Felix S. Dodson and Mary Elizabeth, his wife, and they named him Henry J. Dodson. He was blest to grow into manhood and was a good citizen, serving his friends as Justice of the peace, and was also a good farmer. He raised a large family, and was married three times. But when he was in the prime of life he came to Cane Creek Church and asked for a home and fellowship with them. He was received and lived with them until death. He was a good and useful member. But, on the 25th of October, 1940, the Lord took him by death from us. The Lord giveth and He taketh away; blessed be His name.

Resolved that we, the members of Cane Creek Church, do bow in humble submission to the will of God with whom we have to do, for what he does is just and right. We ask that this be published in the Landmark and Signs of the Times.

This done at the November meeting.

J. E. Herndon, Moderator,
R. L. Dodson, Clerk.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved sister, Rhodia Elender Parker, who was born April 6, 1860 and died, Oc-

tober 19, 1940, making her stay on earth 80 years, 6 months, and 13 days. She united with the church at Bethsaida the first Saturday in August, 1912, and was baptized on the Sunday following by Elder Bernice Wood. Sister was a true and faithful member of the church and she dearly loved the doctrine of salvation by grace. She always filled her seat when not providentially hindered, and able to go. She lived with the church for more than 28 years.

Therefore, be it resolved:

First: That we, the Primitive Baptist Church of Bethsaida, bow in humble submission to our all-wise, unchangeable God, who doeth all things well, after the counsel of His own will.

Second: Be it further resolved that we extend our sympathy to her bereaved loved ones who are left to mourn. That our loss be her eternal gain.

Third: That a copy of these resolutions be spread upon our Church Book and a copy be sent to Zion's Landmark for publication.

Done by order of Bethsaida church in conference the first Saturday in December, 1940.

Committee to draw up resolutions:
Brother Willie J. Tew, Sister Mary Tew
and Jason Allen.

Jason Allen, Asst. Church Clerk
Elder Xure Lee, Moderator

RESOLUTIONS OF RESPECT FOR SISTER NANCY JANE TEMPLE

Whereas, it has pleased our Heavenly Father to remove by death our beloved sister, Nancy Jane Temple, on October 19, 1940, making her stay on earth 69 years.

She united with the Church at Four Oaks in 1900. Then she moved her membership to Primitive Zion Church on May 9, 1936 a church of the same faith and order. She was a strong believer in the doctrine, and an active member as long as she lived.

Therefore: Be it resolved that we bow in humble submission to all wishes of God, who ruleth all things after the counsel of His own will.

And, be it resolved that we offer an expression of sympathy to the family of the deceased which has been so faithful with her through her afflictions.

And, be it resolved that a copy of this resolution be spread upon our church record, a copy be sent to the family, and a copy be sent to Zion's Landmark for publication.

Approved by this church on December 7, 1940.

Elder M. F. Westbrook, Moderator
(Mrs.) W. C. Whittington, Clerk

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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JANUARY 15, 1941

NO. 5

GOD GIVES US ALL WE HAVE.

"Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

"Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

"Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og, king of Bashan.

"Their children also multipliedst thou as the stars in heaven, and broughtest them into the land, concerning which thou hast promised to their fathers, that they should go in and possess it.

"So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

"And they took strong cities, and a fat land, and possessed houses, all of all goods, wells digged, vineyards, and olive-yards, and fruit trees in abundance: so they did eat and were filled, and became fat, and delighted themselves in thy great goodness."—Nehemiah 9:20-26.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

PRAY AND WORK FOR THE PEACE OF ZION.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

I am enclosing remittance for my subscription to Zion's Landmark for another year. I regret having not been more prompt in renewing, as it expired with the August issue. However, this is one of the many failures on my part of doing the things I should. I am so prone to forget and neglect matters I should attend to with promptness, it brings me to experience with Paul when he said, "The good that I would do I do not, but the evil which I would not, that I do." Perhaps it is well for us that we find ourselves thus weak in trying to live good and above reproach for if so, we would become exalted above measure and take glory unto self instead of ascribing it unto God. Our wills to do are often good but, like Paul again, how to perform that which is good I find not.

This warfare is our brightest evidence of having been born again; not of blood, nor of the will of the flesh, nor of the will of man, but of God. Having been made a partaker of this life in Christ, we are thereby enabled to see the sinfulness of sin within us and also the depravity of our nature after the flesh as against that of righteousness and holiness of the new man, Christ Jesus. Hence the warfare;

the flesh against the spirit and the spirit against the flesh. This is not a happy experience when one feels the righteous condemnation for sin that dwells in the flesh. But again we find comfort in the teachings of Paul in Hebrews, 12th chapter, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Again it is said, "No chastisement for the present seemeth joyous, but grievous to be borne, and worketh for us afterwards the more peaceful fruits of righteousness to all those exercised thereby." If this be true, then we can take courage and rest assured we have the witness within we have been made a partaker of that spiritual kingdom in which Christ dwells eternal in the heavens.

Paul comforts us in this experience by saying, "For whom the Lord loveth He chasteneth, and scourgeth every Son whom he receiveth." We see in this that not a single one can escape this chastening and scourging of the Lord, for Paul says it comes to every son whom He receiveth. What better evidence then, my beloved and afflicted ones, than to realize the chastening rod of our Heavenly Father. David also said, "Thy rod and thy staff, they do comfort me." Yes, we can feel comforted beyond the power of words to express when by His rod we are corrected and scourged from the ways of the flesh and made to realize we are sons and not bas-

tards. "This relationship gives us a living hope, to an inheritance undefiled and fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." This inheritance is far different from any inheritance received in this life. It is incorruptible, undefiled and fadeth not away. It is eternal and also we have a joint-heirship with Christ which seals it forever as ours. What a comfort it is then to feel we have such a merciful God and loving Saviour who came to be sin for us and bear them away upon the cross by a death of shame and agony. Yes, He came where we were and acknowledged our sins as His own, poured out His righteous blood as a sacrifice for sin and set the prisoner (sinner) free. This does not mean that in the flesh we shall not sin any more after being born again of the spirit. If so, Paul would not have said, "in my flesh dwelleth no good thing." The flesh remaineth flesh with all its sinfulness. Jesus testifies to this in 3rd Ch. John, where He says, "That which is born of the spirit is spirit and that which is born of the flesh is flesh." Here is the two; one the flesh which remains flesh and that in which Paul said dwelled no good thing, the other the spirit which was pure, holy and righteous and remains so, even after having entered the temple of the flesh. It cannot become polluted with the infirmities of the flesh and by it the flesh is kept under and subdued. While the flesh revolts and wars against the spirit, it cannot overrule but is made subject to the will of

God by the spirit that dwelleth in us. Yes, all power is vested in Christ as He declared unto His disciples just before He ascended unto the Father, saying, "All power is given unto me in heaven and in earth." We are of the earth earthly and Christ has the "all power" over all flesh to give eternal life to as many as the Father hath given him. Therefore, they (and we today as well) were commanded to go and teach all nations this blessed truth, baptizing them in the name of the Father and of the Son and of the Holy Ghost, 'teaching them to observe all things whatsoever I (Christ) have commanded you (His disciples) and lo, I am with you always, even unto the end of the world."

Can we, because this was some two thousand years ago, feel it has become outlived and served its purpose, so that in a modernized age we are no longer obligated to follow the command herein given? Surely Christ would not have promised to be with them unto the end of the world had He not purposed all who confessed Him should confess Him by burial baptism. They were to baptize them (bury in the water) in the name of the Father, etc. There was not to be a new way of baptism, instituted by man to supplant that commanded by Christ. All who thus teach today have the blessed assurance Jesus will be with them in it. Not only are they to teach this ordinance of baptism but also "All that He (Christ) had commanded them. One of which (and a very important one) was that we

love one another, as I have loved you."

How many of us do this? Think of what Christ has forgiven in us and yet see and hear so much of bitterness and nonfellowshipping of brethren among the few Primitive Baptists that are now left, who have been baptized in His (Christ's) name. It sometimes makes me feel to weep. "Brethren put aside all malice, and all guile, and hypocrisies and envies and all evil speakings. As new born babes, desire the sincere milk of the word that ye may grow thereby," (if so be, ye have tasted that the Lord is gracious.) "For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye show forth the praises of him who hath called you out of darkness into His marvelous light; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." This mercy was obtained, not because we first loved Him, but because He first loved us and gave Himself for us upon the cross. Our love is so filled with selfishness and personal interest, that it increases and diminishes with the honor and good will shown us by others. How differently God loved us? While yet his enemies and sinners sunk deep in disgrace before His Holy presence, He loved and pitied us. Sent his only Son to die and pour out His precious blood that fell to the ground that we might be this peculiar people, a holy nation, to shew forth the praises of Him who had called us out of darkness into His marvelous light. Brethren, do we shew forth praises

unto His Holy Name and glorify God the Father for the great sacrifice of Jesus offered upon the cross, when we are raising bars to separate and divide good brethren?

Paul exhorts us "not to strive about words to no profit, but to the subverting of the hearers, but study to shew ourselves approved of God, a workman that needeth not be ashamed, rightly dividing the word of truth." It is indeed sad to find so many good Baptist people throughout our land striving about words and making them an offense and sowing discord among members and even churches, dividing and subdividing until we have one faction warring against another in numbers alarming. Paul also tells us in his first letter to the Corinthians, "He that is joined unto the Lord in one Spirit and know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: Therefore glorify God in your body, and in your spirit which are God's." Again he tells us, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing and hath done despite to the spirit of grace? "For

we know Him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God."

It would seem that some of our good brethren and ministers as well, have thought it necessary for them to take it upon themselves to judge and mete out punishment accordingly. The word here written by Paul is plain and emphatic. God will judge and His judgments will be righteous judgments and will with the same judgment mete out proper punishment to all erring ones. God did not need any help or assistance from Sarah to fulfill His promise unto Abraham and her that they should have a seed. Her part in that effort only proved to be one of sorrow and grief. The seed thus brought was only one in bondage, it was the offspring of the bondwoman. Therefore it could not be free. Let us remember that God's word is eternal. He had said unto Abraham he should have a seed and that word was fulfilled in Isaac and not in Ishmael, whom Hagar bore. Yes, vengeance belongeth unto God and He will repay. Therefore let us refrain from judging our brethren to punish, lest we be judged and punished by the same. "He that loveth God, loveth him who is begotten of God." Let us not love in word only, but in deed also. To tell one we love them and esteem them highly as God's elect and at the same time bar them from the liberties and privileges in God's house is loving in word only and affords but little comfort.

We have seen order and disci-

pline set before us as being of so much importance that all who did not measure up to the standards set in their judgment were declared to be subjects of reproof and punishment. Such punishment as barring them from communion, speaking from the pulpit, and even in some cases, exclusions from the church. Surely all good Primitive Baptists believe and maintain order and discipline as laid down in Holy writ. Let us all seek and humbly pray for divine guidance in this order and discipline of the Church. If Christ who is our light and His love dwell in our hearts to prompt and direct us in our dealings with one another, I am persuaded to believe unity would supplant divisions, peace would remove distress and prosperity prevail in place of adversity. Did not Christ command us to forgive as He had forgiven us, in the parable where the kingdom of Heaven was likened unto a king who takes account of his servants. One was brought owing ten thousand talents and not whereof to pay, but he fell upon his knees and begged for mercy. The king had compassion and forgave him all. But this same servant went out and found a fellow servant who owed him an hundred pence (a much smaller debt) and he laid hands upon him and seized him by the throat and demanded he pay in full his debt. The servant, having not whereof to pay, fell down and begged mercy, but this man would not; but went and cast him in prison till he should pay the debt. When one of his fellow servants learned of this he was very sorry and went and told his Lord, who called him and said unto him,

O thou wicked servant, I forgave thee all that debt because thou desiredst me; shouldst not thou also have compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth and delivered him to the tormentors until he should pay all that was due unto him. So likewise shall my heavenly father also unto you, if ye from your hearts forgive not every one his brother their trespasses."

This is plain and needs no explaining to be understood. If we trespass or offend we should immediately upon being so informed, repent and endeavor with all our means to repay. And it is equally required that one who asks forgiveness, shall be forgiven. One may say that they do not see sufficient evidence of true repentance. Who is going to be the judge? Upon the other hand, one may say they had not seen sufficient evidence of true forgiveness being granted. Brethren, know ye not that confusion, strife and bitterness is of the flesh and has no place in the house of God, whose righteous law condemns all such. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

"If we live in the Spirit, let us walk in the spirit." If Christ has forgiven us our many sins and remembers them against us no more, let us by the same spirit and in the same manner, forgive our brethren. Yes, from our hearts we must forgive and not in word only. God knows every purpose and intent of the heart and we can be assured that He will judge all with right-

eous judgment and administer proper punishment to the erring ones. Therefore, leave it all to him and we few Primitive Baptists strive for unity of Spirit in the bonds of peace. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." It has been a burden resting upon me for some time that I try in the name, and by faith in the name of Jesus Christ, to write this message of love to the brotherhood of our beloved Zion. I have read the good messages of others, who exhorted the brethren to lay aside their grievances and by the spirit of Jesus Christ, come together and enjoy the blessings of peace and fellowship bought for us upon Calvary's cross. The price paid was too costly and the suffering too severe for those redeemed by it to think lightly of it, and trod underfoot the Son of God or count the blood of the covenant, wherewith he was sanctified, an unholy thing and do despite to the spirit of Grace. God forbid. Let us rather strive for peace. Humble ourselves and God will exalt, for his word so declares.

My soul shall pray for Zion still,

While life or breath remains;
There my best friends, my kindred
dwell

There God my Saviour reigns.

Now my remnant of days
Would I spend to His praise
Who hath died my poor soul to re-

deem;
 Whether many or few,
 All my years are His due
 May they all be devoted to Him.

Submitted in love to all our dear people scattered throughout our land. I feel much alone, striving to serve my Lord, unto whom I owe my all. Before Him I stand or fall, for unto Him I must give account of the deeds done in the body. May I solicit your prayers and the peace of God reign and rule in the hearts of all His dear people, is my humble prayer for Jesus' sake.

Most humbly yours,
 C. E. Benson,
 Clark's Summit, Pa.

INSECT TYPES AND FIGURES.

The humble bees or the bumble bees burrow in the ground in large numbers together. This figurates the Arminian faith and doctrine, i. e. to accept Christ and live, or reject Christ at your own volition and die and go to hell. The bumble bees collect and store a small amount of honey, but their honey is almost as bitter as gall to those taught of God. Here is the simple and plain figure that the Arminian faith and doctrine is only of the flesh and world, hence this bitter honey on judgment day will go the way of all the world, for nothing bitter can enter heaven.

Next we take the yellow-jackets. They burrow in the ground as do the bumble bees, but they collect and store no honey. But they suck some blossoms and are particularly fond of peaches, plums, apples and persimmons, and some other fruits. Here comes in the type and figure

of our home and native missionaries. Through their various styles and plans of begging from the good and innocent people who know no better, their thousands and thousands of dollars to send their missionaries over to the heathen nations to convert them with the gospel that Christ may and can save their souls in heaven, but the yellow jackets store no honey, neither do the missionaries store any honey. That is, they do not and cannot convert a single soul for blessed Jesus.

Next we take the wasps. They covey together in small groups above the earth, on brush and shrubs and sometimes under the roof of shelters, and in union together they build them a snug nest. This is a figure of conditionalism or the free agency of man in a church capacity, and the building of churches. As soon as the wasps complete one cup or cell of their nest they deposit or lay an egg in this cell. This egg represents what they call accepting Christ and salvation. Those eggs soon hatch and develop into a mature wasp. This young mature wasp represents what they call a growth of grace and complete salvation for accepting Jesus and salvation. When the young wasps get grown they help the parent wasp build and enlarge the nest. Likewise the young and converted convert starts out to add to and build and add to the nest, to wit, the church of God by preaching the free agency of man, converting and helping Christ save souls from hell and delivering them over to Christ through the letter of the Bible. But the Bible says the letter is dead without the Spirit. Like-

wise their works are dead because they can neither collect nor store a drop of honey. When the last of the young wasps mature, their entire body of wasps leave and evacuate the nest and separate each other at large, and their nest soon comes to naught by the inclemency of the weather. Likewise all creeds and professions and false religions of anti-Christ cannot and never will create honey, simply for the lack of the grace of God, and will go the way of all this sin-cursed world, just as the wasp nest comes to naught.

We next take the dirt daubers. They build their nests altogether around our premises, and always under shelter from rain. They are harmless and never bite or sting. Thus we might pronounce them domestic insects, and they plainly typify the honest and moral man and woman that join in wedlock and in obedience to God and the service of the holy law, rear, train and bring up an honorable set of loyal and law-abiding children. The dirt daubers pair together, male and female as do the devoted man and wife. They first start on their nest as man and wife start on their home. They then soon deposit an egg in their nest and soon there is a baby dirt dauber. Likewise providence soon gives the man and his wife a sweet little babe. So it follows the dirt daubers through natural instinct toil, feed and rear their young to full growth. Likewise the man and his wife faithfully toil to rear their children to moral manhood and womanhood. The young dirt daubers help to complete and maintain the nest throughout the dirt dauber season. Likewise the noble

and well cultured sons and daughters love and care for their parents all their lives. No man knows how long the dirt dauber's nest would last under shelter, as they are always under shelter and made of dirt, for dirt never decays and rots. Likewise the fond and benevolent memory of the devoted children ever lingers in their hearts with thanks and reverence to their God for such true, faithful and loyal parents, and they rise up and call them blessed. But, after all, the dirt daubers never collect honey, neither can the deeds of obedience to the law and to parents ever gain salvation.

Then we take the old hornet. The Pharisee thanked his God that he was not as the Publican. So the old hornet generally goes up in a tree to build his nest higher up than other insects. The hornet nest is a figure of the devil's kingdom on earth. No man knoweth the manner of the breeding and the rearing processes of the hornet, and neither do men know the number of them in one nest. Neither do men know the number of the devil's cohorts and angels on earth. We know not whether there is a king, a queen, or a drone in the nest. This sets forth the mystery of the devil. Only as we feel his effect in our soul. We are taught in the Bible to shun the appearance of evil. Then if you want to stay out of trouble don't slip up and knock at the hornet's nest door.

Then we have the honey bee. The bee gum figurates our church houses, to-wit: our places of spiritual worship. The king or the queen, whichever it be, figurates

the gospel preacher. The drones represent the deacons, and the honey bees collecting honey figure the lay members in the bonds of gospel love and fellowship, working in one body together for the upkeep of the church and the union and communion of gospel order and discipline, and the honeycomb cells figure the framework of the gospel. Then how sweet it is to sit in the sanctuary and eat our fill of heaven's honey, to-wit: the gospel preached to us by our gospel preachers.

The bee-hive also figurates the heavenly throne. The bee-gum figurates heaven. The king bee begetting and propagating his own species, figurates the Lord and Christ in heaven being one in creation. The drone bees figure the angels. The drones conduct the refining and filling of the honey cells, so do the angels serve the Lord as ministering and administering spirits. The honey bees serve their time and season, storing honey for the winter, which ends their toil. They then rest and eat the fruits of their labor. Likewise, the humble child of God toils through hope and faith until the winter, to-wit: death, comes. Then by and by they will rest from their toil in heaven above to feast upon their spiritual honey, to-wit: the joy and glory of heaven, world without end. Amen.

J. J. Thorn,

Elm City, N. C.

JEHOVAH-JIREH

Do you believe in Him? It is one thing to answer in the affirmative, but it is another thing to have our doctrine measured by the written

word of God. Many answer in His name; many call in His name; many profess in His name; many give in His name; many have lip service in His name; many have a form of Him; many confess He has come in the flesh, but few have that inward belief worked in them by the Holy Spirit.

Abraham told Isaac that the Lord will provide. Did God ever fail to do just that for him? Bible evidence will be a lot safer than the quibbling of men. Joshua, just before his death, counted over the promises of God unto them. Not one did He fail to accomplish that He had promised unto them. Paul spoke of Him as one who has delivered, who does deliver, and who will yet deliver. Did the Lord ever fail in the promise to Paul? If so, when and where?

"The Lord will provide." Wonderful language! This goes before God's little children! It takes from them the provision and places it in Him; it at one stroke forever seals the lips (in the Spirit) of all His creatures; it is exalting His own name above every name; it is stripping all power and ability from His chosen people; its wonders will be sung in heaven in amazement by all the redeemed host!

Now the question keeps coming to our mind when this provision came about. My daily life is made up with trials, anxieties and trying to provide for my family. I must try to meet the problems as they come up. Not having a comprehension of future events I meet up with many emergencies. Things that I had thought were sound and stable I have found that they were

not so, and I have had to readjust them to meet existing conditions. Now is Jehovah like me? Does He ever get in jeopardy? Does He get disappointed? Do His purposes ever fail? Does His mind or determination ever intend to do a thing but some created object gets in his way to where the intended thing is not done?

We find in looking into this being, Jehovah-Jireh, that He has certain characteristics about Him. These qualities belong only to Him and never to His creatures.

1. That He is omnipotent. This is the God of the Bible; this is the Saviour of Israel; this is the Creator,

He sits on no precarious throne,
Nor borrows leave to be.

And there is no power but of Him. The power to deliver Jesus to be crucified, came from heaven. Would the power to deliver Jesus to be crucified come from heaven and the power to cast three faithful Hebrew children into a fiery furnace come from some other place? Then, my soul, He is the Almighty One of Israel. Without Him we cannot do anything.

2. He is omniscient. Even Webster knows more about Jehovah than some of those bearing the name Primitive Baptists. He says that He is of unlimited knowledge. We, after the manner of men, may speak of knowledge as past, present and future. But with God it is one eternal now. Moses could tell the children of Israel that the Lord had sent him, but when they asked for his name he wanted something more

specific. The Lord told Moses to tell them that I Am hath sent me. No creature can take this to himself. The God of power is the God of wisdom.

3. He is Omnipresent. In the battlefield, on the plain, in the howling wilderness, at home, in foreign lands, in every nook and corner of the globe God's presence fills all space.

Now this description is of God. Anything that we write about, pray to, or preach to people about is not God unless it is this Being. We cannot preach the provision of God to His children unless we preach Him as being almighty, all-wise and everywhere at the same time. To provide a thing is to give a thing, and the gifts and callings of God are without repentance, and they are from a God that does not have any variation about Him, nor any turning about.

May the Lord provide for His little children and give us grace to serve Him, and charity, one for another.

Yours in sweet hope,
W. D. Griffin,

Fayette, Ala.

A GOOD LETTER.

Dear Mr. Gold:

Two or three weeks ago I had fears that I might never be able to write you any more, but thank God here I am, and oh such a sweet association He did take me to for the last three days. He let me be present each day, enjoying the good old preaching as in the old times. I'm old, and I am glad I know that sound. I heard my dear father preach it so many times and stamp

the floor with his stick. He's been gone many years, also my precious sainted mother left us 11 years before. Then a large family, one by one, kept leaving this trashy world, until all have gone but Susan. I'm here for some purpose. I feel like it is to write to my brothers and sisters in Christ. God does know that I love you all, even the new joiners. We had one yesterday. I hope she went like I did. I was wanting to go for 20 years. Elder Gardner Bryant would come to me at my dear old church, White Oak, and tell me my feelings. His son, Lyston gave me 50 cents yesterday for the sake of his papa. I shall keep it with my other 50 cents that I received in like manner.

I don't know how many preachers we had this time; all so precious to me, especially Brother Wyatt. I can't forget the hymn he sings for me, number 412.

I hope I see you all again. I'm getting old, nearing 85. I'm expecting to miss you all now. I am almost afraid to ask the Lord to let me be at Cypress Creek next October. How shall I praise Him for being so good to poor me. He has let me go to all the associations in White Oak bounds since I can recollect, except two, and therefore so many of you have seen my face, and many of you know me by my Landmark writing. I hope you will enjoy this and pray for me wherever you are. And the dear old Brother Smith, who affected me with his crying, is yet with me. I gave him a handkerchief and 50 cents, and got his address. I mean to write him sometime if God's willing.

I know I must come to a close and lie down some, but don't know when to quit. Must say to Cousin and Sister Grott, that I believe she sent word for the song to be sung. I must visit you, dear sister, when this affliction of mine is better, and it's God's will.

Mr. Gold, get this published as soon as you can. I missed seeing you. Hope you come some time soon. Perhaps you could come to our White Oak quarterly meeting this coming Saturday and Sunday.

Much love to you and all the household of faith.

Old Sister,

Susan Higgins.

P. S.—We had Brother Walter Hawkins Friday night. Saturday night we had your preacher brother and his wife. Sunday night we had two ladies from Morehead. Enjoyed you all so well. Hope to see you again.

Any of you wishing to write me, address me, Care Manly Higgins, Maysville, N. C.

READING LANDMARK FOR OVER FORTY YEARS.

Mr. John D. Gold,
Wilson, N. C.

As my subscription was out August 10, 1940, if you remember, I wrote you just before it was out to discontinue it, and this you failed to do, and you are still sending it to me. I enjoy reading it, and that was not my reason for wishing to stop it. Will say again that my reason was my age and feebleness. I am now 80 years old and very feeble. I have been taking this paper for from 40 to 50 years, I guess, and I have on hand more than

I can read the rest of my life, I gess, and that is what I am doing now—re-reading and reviewing them. I do so much enjoy them. They were written by our forefathers that are gone on to their heavenly homes, where we believe they will sing praises to God and Jesus Christ forever and ever, where there will be no sickness and death. All will be pleasure there with the redeemed by the blood of Jesus, and He said, "All the Father gave to me shall come to me,"—not "may come if they will" but He said that they "shall come to me." But oh, dear friend and I believe brother, my trouble is within myself. I so much fear that I am not one of them that Christ died for, and am not included in the covenant between the Father and the Son.

We know that we have passed from death unto life because we love the brethren. I do feel, if I know anything, and if my sinful heart deceives me not, that I do love the brethren and the church above everything in this poor world, but I feel to be so little, and feel to be less than the least, feel to be unworthy and feel all of you are better than myself.

I feel, dear Mr. Gold, that you should do your duty and join the church. I have read your writings until I am satisfied that is your place—in the church. One could not write as you do if not gifted of God. I want you to keep on writing, as we both love to read them. They are to us so much like your dear father's writings. We never want to forget him as long as the good and merciful God lets us live.

Mr. Gold, we have no living chil-

dren. We are both old, my wife being 74, and I'm 80. We are alone in this world. We want you and all of God's little children to pray for us. We feel we need the prayers of all. I did not think I would try to write this much, but wrote as it came to me, and it will be the last I will ever write. If you want to put this in this paper you can do so.

Mr. Gold, enclosed you will find my check for two dollars to pay my subscription to the Landmark for another year, from August 1, 1940 to August 1, 1941. I did not want you to send it on without me paying for it.

If you publish this in the Zion's Landmark, please correct all mistakes in spelling. I have high blood pressure and have had several sudden attacks, and it has made me disabled to do but very little, but the good and merciful Lord has kept me here yet, for which I desire to thank and praise His name as long as I live.

Respectfully,

J. L. Perdue,

Bent Mountain, Va.

NEVER THOUGHT OF SUCH A THING.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

I have read and re-read your comment on my article in the December 15th issue of Zion's Landmark.

I would like for you to explain to me and the readers of Zion's Landmark how that I can be your good friend and at the same time be a Hitler. I resent your comparison of me with Hitler. I say you can't

prove your statement by a man of the world, much less the Primitive Baptists. For 26 years I have stood in a public way and you are the first man to ever accuse me of having a disposition to rule and dictate and dominate in a Hitlerized manner. I have visited every orderly Primitive Baptist Association in North and South Carolina, and a good many in Virginia. My preaching has been heartily received with an invitation to return.

And when I send you 8 or 10 subscriptions to the Landmark with some comment on same, you publicly line me with Hitler, when I want you to understand that I am as loyal to my country as any American, and much so to the cause of the church.

I am demanding you to do one of two things, either make an apology to me through the Landmark of January 15, 1941, or drop my name off your mailing list and don't send me another copy of the Landmark and I won't send you any more subscriptions.

Respectfully,
Elder E. C. Jones,
Willow Springs, N. C.

I was more than shocked when I read Elder Jones' letter and found that he thought I had compared him with Hitler. I have never heard of his finding fault or fussing with his brethren, or any one else. I was only trying to show how that the church should be above the world and its disorders and selfish instincts in dealing with the brethren, because it has taken on the humility of Christ and the desire to have patience with each other and thus set the Christ-like example that He dis-

played when He was on earth.

It has never occurred to me that any Primitive Baptist is like Hitler, or has the German spirit, for that nation has eliminated God and His Christ from the entire equation of government and its dealings even with its own people.

I said at the beginning of my remarks that I have always appreciated the friendship of Elder Jones, and admired him greatly. I know also of his long service to the Primitive Baptist cause. Certainly I would be a poor business man, even, to say nothing of my regard for him as a minister and a follower of our Lord and Saviour Jesus Christ, when he has worked hard to build the circulation of the Landmark.

Of course if he thinks that an apology is in order I would make a thousand apologies if need be, and assure him that nothing was further from my mind in his belief I was classing him with Hitler. If I had even thought that he was like Hitler, certainly I would not have said so for the reason I hope that no true American citizen is like Hitler in any respect, and I know that Elder Jones is an American citizen in every respect and a true follower of our Lord and Saviour Jesus Christ.

John D. Gold.

MUCH TO BE THANKFUL FOR
Dear Mr. Gold:

I am sending you check for \$6.00, for which please give Mr. C. C. Oakley, Semora, N. C., credit for one year to Landmark; Mrs. Minnie Eanes, Roxboro, Route 3, one year; and Mr. E. C. Whitley, Durham, N. C., one year.

We had a nice Union, with good

preaching and with dinner as usual. Would have been glad to have had you with us.

The old year has passed with its many sadnesses and disappointments. It also had its pleasures and health and happiness, its cloudy days, and many sunny days, and when it went out, somehow I felt like bowing my head, thanking God we live in America, my wife has been restored to me much improved, my children with me, and the grandbaby, and we have plenty to eat and no sadness, plenty of nice friends, and the fellowship of the best people on earth. "What a rich heritage!" God has promised all this to His children, and even more than that, He has promised to never leave nor forsake them. I know that I get down in the valley, full of doubts and fears, yet that hope carries on, and I feel sure we are given just such blessings that will keep us healthy children even though at times it seems bitter.

I will close this letter with best wishes for you, the Landmark and your staff this new year.

J. J. Whitley,
Durham, N. C.

THE TRUTH CANNOT BE DENIED.

Mr. John D. Gold,
Wilson, N. C.

My Dear Sir:

You will find enclosed one dollar (\$1.00) for my renewal to the Landmark. I had thought of dropping it. There has been so much confusion in our ranks and through our religious papers. But I find a few that are still standing in the way (highway) and not crying peace where there is no peace, but

truly pointing out the way to God's humble ones, admonishing them (in humbleness) to discharge their duty as the dear Brother Copeland did, as copied in December 1st issue of the Landmark. I wish that article could be read in every one of our churches for the truth of it cannot be denied, and I consider it alone is worth the subscription price. Such articles as that will not cause any confusion among the true and faithful ones, but is only reproving, rebuking, exhorting with all long-suffering and doctrine. It grieves me to see so many of our members so slothful in regard to their duty in the churches. I know that I am weak and full of mistakes, but when I joined the good old church, April 1903, I joined it in its faith and order, and I have never tried to change or introduce any new doctrine, but have endured many afflictions and feel that I may soon finish my course and I hope with joy, for I feel to say in my afflicted state that He is my shepherd and my king.

Elder F. P. Stone,
R. 2, Box 76, Dobson, N. C.

ENJOYS THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find \$1.00 for which please extend my subscription 6 months longer to Zion's Landmark. Hope to be able to subscribe longer next time. Enjoy your writings, as well as the others, very much, and only wish you would write more often. Hope to meet you personally some day.

Yours truly,
Mrs. Bessie Maxwell,
Whigham, Ga.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C. JAN. 15, 1941

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VOL. LXXIV. NO. 5

TROUBLE-MAKERS

Brother E. F. Cowart, R. 2, Brookhaven, Miss., asks my views on Ezekiel 34:2-4, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them."

All the above reference, in its spiritual application, to preachers, as I understand it. I have said that

nine-tenths of all the trouble among the Old Baptists is caused by preachers. Now I don't mean that all their preachers are trouble-makers by any means. There are many of God's humble servants that would suffer almost anything before they would cause trouble among God's humble poor; yet there have been men that have risen up among them all along who are selfish and do not have the proper regard and care for the flock of God. They feed themselves and fleece the flock, too. Just so they can please themselves and Lord it over God's heritage, they care little about the welfare of the church of God. They even sow the seed of discord among the brethren, and there is a woe pronounced against such men. They do not condescend to men of low estate, but, like Saul, are head and shoulders above all in Israel, "For the leaders of this people caused them to err," says the Word of God. God's dear children are driven away from the fold by such men, and when God's true servants want to gather them together again, they prevent it. They are not for peace, but for war. These are a few of my thoughts.

Elder S. N. Redford,

The above was selected by a Landmark reader, and we are asked to use it. May God change the heart, and renew the will of those who have been disposed to seek the fleece rather than the welfare of the flock as outlined in the above scripture. (Ezekiel 34:2-4.)

The true flock or Church of God, will never be lost, but, having been purchased by the blood and right-

eousness of the Lord Jesus Christ, they are preserved by His grace, kept by his power, (and though men may annoy, and scatter, yet the devil, himself, cannot destroy the ransom of the Lord), which, in the appointed time, shall come from every land, nation, people, and tongue, and will have been so perfectly taught in the school of God's grace and truth, that all will cast their crowns at His blessed feet and crown Him "Lord of All."

O. J. Denny.

LOVE ONE ANOTHER.

"For this is the message which ye have heard from the beginning, that we should love one another."
—1 John 3:11.

Even from the beginning of our experience until now, the same message has been borne unto us by the Spirit that begat us from the dead, and every gospel sermon has brought the same sweet message of love.

Every spiritual conversation with those who have been taught of God, and every related experience has borne the same sweet story of love. We learned to love God when His love was shed abroad in our hearts by the Holy Ghost which is given unto us. We love Him because He first loved us. He loved us when we were dead in trespasses and sin and had nothing more than a historical knowledge of God. He showed us our sins, and enabled us to feel the guilt and condemnation when nobody had told us. It required the work of the Spirit in our hearts to convince us that we were really lost, then we knew of a certainty that there was no hope for us

only by grace alone. We could not see how God could save such a sinner and be just. We had been taught by men that we had to make an effort by giving our heart to God, or to accept Christ.

We never know how hard and unpenitent our hearts were until grace came, then we realized the truthfulness of the scriptures that "Ye must be born again." We were once born of the flesh and it was only a fleshly birth. We were under the law and were commanded to keep the law, which we found we were unable to do, hence, the need of a perfect man who could keep it in its entirety. We had seen the image or shadow of the perfect man in reading the Old Testament scriptures, but could not come unto Him until we come to the end of the law. 'For Christ is the end of the law for righteousness to every one that believeth.' Rom. 10:4.

We came to the end of the law, that is to Christ, by the grace of God which opened our blind eyes, unstopped our deaf ears and gave us feeling to enjoy the sweet associations of all those who had traveled the same road we had traveled, who had the same experience, had the same feeling, the same desire, the same faith and hope, speak the same language, sing the same songs, utter the same prayers and all evidence proves they are one in Christ Jesus.

In our Saviour's High Priestly prayer recorded in the 17th chapter of John, He prays that "The world may know Thou hast sent me and hast loved them as Thou hast loved me." And again, "That the love wherewith Thou hast loved me may

be in them and I in them." We can never in a life time even begin to tell of the wonders of that love. It is great enough to reach the hardest sinner that is dead in sin, strong enough to make him a king and a priest unto God, faithful enough to keep him in the midst of the severest trials that any mortal has ever undergone; it is lasting enough to go all the way with every one of the faithful until death; to transport their spirits to glory, raise their sleeping bodies in the resurrection, unite their redeemed bodies with their redeemed spirits and to dwell with God forever.

This is an unspeakable love. Everything fades into nothingness compared with the love of God which is everlasting.

We are excluded from boasting as to our power, strength, might, possession or any other thing we have or think we possess of a worldly nature, but nothing can hinder God's children from boasting of what the Lord has done for them.

God will not and the world cannot hinder them from boasting of this great love which God has freely given them, which cost the precious blood of Jesus. The sorrows and shame heaped upon Him, purchased for us a love that passes all understanding.

How thankful we ought to be for such an inheritance. "The Holy Spirit is the earnest of the inheritance till the redemption of the purchased possession unto the praise of His glory."—Eph. 1:14.

God's children are sealed by the Spirit of God, which is the Spirit of promise.

When God has so loved us as to give unto us eternal life freely, we ought to love one another with a pure heart fervently, and lay aside anger, wrath, malice, hypocrisy and evil speaking and be of one mind, speak the same thing, live soberly, righteously and Godly in this present world, remembering we will soon have to stand before God. Then what will all our strife and differences here be worth to us?

B. S. Cowin.

IN MEMORIAM

The Lord in his infinite wisdom saw fit to remove from our midst, our dear brother, Jas. A. Griffin, the son of the late John D. and Charity Ann Hardison Griffin. He was born September 3rd, 1870 and died October 21st, 1940, making his stay on earth seventy years and a few days. He was married in January, 1899 to Mamie G. Corey. To this union nine children were born, three of them preceding him to the grave. Six survive, namely: Daniel G., James R., Mrs. Beulah M. Bland, Howard F., Wesley M., and Bettie G. Griffin, all of Williamston, N. C. He also has one half-sister, Mrs. James W. Griffin, and two sisters, Mrs. J. G. Corey and Mrs. Jos. E. Griffin and one brother, A. Dawson Griffin, of Williamston, N. C. He joined the church and was baptized about 1925. He attended meetings the most of the time without he was providentially hindered. He was a great sufferer of rheumatism for about eighteen years, which he bore with much patience and never murmuring or complaining of his affliction. He was, when he could work, an industrious farmer and a good neighbor. Elder J. L. Ross, his pastor, preached the funeral, assisted by Elder W. B. Harrington, and he was buried in the family grave yard.

Therefore be it resolved, that we bow in humble submission to the will of the Heavenly Father, the one that doeth all things right. Resolved that we send a copy to the Zion's Landmark for publication, a copy to the bereaved family, and a copy put on our records. Done by order of conference Saturday before the second Sunday in November, 1940.

Elder J. L. Ross, Moderator,
Susan E. Griffin, Committee
A. D. Griffin, Committee

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

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Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

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FEB 10 1941

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

FEBRUARY 1, 1941

NO. 6

GOD PUNISHED THE JEWS FOR THEIR DISOBEDIENCE.

"Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, which testified against them to turn them to thee; and they wrought great provocations.

Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

But after they had rest, they did evil again before thee: therefore ledest thou them in the hands of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them, according to thy mercies;

And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear."—Nehemiah 9:26-30.

ELDER O. J. DENNY, Editor ----- Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE !

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ACKNOWLEDGES CORRECTION, CHEERFULLY.

A few months ago, we said something in Zion's Landmark to the effect that Elder Hassell, while believing the principles of "Conditional Time Salvation," did not refer to it as such, or words to that effect.

In the Landmark for January 1, 1941, an article is republished, which Elder Hassell had written, and which we now remember to have read, but had at that time slipped my mind, in which he very clearly refers to this subject as "Conditional Time Salvation." We cheerfully accept the correction, Brother Tingen. It was a matter of faulty memory, of which I am seriously afflicted.

In this same issue, Mr. Gold, we find some expressions in your otherwise able and comforting article, on page 50, 2nd. column, that seems to be out of line with the Old Baptist principles, not accepted by any faction of them, and we quote: "So the Gentiles, through Christ, were offered salvation and that is why salvation is offered all men and their sins are washed away through the atoning blood of Christ, if they love and serve Him."

It really appears that some outside diction must have found its way into your columns, and you did not say what you intended to say, as the expression is so clearly identical with the way the Arminian or con-

ditionalist would say it. They contend that Jesus came and offered salvation first to the Jews then to the Gentiles—all the world alike—and all can be saved provided they accept it. My understanding of the teachings of the scripture, which accords with the doctrine accepted by all factions of Old Baptists, is that in the death of Jesus, a complete at-one-ment was made for all His chosen people—represented by His bride, the Lamb's wife. This was not an offered salvation conditioned upon "love and service" to follow, but it was a complete payment and satisfaction for all their sins. The conditional blessings that come as a result of "love and service" are the joys of this salvation here in time. Their salvation in Heaven is certain, otherwise there would be a deficiency in the atonement made by Jesus, but to enjoy this atonement and salvation, is not so certain, because of the weakness of humanity—not of God—"When he would do good evil is present," and many times drawn away of his lust and enticed, and so loses the joys and blessings of the sweet presence of our Lord.

And, too, a rather lengthy article entitled "Thy Dead Men Shall Live," written by Everett R. Kinney, in the same issue of the Landmark, in which the cardinal tenet of the Old Baptist faith of the resurrection of the dead is very vehemently at-

tacked. He takes the position that all there is to the resurrection, was over when Jesus came out of the grave—all of His children came out with Him, which is figuratively and purposely true, but Paul warns of such men, advising us to "Shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymenaeus and Philetus: who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim. 2:16-18.)

He refers to the principles of the resurrection of the vile bodies, or natural bodies, as "Vain imaginations and traditions of our fathers."

Surely Paul would not have devoted the entire lengthy chapter of 58 verses of 1st Corinthians to this subject in which he took pains to say "it is sown (or planted, buried) a natural body, it (the same it) is raised a spiritual body," if there be no resurrection of the dead, and, if the resurrection is already past.

While to some it appears incredible and to all a great mysery, I prefer to accept it as taught in this chapter, otherwise, I should think I am one of the "Beasts of Ephesus" with which he fought.

It is true, Christ has risen, and become the "First Fruits of the resurrection," but how could He be the first if there was none to follow—a second or more. The first fruits present the body of Jesus, not a Spirit, and as the other fruit is to be gathered from the same tree, it follows that the body of His saints will also come forth. In the resurrec-

tion these bodies are changed to be sure, but not exchanged.

Although it may be foolish, I still prefer to believe in the wonderful sovereignty of God in raising the dead and quickening them. The dead may molder and decay, and become disintegrated, but I delight to think the God who made man of the dust of the ground, can and does find these same particles of dust, and works such a change upon it as to make the otherwise "natural body a "Spiritual body." We could as easily disprove the resurrection of the body of Jesus, as we could the mortal bodies of the saints. Those who crucified Him (Jesus) foolishly thought they could disprove the resurrection by hiring the soldiers to advocate a falsehood, "That the disciples came by night and stole Him away while they slept." But the lameness of their statement is as apparent as the lameness of all the advocates of the non-resurrection doctrine today. Who can say what goes on while they sleep? I prefer to accept the testimony of above five hundred of the brethren, creditable witnesses, who saw Him and could even make an examination of the body. Thomas was told to "thrust his hand in the hole in His side and feel the nail prints in His hand." To me the evidences are undisputable. It was the same body crucified on the cross that came from the tomb; and it was this same body the saints gazed upon as He made His ascension into glory; and it is that body now glorified with God and His angels in glory. It will be the same body to come again, for "In like manner as you see Him go, He shall come

again." (See Acts 1:11.)

The promise made His blessed saints is that these sufferings, decrepit mortal bodies, shall be made immortal, and like Him and shall be satisfied.

The brother refers to the resurrection as the spiritual or inner man, as all that will be raised. Does the spiritual or inner man die? Does it go to the grave? We've thought and have been taught in the word of God that the "Spirit goes to God who gave it," and as it has quickened us unto life, spiritually while dead in sins, during this mortal life, will return in the great resurrection of the dead, and quicken the dead or mortal bodies, and change them, as we have seen to immortal bodies.

The writer refers to Job, and takes his testimony, in a downcast and despondent mood, as proof the bodies will not come out. You had as well take the statement of Thomas, "I will not believe unless I can thrust my hand in the hollow of His side or the nail prints in His hand, etc." Job changed his testimony, and so did Thomas, when the radiant light of the resurrection shined convincingly upon Him. Our brother, I feel, will also change his testimony as he is led to see that God is a sovereign over all the living, as well as the dead bodies of men; that His watchfulness does not cease at the grave, but He watches the sleeping dust, and, as the great potter, does not take another piece of clay to make the vessel to honor, when it (the same piece of clay) marred in His hand, so our Lord does not use other material, but these same bodies to be made a vessel of honor into the like-

ness of the precious form and body of our Saviour.

Job also asked the question, "If a man die, shall he live again?" and Jesus answered that question at the grave of Lazarus, and said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

May God bless His dear people to see the truth in all of its glorious parts, and practice it in love and faithfulness.

Sincerely yours,

J. A. Monsees

I know and realize that God is all powerful and does His will in Heaven and in earth. I know my own frailties and how difficult it is without His help to control the flesh. I would not want to take any power or glory from God, and yet He said He preferred obedience to sacrifice.

With reference to the resurrection of the body, Christ is the great example. He arose from the dead, and His body was translated into Heaven. But it was changed to a spiritual body. Read John 20:17.

J. D. Gold.

**ENJOYED IT MORE THAN
ANYTHING I EVER READ.**

P. D. Gold Publishing Co.,

Wilson, N. C.,

Enclosed is two dollars (\$2.00) which pays for the Landmark to October 15, 1941. I have enjoyed it more than anything I have ever read.

E. B. Thompson,
2005 West Pettigrew St.,
West Durham, N. C.

EXPERIENCE

To the Readers of the Landmark,
Greeting:

Brother Z. P. O'Ferrell, Greensboro, N. C., Route 1, who is now past 82 year old, and who joined Monticello Church years ago by letter from Hillsdale Church (both of these churches are in Guilford County) has asked me to write out for him his experience, so that he might send it for publication in the Landmark, so that his brethren and friends may read it. I shall try to detail the experiences as he outlined them to me.

"I knew nothing of the Bible, and had no knowledge of being a sinner until I was about ten years old. I was awakened from my sleep in the night by an angel that sat at the head of my bed, and he said to me 'This night you must die and hell will be your home.' The angel then carried me away in the spirit and showed me Heaven, which appeared as a city lighted by the glory of God and the Lamb. He showed me the walls built of precious stones and the streets built of pure gold, and the angels were marching about the city, singing praises to God. He showed me the walls, the streets, and the gates to the city and the glory of that city. It was a beautiful place to behold. The angel said, 'Now I will show you Torment,' and he carried me away in the spirit and showed me Torment, which, too, was a city, but it was a terrible place, and as I looked at this terrible city, the angel told me that all who were not saved from the wrath of God for the deeds done in the body, and all who had committed the unpardon-

able sin, would go to Torment. This troubled me, but when I awoke next morning I heard a small still voice, and it said to me, 'Go to Old Bush Arbor Church and tell them what the Lord has done for thee.'

"I went to their Saturday meetings, and wanted to offer for membership, but I felt too unworthy to do so. I continued to go for several meetings, but I never could feel worthy to offer, though I much desired to do so. Some time later, while there was a revival meeting going on at Carr's Chapel (Missionary Baptist Church), I went, and joined with them, and stayed with them for twenty-three years, but I was dissatisfied all the time.

"One day, while alone in the field plowing, I heard a voice, as the voice of Mother, and it said to me, 'You are not in the church. Take up your cross and go to the Primitive Baptist Church,' and on the following Sunday I went to Hillsdale, and was received. This church was not so far from where I lived. I feel so thankful for a home with the church. And now I am past 82 years of age, and feel that the Lord has blessed me all my life."

Please publish in the Landmark,
and oblige,

Yours in hope,

Z. P. O'Ferrell,

By J. W. Gilliam,

Elon College, N. C.

COMMENDATION.

Mr. J. D. Gold,

Wilson, N. C.

Dear Friend:

I have read and reread the correspondence between you and Brother E. C. Jones, and wish to say for

your encouragement, that I appreciate your liberality and Christlike attitude towards the Baptists, and I do not see anything to justify the manner in which you have been attacked. I regret that any of our ministers should manifest a spirit of that kind. I appreciate and commend you for the attitude you have shown toward him. I desire you success in your labors, and hope that God will give you sustaining grace.

I remain your friend,

A. L. Holloway,

Durham, N. C.

THE HEAVENS CANNOT CONTAIN THEE.

Dear Editors and Readers
of Zion's Landmark:

Solomon said, "Behold the heaven, and the heaven of heavens cannot contain thee."

Solomon overlaid the building of the temple within and without with pure gold, and we read in Paul's writing "There is a building, not made with hands, eternal in the heaven," and the church in the Apostle John's vision is the Holy City.

I look at the heaven as being the church here on earth, and the heaven of heavens being the eternal heaven. It cannot contain thee, our Lord and Saviour Jesus Christ, because of His great power, for God fills heaven and the church and the heaven above with the riches of His grace. It is God's great love that fills heaven above and His temple below, that causes His people to glory in His name, that causes spiritual joys to flow from heart to heart with love.

Solomon overlaid the building of the temple within and without with pure gold. This temple signifies our earthly temple within that made holy, which is called the temple of the Holy Ghost which is in you, that holy temple of the Spirit.

Solomon overlaid the building of the temple with pure gold within and without, signifying inward purity within and without signifying the everlasting love of God within and without, of a Christian and a Christian walk.

And there is a building not made with hands, eternal in heaven. If this earthly tabernacle be dissolved there is a building not made with hands, eternal in heaven, or mansion which I look at as being the glorious righteousness of Christ, in which we shall be clothed upon.

And the Apostle John saw the Holy City, the New Jerusalem, coming down from God out of heaven. Will not this be in the morning of the resurrection.

The Holy City our life, our love, our affections, and the Apostle John saw four and twenty elders clothed in white raiment, and they had on their heads crowns of gold.. Revelation, chapter 4.

Being clothed with the glorious righteousness of Christ and crowns of gold the everlasting love of God in this glorious way all of the chosen number will be clothed. Then they will all flush in spiritual youth and sing the new heavenly songs if we are blessed to partake of heavenly food and drink in joys of love, and meet our smiling God in death, how much greater in heaven? I say, much greater, for there we will in our Saviour's image shine, and be

like our Saviour. Oh, what a glorious thought, free from all of our troubles and trials and cares, doubts and fears to never come into mind again.

I sometimes feel like that glorious day is not long off when the trumpet will sound and the dead rise, souls and bodies united by the voice of God and rise in the cloud of glory with our Saviour on high in that day—that eternal day of everlasting light.

Your sister in hope,

Miss Mollie Salmons,

Woodvine, N. C.

APPRECIATE YOUR INTEREST

Dear Mr. Gold:

I received your statement in due time and should have replied sooner, but thought I'd wait until I could see a little farther, and am sorry to have to say that I cannot see my way to take the Landmark any longer. I am now confined to my bed with flu and being a widow and having no way of making anything any more, I am forced to economize to get along.

I am sorry this is so and so sorry for the Landmark to stop coming to me, or it has been coming to me about 47 or 48 years—longer than I have taken any other Baptist paper, or it was the only one I took for about 10 years and it was for years my favorite among papers.

Varied has been my experience, but my love for the dear children of God is still the same, with the same desire to see them united in peace before I go hence. I know we are the same people, for I visited among many of them many years

ago while Elders Gold, Hassell, Sam Moore, the Woodards and many others like them were yet with us, and they all loved and preached so sweetly, the glorious gospel—the doctrine of election and predestination and salvation by grace, all of which, I am sure, is loved by every heaven-born soul, and if they had continued to leave “absolute” out of it I'm sure they would have been a unit in the doctrine today, and factions would perhaps have been practically unknown to us. These things are a disgrace to Old Baptists, and God is not slack concerning His promise to visit His people with the rod, and even fiery judgments, when deserving, as well as with blessings when they walk together sweetly in the way of love and obedience. Some say God is not in the wars which are raging overseas, and we don't know how soon will spread to our own dear land. But I feel sure that somewhere behind it all is God's purpose, which in due time He will make known, as well as also His power, for He is a God of purpose and of power; and how poor, helpless and puny we are to rebel against Him.

In prayer and love,

Mrs. Louise A. Coffey,

Polkton, N. C.

We are glad to be able to tell you that your Landmark will continue to come to you through the kindness of other sisters and brothers who contribute to the fund and the Landmark which matches each dollar sent in. We hope you will be well soon.

John D. Gold,

EDITORIALS SOUL INSPIRING

Dear Mr. Gold:

Enclosed you will find check for two dollars (\$2.00) for a renewal of my subscription to Zion's Landmark for 1941.

I enjoy the sound and soul-inspiring editorials as well as other writings in your paper.

Your father's editorials contained more in a condensed form than any I most ever read, like the sermons he preached, and I must say that his sermons were the first which I ever enjoyed, which came to my thirsty soul as the rain and the snow from heaven, which never returns unto Him void, but accomplished the purpose for which it is sent.

About the year 1900 while in school at Tarboro, I used to attend church there, and one among the many sermons he preached that made the most lasting impression was "Behold what manner of love hath the Father bestowed upon us that we should be called the sons of God."

We also enjoy your pieces in the Landmark, and the latest one especially, and I hope God will continue to bless you in publication of this paper as well as in every way by giving you sustaining grace in every trial, helping you to leap over difficulties that lie in the way, "pressing onward toward the mark of the prize of the high calling, ever looking unto Jesus, the Author and Finisher of our faith."

I remember asking you once why you didn't join our church, and you said you weren't fit, that you had too many trials in the printing office. God does not despise those of an humble and contrite spirit and He

knows just the trials it takes to keep us at the feet of Jesus, and "when He has tried us we shall come forth as gold."

You may not even see this, and if you do I reckon you think I'm silly to write so lengthy just renewing my subscription.

My sister is sending check as we take it together, but you may continue sending it to me as you are sending it now.

(Miss) Sue Moore,
Robersonville, N. C.

I read everything that goes in the Landmark and I appreciate the kind messages you and others send me. The Primitive Baptists are very dear to me.

J. D. Gold

GLAD YOU ARE IMPROVING.

Mr. John D. Gold,
Wilson, N. C.
Dear Mr. Gold:

I beg pardon for my neglect in renewing my subscription to the Landmark. I am enclosing a check for renewal. I enjoy reading the Landmark as much as any religious literature I ever read, and hope the publication of it will be blessed to continue so long as time exists. I have never gained any strength or the use of myself physically since I was in an automobile wreck in November, 1939. But I have been greatly blessed to recover sufficiently to attend the four churches I pastor for the last eight months. I am indeed thankful to the Great Giver of all our blessings.

Yours in bonds of love,
Elder Xure Lee,
Dunn, N. C., Route 2.

BEEN READING LANDMARK ALL OF HER LIFE.

Mr. J. D. Gold,
Wilson, N. C.,
My Dear Sir:

I will try after a long time to send the money for my subscription for the Landmark, although I am almost ashamed to do so. It's been so long, as I think it ran out on the 15th of December, but first one thing and then another just kept me putting it off. I generally paid Brother Cobb, but I don't think he was here at our last meeting. It was just so I couldn't go myself, so I am sending the money. Am hoping you have a happy New Year and lots more of them and still be able to publish the Landmark, as I feel that I would be lost without it as I have read the Landmark all of my life. My mother took it when I first could remember.

In hope of eternal life,

Mrs. J. M. (or Miranda) Sawyer
1339 Perry St.,
South Norfolk, Va.

FEELS LANDMARK A GOD-SENT BLESSING.

Mr. John D. Gold,
Wilson, N. C.,
Dear Sir:

Herewith find renewal for Zion's Landmark, which is two dollars (\$2.00) which will make it be paid up from February 1, 1941, to February 1, 1942.

I enjoy the Landmark so much I feel it's a God-sent blessing to me. I get so hungry to hear good preaching and I have no way of going to hear it, and it's such good soul-feeding sermons in this book. I enjoyed your piece so much in the last

one I received. You were so humble and Christ-like in your writing. I enjoy reading your pieces so much and hope you will have a mind to write more often. I also enjoy Brother B. S. Cowin's and Brother O. J. Denny's, too, and lots of other good pieces.

Remember me in your prayers that I may have faith to endure all that's put before me, and that I'll be ready when He calls me where there's no pain or parting with loved ones any more.

Your sister I hope,

Mrs. C. W. Giles,
R. 2, Danville, Va.

LOVES THE LANDMARK

Mr. John D. Gold,
Wilson, N. C.
Dear Sir:

I hardly know how to express the comfort and joy I get from the dear old Landmark. I have been reading it off and on my entire life. Have been a regular subscriber for several years. Hope and trust it may continue. I do not want to miss a single copy. It has been a great comfort to me in my troubles and temptations here in life. I enjoy the brethren and sisters' writings so much, also your pieces. When I get one I never stop till I read it through. My subscription expires in February. I hope to be able to renew. May the Lord still bless you in the publication of the Landmark.

With love and best personal regards. Please remember me in your daily prayers.

Mrs. C. C. Walters,
Mebane, N. C., R. 3.

ENJOYS LANDMARK.

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

You will find enclosed postoffice money order for two dollars, for which please renew my subscription to the Landmark for another year, 1942. I am 73 years old. I enjoy reading the Landmark very much, and hope I can continue reading it in the future.

A sinner saved by grace if saved at all.

J. T. Hudson,
401 E. Queen St.,
Edenton, N. C.

ENJOYS THE LANDMARK

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Enclosed find check for two dollars (\$2.00) to pay my subscription until November 1, 1941. Sorry that I am behind with the Landmark, but all through a mistake, for I do enjoy reading the good writings in the paper. Hope the Lord will bless you to continue the Landmark. I don't want to miss a single copy. I hope the Lord will keep you in that straight and narrow way that leads to life eternal in the heavens, of which the Maker and Builder is a God of love.

G. N. Warren,
Stokes, N. C., R. 1

**LANDMARK A WELCOME
VISITOR FOR 70 YEARS.**

Dear Mr. Gold:

You will find enclosed money order for two dollars (\$2.00) for which please extend my subscrip-

tion to Zion's Landmark until December 1, 1941. I enjoy the Landmark, and would not like to be without it. It has been coming to our home for seventy years or more. I wish you and your family a pleasant Christmas and a prosperous New Year.

Sincerely,

Mrs. A. B. Setliff,
Reidsville, N. C., R. 2.

TO HELP THE LANDMARK

Mr. J. D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I am sending check for three dollars (\$3.00) which will renew my subscription to the Landmark and leave \$1.00 to be put in the fund for those who are not able to pay.

Please pardon my delay in sending this.

(Mrs.) Alma Hall Brooks,
Woodsdale, N. C.

**LANDMARK SOUND RELIGIOUS
PERIODICAL.**

Mr. John D. Gold,
Wilson, N. C.,

Dear Sir:

Enclosed find two dollars to pay for Zion's Landmark for another twelve months, which has been coming to my home since I could first remember, nearly 67 years ago. I consider it one of the soundest religious periodicals we have today. Wishing you and yours many more years of success and happiness.

Yours truly,

R. S. Williams,
Blairs, Va., R. 1.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C. FEB. 1, 1941

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXIV. NO. 6

DELIVER—AND DELIVERANCE.

From Genesis to Revelations, a multitude of scriptures show that there is but one who can deliver the sin cursed soul from the burden of sin and death into life and immortality.

Paul said, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth from the dead. Who hath delivered us from so great a death, and doth deliver; in whom we trust He will yet deliver us," etc. (2nd Cor. 1:9-10.)

I believe all true believers in Christ realize that in God and in His Christ is our only hope of deliverance here and hereafter.

One who has never felt to be in bondage under sin, and who has not the fear of death before him, or in him, has not yet been brought into a true state of repentance, and does not feel the need of, nor does such

believe in Christ as the Saviour of sinful men.

To the unbelieving Jews, Jesus said: "Ye neither know me nor my Father, For if ye had known me, ye should have known My Father also." Therefore, He said unto them, "Ye are from beneath, I am from above. If ye believe not that I am He, ye shall die in your sins." (St. John 18th chapter)

But all the Jews were not in this state of unbelief. To the Jews who believed in Him, He said: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Jesus is the embodiment of truth. "If the Son therefore shall make you free, ye shall be free indeed." (John 8:31, 32, 36.)

Who is it that shall believe in Him? David said, "All the ends of the world shall remember, and turn unto the Lord. And all the kindreds of the nations shall worship before Thee." Not Israel, only, but the believing Gentiles, all believers; shall turn unto Him, who to know is life eternal.

"The Gentiles shall come to the light, and Kings to the brightness of His glory." (Isaiah 60:1-3) "For the Kingdom is the Lord's, and He is the Saviour of the nations." His body, the Church of God, accepted by Him, and in Him shall, everlastingly, be safe in Him.

Proof text: "For this God is our God forever and forever. He will be our guide even unto death." (Psalms 48:14.)

God and His Christ being man's only surety, and only deliverer from sin, and our guide even until death,

calls forth the comforting assurance that death cannot separate God and Christ, from all the children of God, all the redeemed of the Lord.

"His work is before Him, His reward is with Him, and He shall see of the travail of His Soul the purchase of His Blood and be satisfied."

Christ the old Mediator. David said, "None can, by any means, deliver his brethren, nor give to God a ransom for him; but God will redeem my soul from the power of the grave, for He shall receive me." (Ps. 49th. ch.)

David, like all the people of God, was made to know his own vileness. We read his confessions in many parts of his writings. "I have sinned." "Lord, be merciful unto me, heal my soul, for I have sinned against Thee." His only hope was in the mercy of God." Though a sinner, yet, he said, "The Lord is my shepherd, I shall not want," (need). "The good Shepherd knows His sheep (people), He calls them by name, they hear His voice, they do follow me," saith Jesus. "I give unto them eternal life and they shall never perish."

The Good Shepherd provides spiritual food, drink, clothing; and creates within His people a clean heart, and a right Spirit. His people desire to be saved from sin, and not in sin, yet, they have the thorn in the flesh that buffeteth; but we have the promise of one who cannot lie, "That He that hath delivered, will yet deliver."

His sheep—His followers—will not only be led, fed, and clothed, with His Spirit; but they will be chastened, for whom the Lord loveth, He chasteneth.

The rod of correction is a necessary part of their experience. The staff, faith, is to lean upon; and it will never fail, for the Lord said, "I will never leave thee nor forsake thee."

He not only chastens, in time and in place; but David said, "He restoreth my soul, He leadeth me in the paths of righteousness, (Why?) for His name's sake." And David was comforted that this delivering power would not be at an end, when men should say of him that he was dead; but regarded death as a departure from a world of sin, unto a world of life, light and glory, for, said he, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for it is Thy Rod and Thy Staff that doth comfort me."

I want to join others in asking more space in the Landmark columns to be given to correspondence from Associate Editors, and other correspondence.

If you do not hear from me so often as in the past, please remember that my position is unshaken, in the truth set forth above and I have no apology to make for my writing nor preaching since what I write and speak from the pulpit is what I sincerely believe to be in line with God's eternal truths, and regardless of all the Bulls of Bashan, critics, would-be leaders, who are prone to backbite, and add fresh fuel to fires of persecution, it does not move me from what I believe to be a right course, for I read, "If ye suffer with Him, ye shall also reign with Him," and we read, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth,"

and "If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if you be without chastisement, whereof all (the children of God) are partakers; then are ye bastards and not sons."

Paul said, "Now no chastening, for the present, seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

May we conclude with the Apostle, "Wherefore, lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all men, and holiness without which no man shall see the Lord." (Heb. 12th. ch.)

O. J. Denny

"WHY DO THE HEATHEN RAGE, AND THE PEOPLE IMAGINE A VAIN THING?"

Psalms 2:1.

The heathen are people who do not know God, whether they live in what we call enlightened United States or in the jungles of Africa. The land in which they live, the kind of houses they occupy, the nature of the land they cultivate, their condition in life, as to whether they are rich or poor, their standing in society, their education, neither can define their state as to their being heathen or Christian.

The heathen may dwell in a mansion, wear the most gorgeous apparel, may possess far more than his share of the world's wealth, while his humblest servant may be

a true Christian and be acquainted with God through the action of His Spirit in his heart. 'Tis the heathen who rage and find fault with everything and everybody except himself.

The anti-Christian leaders of the world are raging against the Lord and Christ, attempting to erase the precious name of Jesus from all literature, and from the minds and hearts of all those who are truly wise, for none can be said to be truly wise who do not know God.

Job asked "Where shall wisdom be found?" The sea and the earth say it is not with them. He says there is a place in the earth for the gold, silver and brass which is melted out of the rock, (Job 28) then concluded the chapter by saying: "The fear of the Lord is the beginning of wisdom." The fear of the Lord is in and with those who love Him. We love Him because He first loved us and manifests Himself unto us, putting His fear in our hearts—not a slavish fear, but a loving filial fear; we feared we would do something that was not in accord with His law written in our hearts.

"They that feared the Lord spake often one to another: and the Lord harkened, and heard it, and the book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Malachi 3:16.

Then the heathen rage because the true Christianity planted in the hearts of His children are a great hindrance to dictators in any land, in Europe, Asia or America, or any other land, in the church or out of it, because it stands in the way of all

who would force their own form of political government or their form of religious worship upon others regardless of whether they are willing to accept it or not.

Christians do not live that kind of lives. There is a vast difference between religion and Christianity, but religion is not always Christianity.

The religion of our Saviour is a religion of love, and is beautifully described in the 13th chapter of First Corinthians, which wonderfully portrays the meekness and gentleness of Christ and His true followers. Christians love one another, even their enemies, and pray for them.

They love their church, and regard it as an institution of which God is the author and builder, they love every part of the service, they have God's law in their hearts in the person of His Spirit, which Jesus said would "guide you in the way of all truth, and abide with you forever."

No wonder Christians are proud of their precious privileges in the gospel of their Lord and Saviour, and in the past ages they willingly gave their lives rather than submit to the dictates of heathen rulers who sought to deprive them of what they esteemed as a God-given privilege to assemble themselves together and worship Him in their own peculiar manner.

They pity those who mock them, and cast out their names as evil, and they pray for them. There is none like them in all the earth. (Job 1) They are God's building. They are God's husbandry. They were dead in sin and in the world

of sin. He called them out or separated them from the world, and while they are in the world they are not of the world, but new creatures in Christ Jesus; they are no more strangers and pilgrims, but fellow-citizens with the saints and household of God, and are built upon the foundation of the Apostles and prophets, Jesus Christ being the chief cornerstone, and they are built together for an habitation of God through the Spirit. Eph. 2.

All this is done by God Himself while the heathen rage and the people imagine vain things and they cannot prevent it. "He prepareth a table before me in the presence of mine enemies." 23rd Psalm.

B. S. Cowin.

"LOVE AS BRETHREN."

1 Peter 3:8.

We have just received a most gracious letter from a dear sister, who was rejoicing two days in spirit after hearing the gospel proclaimed by the Lord's servant the last Lord's day. Being so elated she looked over the assembled saints. She said their faces seemed all aglow with joy and praise. She knew no human artist could ever draw the earnest of heavenly joys as she then and there beheld in the saints' faces.

We know that flesh and blood union makes often such strong ties that for the most part brothers and sisters of the same parents can bear and look over each other's weakness and shortcomings. We have often felt the tie of spiritual union was so much sweeter than earthly ties. I have wondered why they

did not continue to love and remain as little children like they felt to be when brought by love and the Spirit of the Lord to Zion. They then could have borne with all the peculiarities and weaknesses of the saints. By experience and the great cloud of witnesses of weights or burdens, beside the sin that so beset us, that we feel to be the chief sinner and the least sinner. While in this vile and lowly state we are ready to forgive any of our brethren. Why some of the Lord's, that most have thought were children of God, are not willing to forgive transgressors and such as are overtaken in faults, I cannot understand. For saints have sinned against the Lord as much as sinners and yet in His mercy He has forgiven His redeemed. Yet perhaps all saints have plead for mercy often. Surely there are no Pharisees in our churches.

It seems strange that those that have been reckoned as saints are looking for evil among some of the brethren rather than for good. If there be rumors of evil, such eagerly gather it and air it as if they knew them to be facts. No rumors should even be whispered against church members. No accusation, the inspired word teaches, should ever be brought against an Elder without at least two witnesses. How shameful that some preachers will whisper some ugly thing about a fellow preacher, and then say there is no evidence, but I believe it is so. That is like putting fire in dry straw and then try to stop the wind from blowing.

While Saul had been anointed king of Israel, he sought to take

David's life. Would that all our people had a spirit like David, would not hurt because he was the Lord's anointed.

Note how the brethren of Joseph desired to destroy him, but sold him to get rid of him. When they had to go to him for redress, not knowing him, he said to them, "I am Joseph your brother whom you sold into Egypt." Let us ever remember our Spiritual Joseph still lives to make intercession for His people. He said to his enemies, "If ye seek me, let these go their way"—this is life. If He had not acknowledged and redeemed His people, they would not have taken His life. By His death and resurrection all His people are redeemed, saved and cleansed from all their sins. Let us remember His love and grace reaches His people in every condition and place they may be. In the end of time He will carry them to eternal glory.

M. L. Gilbert.

IN MEMORIAM

In memory of my mother, Amanda V., wife of C. H. Hodnett, who was born Aug. 7, 1851, and died March 16, 1940. Her father and mother were James M. and Elizabeth N. Alderson. She was married to father on March 15, 1871. They had twelve children, two dying in infancy, raised ten, seven boys and three girls, to be grown and all married except me. They had thirty-two grandchildren, two of them, a boy and girl, died around three years of age; one got burned to death and the other one got killed by a car. Father died March 29, 1923, and two sons and one daughter also preceded mother to the grave.

Mother was in trouble about her sins about three years or more, and she was pardoned of her sins. She was so calm she was not sure that it was of the Lord and wanted her burden back so she could see how it left her, so she waited several years before she went to the church. She said she didn't want to deceive the church. Said she knew she couldn't deceive God. Elder Diamond came to see and talk with her, and he was satisfied with her talk and

advised her to go and talk to the church, and she went to the church and gave a reason of her hope, but said she couldn't tell much, but she was received for baptism. She said the day she was baptized was the happiest day of her life. Everything was so calm and peaceful and she didn't have a care. She loved her church and would go as often as she could. To see the members, to shake their hands and hear good preaching and singing was what she enjoyed more than anything. She would say she loved us children, but her love to her God and church was different from natural love. She joined the church at the mill in Pittsylvania County, Virginia, in 1888 or 1889, and attended as often as she could. She would often go in the week to hear Elders Gold, Lester, Hardy, I. Jones, Hall, I. J. Taylor and lots of others, and would enjoy them so much. She thought them all great preachers, I mean great in the Lord.

Father wasn't a member of the church, but would fix for mother to go to preaching, and in his last illness often spoke of going to the creek and mama asked him if he wanted to be baptized and he said yes if he was fit. He was a good husband, father and neighbor. They worked hard and bought land and had a home for his family. They both died at the old home and didn't want for anything that willing hands or money could get. I don't mean they were rich, but they were blessed to have enough to take care of them in their old age. Mama always said she hoped she wouldn't be sick or afflicted so we would have to wait on her a long time. She had gotten right feeble, but could get about and help herself. She shelled some dried peas the day she fell that night. She went in the cookroom after supper, and she must have stumbled and put her hand on the cookstove and burnt her hand some. She fell on her hip and broke it. We got her in bed and she suffered right much until after midnight, and she slept some the rest of the night. The next morning we got her up and dressed her. She didn't seem to be suffering any, but it tired her so much and she went to sleep as soon as we got her dressed. The doctor came, but he couldn't rouse her. She never seemed to know anything more; just slept all that day and until a little after midnight she breathed her last. She went so quickly, but it was like she wanted to go, but it was so hard to never speak to her again. You who have lost a mother that you have been with all your life know how it is to give up a mother. I feel so alone, but she begged us not to grieve for her, for she was ready to go. She was tired of this world and all she minded about going was leaving me alone, but she saved and would tell me to save and

have something to live on. She was one of the best of mothers, for she was taught of the Lord and always advised us for our soul's good. She wanted us to be honest and upright to our fellowmen and to work and take care of what the Lord blessed us with. She knew she couldn't make us Christians, but she wanted us to be honorable men and women. She didn't think work a disgrace, and worked as long as she was able. She was a good wife, would work with father to get along, and honored him as head of the family. She was also a good neighbor and wanted to live in peace with everybody. She would say Jesus' name was the sweetest name on earth to her. She was a reader of the Landmark for thirty or thirty-five years, also a great reader of her Bible, but her eyesight gave out and her hearing got bad, but I would read to her and she would say she could hear the most of what I read, said that was her greatest pleasure after she got so she couldn't go out to preaching. She came out of the Mill church when the trouble got in the church, and went to Danville Church, but she had some dear brothers and sisters of the Mill Church, and she loved the church in Danville and went to preaching as long as she was able. She was an old time Primitive Baptist and loved the doctrine of salvation by grace. She would search the scriptures and tried to obey Jesus, the King of the saints. If she heard anything else from a preacher she didn't go to hear him any more. Her faith in God the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter was beautiful. That was her meat and drink. I feel sure she was blessed of the Lord, for so many things she asked the Lord to bless her in, came to pass.

Her funeral was largely attended. As her pastor, Elder Jacob Spangler, preceded her to the grave, her funeral was conducted by Elder David Spangler, and I feel sure if she could have heard him speak she would have been satisfied and comforted, too. I miss her so much, but I feel like she is so much better off than I am. May her God that she loved so well bless us children to meet her in heaven, if it is His blessed will.

Written by her single daughter,
Frances

JOHN HURMAN SMITH

In memory of my loving son, John Hurman Smith, who was born the 6th of March, 1917, and died the 20th of February, 1940. He lacked 16 days of being 23 years old. He was married to Miss Mabel Poteat, and to this union was born one child, Alice. The dreadful disease he had was T. B. He sure did suffer a lot.

He was not a member of the church, but was a strong believer of the Primitive Baptist faith. He was a good boy all of his life. He often told us he would be glad when his time came.

He went to preaching at Pleasant Grove in November and December before he left us all, and he asked his sister-in-law if she had ever wanted to join the church. He said he sure did. He wanted to join that day. He talked a lot at different times. He said about three weeks before he died that he was willing to go, and was not afraid to go, but dreaded death, and he had some songs he wanted sung.

It is hard to part with our loved ones, but I feel he is better off, for he is out of his suffering. The Lord does everything right and never makes a mistake. I only hope to meet him some day. He was laid to rest at Pleasant Grove beside his father who preceded him to the grave about two years ago. So sleep on, John, and take your rest. We all loved but, but you had to go. So I hope we will meet again.

Written by his heart broken mother,
Mrs. Sue Smith.

Death has robbed us of our son,
Of one we loved so well,
Taken from this world of sorrow,
Safe at home with Him to dwell.
All our days are dark and dreary,
Lonely are our hearts today,
For the one we loved so dearly,
Has forever passed away.

A bitter cup, a shock severe,
To part with him I loved so dear,
My loss I'll not complain,
But trust that we'll meet again.

His Mother and Wife.

RESOLUTIONS OF RESPECT

It is with a sad heart we make the attempt to write these few lines in remembrance of our dear sister in Christ Jesus, Cottie Harrison, who left us on November 16, 1940, for that glorious home above. Born February 3, 1870, near Plymouth, N. C., she was the daughter of the late Mr. and Mrs. Berryman Bateman. She was married to Jose H. Harrison in 1887. She was a faithful wife and mother, always trying to do her duty toward her family. She united with Morattock Church, near Plymouth, N. C., Saturday before the third Sunday in August, 1894, and she was received by letter in Tarboro Church in 1926, living a faithful member until death. She always met you with a sweet smile. Her conversation was of Christ Jesus, and the good things she hoped he had done for her poor soul wherein she could rejoice. She fought a good fight, kept the faith and died in sweet fellowship with God, to know no more sorrow or pain, but is now resting on the sunny banks of deliverance.

Her funeral was conducted by her pastor, Elder Joseph D. Fly, assisted by Elder A. L. Harrison, of Front Royal, Va. They spoke very comfortingly to her loved ones. Her body was laid to rest in the cemetery at Scotland Neck under a mound of beautiful flowers.

Therefore, be it resolved, that we bow in humble submission to our Heavenly Father, who does all things well, and we extend to her bereaved family our heartfelt sympathy, especially her aged husband. May the God of all love comfort their hearts and enable them to follow mother's footsteps.

Resolved, further, that a copy be sent to Zion's Landmark for publication, one sent to the family and one put on our minutes.

This done by order of Tarboro Church.

Elder Joseph D. Fly, Moderator
Mrs. J. D. Harrell, Clerk.

MRS. SARAH A. BRIGHT

Mrs. Sarah A. Bright was born on August 11, 1872, and died January 13, 1941. She was 68 years, five months and two days old. She joined the Primitive Baptist Church at Red Banks in the year 1908. She had always been a faithful member and approved of the church. She loved to attend associations and meetings of all kinds and did so until declining health prevented her going. She was loved by all who knew her, especially her fellow members, by her faithful and honest deeds.

It was requested by her brother and sister-in-law, Mr. and Mrs. N. T. Stokes, and the members of her church, that this be printed in the Zion's Landmark.

Her death was our loss and her eternal gain.

Her sister (in the same faith),
Mrs. W. G. Leggette.

APPOINTMENTS FOR ELDER M. F. WESTBROOK

Appointments for Elder Westbrook from the Seven Mile Association. Starting at Durham, N. C., April 20, 1941, at 11 a. m. J. H. Gooch Memorial, at night, April 20. Camp Creek, Monday, April 21, 11 a. m. Helena, Monday, April 21, at 3 p. m. Wheeler's, Tuesday, April 22, at 11 a. m. Bush Arbor, Wednesday, April 23, at 11 a. m.

Prospect Hill, Thursday, Apr. 24, 11 a. m. Roxboro, Thursday night, April 24. Surl, Friday, April 25, at 11 a. m. Tar River, Saturday, April 26, at 2 p. m. and Sunday, April 27, at 11 a. m.

I hope the people will come out to hear Brother Westbrook.

Lester Williford,
Rougemont, N. C., R. 1.

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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Write for particulars and sample papers of these publications.

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

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NO. 7

GOD REQUIRES OBEDIENCE TO HIS LAWS.

"Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hands of the people of the lands:

Nevertheless, for thy great mercies' sake, thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the troubles seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

Howbeit, thou art just in all that is brought upon us; for thou hast done right and we have done wickedly:

Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against them.

For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works."

—Nehemiah 9:30-36.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

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If the money sent has not been receipted in the date after your name within a month, please inform us of it.

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE SPIRIT OF CHRIST IN US.

Elder E. L. Cobb,

Dear Brother in the Gospel:

The Lord enabling me, I shall reply to your recent letter in which you ask my views on the 11th verse of the 8th chapter of Romans. This passage of the inspired Word declares that if the same Spirit which raised Christ from the dead dwells in us who believe, that this same Spirit shall raise our mortal bodies in the future resurrection to take place when the Lord Himself shall descend from Heaven, as is promised in the first epistle of Paul to the Thessalonians, chapter four, verses 16 and 17. According to our Lord's words in John, chapter 5, verse 29, there are to be two resurrections. The one unto the resurrection of life, the other unto the resurrection of damnation. The first of these shall be that of the redeemed unto glory, the second shall be that of the finally impenitent, reprobate wicked, unto eternal punishment. Paul, by inspiration, in Romans 8:11 announces to the Lord's people that the assurance that they are to be raised in the first resurrection which shall be unto life and immortality, is that the Spirit which raised up Christ from the dead already dwells in the elect here in this present life which we now live in this present evil world. This indwelling Spirit is proof, or pledge, that the mortal bodies of

the saints shall in due time be quickened and changed into conformity with the glorious body of Christ which He himself now wears in Heaven. Our body is now mortal, but then it shall be immortal; now it is corruptible, then it shall be incorruptible. The word "mortal" means being in subjection to death; not simply being liable to die, but definitely subject to death; and when dead, being in subjection to death. Unless we who are now living on the earth are among those to be alive and remaining on the earth when our Lord comes, death shall one day take these bodies of ours. However, if the Lord is to come during our life-time, we shall not die, but shall be changed in a moment, in the twinkling of an eye at the last trump. Should our Lord tarry, then we shall die as have the past generations of all who have truly believed in God and in His Son Jesus Christ. Yet death shall not be able to forever enchain in the grave these bodies of ours. They are a part of the purchased possession whose redemption is promised in Ephesians 1:14. It is for this adoption, which is the redemption or resurrection of the body, we wait and hope. These bodies now mortal, shall be quickened. The Holy Spirit in the Word tells us by what means it is to be accomplished. The same Spirit which raised Christ from among the dead when He

arose, is the same Spirit by which the children of God are brought to believe savingly in Christ. Ephesians first chapter, 19th and 20th verses, so declare. And this same Spirit which indwells the believing child of God is the abiding earnest, or pledge, that our mortal bodies SHALL also be quickened by means of this very Spirit, when the time set by God to do so, shall arrive. The word "SHALL" is important. The scripture doesn't declare that this Spirit "IS" quickening our mortal bodies, but that it "SHALL" do so. It is yet future, it is not something experienced by us while in this present earthly life. The notion that there is such a thing as the quickening of the mortal body now in our present experience, is not in accord with scripture teaching. The theory that this quickening of the mortal body is in our present experience of God's grace, is not in accord with Paul's experience as set forth by him in Romans 7th chapter. In the Spirit's work of regeneration, the sinner comes into possession of a divine nature imparted to him and planted within him. The old human nature is not rooted up and cast out, neither is it quickened or a whit changed from what it was prior to regeneration. The "body" remains the same: "dead because of sin." Romans 8:10. So long as the child of God stays here in this world, he carries with him this "dead body." The stench of it intrudes into all his best endeavors, its impurities stain his prayers and meditations and spoils his efforts to obedience. There is no quickening of the body this side of the "first resurrection." The essence of that

for which we now hope, is the coming of the Lord from heaven to change our vile bodies and fashion them like unto the body of His own glory. "Looking for that Blessed Hope, the appearing of the great God and our Saviour Jesus Christ." Then, and not until then, we shall awake in Christ's likeness and be satisfied forever. What evidence have you or I, or has any one, that we are to have a place and part in the "first resurrection"? That is, the future coming forth of the complete and whole redeemed church in body and in soul and in spirit from among the dead? The evidence we have is this indwelling of the Holy Spirit in our mortal bodies now. Our bodies are the temples of the Holy Ghost. I Cor. 6:19. Likewise, it is declared that **our** bodies are the members of Christ. Being the members of Christ, can they be lost forever in death? To say so would be to say that part of Christ can remain forever dead. It cannot be. Death shall be swallowed up in victory, the grave itself shall be led captive for having so long held captive the bodies of the saints. When the Lord Himself shall be revealed from heaven bringing with Him the spirits of all them that sleep in Him, to unite them to their resurrection bodies, then the "creature itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." This is the divine fulfillment of our Salvation in Christ for which we wait in hope. This present earth and heavens in which we are now is being reserved unto fire and unto the day of judgment of ungodly men, in which the ele-

ments being on fire shall melt with fervent heat, and the earth and all the works therein shall be burned up. Is not this the lake of the fire of the second death which is to engulf in eternal torment all of the finally impenitent, reprobate wicked? This "second death" shall have nothing to do with those having part in the "first resurrection" which is the coming forth from among the dead of all the elect of God in Christ.

We who hope in Christ and who look for His appearing in glory to bring us into that glory with Himself, and so to be with Him and like Him, are not looking for the "fire" nor into the "fire," but we look for the new heavens and the new earth in which shall dwell righteousness. Even now, we are citizens of that new creation by reason of that blessed Holy Spirit which now abides in the children of God. Though we are in the world, we are not of it.

This is a grand theme and I glory in it. I wish I had the ability to set it forth in some measure of the beauty and grandeur in which I have been made to believe in it. I have but scanned it, just hinted at it. I have a blessed Hope, unworthy though I am in myself, that I shall one day see Jesus face to face and be like Him. To be like Him will necessitate our having a body like His. This He has promised us. That body which we shall then wear, which body is to be like His, shall be this present mortal body quickened, changed, made immortal and incorruptible. This the scriptures teach, and thus am I blessed to believe it.

Yours in the best of bonds,
H. H. Lefferts,

Leesburg, Va.

THE RESURRECTION IS THE LIFE.

I am almost afraid to write anything for the Landmark for fear I might say something that is unorthodox, but since receiving so many encouraging and sympathetic letters from members of the church and readers of the publication, I feel that a sense of liberality and consideration prevails, and that they will realize I possess imperfections, and need forgiveness, and that if I say anything that does not square with their belief, they will write and tell me so that I may the better order my ways and be careful of my language, and square my thinking with the eternal truths of God as found in His word.

I can take criticism, for I think it is a healthy sign. Criticism in love and kindly interest does not hurt any one. The Bible says that all of us like sheep have gone astray, and if that is true, and in the course of my experience I am inclined to believe that it is true, for let him "that standeth take heed lest he fall." I believe that the spirit of the publican is the one that God likes, for we are merely worms of the dust, dependent on God for everything, and since none of us are allowed to know it all; for if we did as far as we are concerned everything would be finished, and we would not even strive to know more, and there would not even be any exercise of the mind or the body, and development of all kinds would cease. So we are here under Christ and God to learn as we tread the pathway of life and are jostled all the way between good and evil.

In our opinion there is no end to

development, and God's plan goes on through eternity, for "activity is life and stagnation is death." In the natural and in the spiritual world, the forces are active, and not until we come into His presence and see Him as He is will He transmit to us that knowledge that will enable us to understand many things, and greater things than we behold in this world. In this world we see things as through a glass darkly, but when we come face to face with Him, we will behold Him as He is; and what a wonderful life and privilege that will be, to sit at His feet and see Him roll the planets into space, and hear His words of wisdom.

But even then we do not believe that we will have perfect knowledge or know all that is in His Great mind, for we think that even the angels in heaven are not allowed to know all that He thinks. Read in Kings the episode between Ahab and Jehosaphat. Only the Father and the Son, in my opinion, are in perfect confidence, for Christ sits on the right hand of the Father where He can turn and whisper to Him, and since the devil is full of jealousy, I believe that was responsible for his fall from his high estate, when he sought to overcome Christ, and the angels of light, and was thrown to the earth and became the "spirit of the power of the air," and should rule over the earth and develop the natural, until Christ should come and fill the hearts of men with His Spirit.

Now if you don't agree with me say so, for I can take criticism. Of course I do not want to open the columns of the Landmark to hot dis-

putations, but I do want to learn, and I know so very little. Take the criticism of Elders Monsees and Jones. I am happy that they wrote me, for I would not offend any one. But if the whole world were agreed in Christ and His Father, how wonderful it would be, and if it would accept Christ's way of settling troubles, how fine it would be, and wars would cease, and every one would be able to adjust their differences in love and unity. I believe that will happen some time, and God speed that good day.

I have had some thoughts on the resurrection, and they are these: There is a fundamental plan running all through nature, and everything points to the resurrection of the body.

As we stated in the last issue of the Landmark, Christ is the great example for us all, and since He is "the way, the truth and the life," if we will seek in all things to follow the example of the Son of God we will not make a mistake in our thinking and acting. He is the only way to come to the Father, and the only door. Any one who comes into the fold any other way must climb over the door and he is not a welcome guest, but an intruder.

Everything in nature was made for God's glory, and points to Him, so that our thoughts may be upon the great Creator, and the words of our mouth and the meditations of our mind and heart should be so directed to that central figure, that all through the day we should, like David, see Him in everything, in the forests, in the hills and in the running stream and brook. All things in nature lift their heads to

God and give thanks, except the hearts of some men so carried away with the sordid things of earth which shut out God, for we have eyes that see not, ears that hear not, and hearts that do not understand. See how the grass is revived after a dry spell, and Primitive Baptists know when there has been a dry spell and He seems to have turned His face away from them. But when He returns, what gladness there is in the heart, and how it lifts him up in praise to God.

Take the trees and the tiny grass. They are typical of the resurrection. The sap goes down in the fall and winter and comes back in the spring, and there is newness of life, and they bear fruit, and feed the cattle and give us nourishment. Winter is the sign of death and the spring time the sign of life. That is why Easter is celebrated as the resurrection, for it is the beginning of spring.

A great many people plant their seed and gardens on Good Friday, for that is the day the Saviour was buried, and the ladies put on a new dress, and a new bonnet, for Easter and Spring have come. What does Paul say about the resurrection? You know. Suppose there were no resurrection. Would we not be of all men most miserable? What would be the reward if like beasts we went down to the dust. There would be no reward for the good, and no punishment for the evil. The good man would die in sorrow, while the wicked who had persecuted him, would glory in his sins, and say "I will have my fill of sin, because there is no hereafter." The Bible does not teach that but that

those who strive to keep the commandments of God and His Christ shall be rewarded, while those who ignore Him and have their fill of sin on this earth shall be punished.

"Christ is the first fruits of them that slept," and "by their fruits ye shall know them." The seed of corn falls into the ground, and if it does not die it abideth alone and it cannot bring forth any fruit, but if it die the spirit of life in it will burst forth and grow and bring forth more fruit.

The stalk of corn, beautiful in its foliage comes up a different body from the seed, but when it comes forth it bears many grains from one grain, and so the children of God come up a great multitude, and God is the great husbandman. The Saviour said, "My Father works and I Work," and when they gather the best seed into the storehouse of His love on earth, those who have loved Him and sought Him and tried to please Him, He says to them when they come into His presence, "Well done, thou good and faithful servant, thou hast been faithful in a few things, I will make thee a ruler over many things, enter thou into the joy of thy Lord."

I deeply appreciate and have greatly enjoyed Elder Lefferts' able and illuminating article on the resurrection. I trust he will write more for the Landmark.

J. D. Gold.

RESPONSIBILITY TO GOD'S MINISTERS.

Dear Brother Gilbert:

I am enclosing the article I spoke to you about. If you cross it all out as worthless it will be all right with me.

My object in writing this was to show the people of God their re-

sponsibility to our ministers, calling their attention to the burdens that they bear for our sakes. While our responsibility is great it is not as great as that of the minister, especially in the promoting of peace and unity in Zion.

It is entirely too lengthy, so use your pencil generously and I will rewrite what you leave if you think it worth the time.

I have several other articles written which you would probably be more pleased to have published.

May God bless all his faithful ministers,

With Christian fellowship,
Bessie E. Mefford,

Titusville, Fla.

Chosen To Be A Soldier

I hear a call through the silver night
And across the golden day;
"Go forth and work, for the fields
are white,"
And I dare not disobey.

This call comes to all God's truly called ministers. A call so vivid and compelling, that, even though they carry long petitionings to the throne of God for their release, there is no remedy but to serve. There is little doubt that they have had a glimpse of the field that is set before them, the great sacrifices that are to be met, the labor that is to be done, and the battles that are to be fought. They complain as did Moses that they do not have the qualifications; their speech is stammering and lacking in eloquence; or like the disciple who had his father to buy, they have other business to attend to. But God, who made man's mouth and directs his steps does not accept excuses for

labor when a command has been given to speak in His name.

The God therefore that calls also qualifies, and prepares the servant of the Most High to preach the unsearchable riches of His grace, to feed and to comfort and gladden the hearts of His afflicted people. These gifts are from above, coming down from the Father of lights, in whom there is no variableness neither shadow of turning. He speaks and it is done; He commands and it stands fast; even the angels of heaven perpetually execute His will, being created for this purpose. And it was of His own will He begot His ministers that they should be a kind of first fruits of His creatures.

The call to the ministry being the highest calling of man the qualifications are the most rigid. Perfection is the mark set. Being an example of believers in word, in deed, in conversation, in charity, in faith, in purity; with an ear that is swift to hear, a tongue that is slow to speak and a charitable disposition that is not given to wrath. He must not strive but be gentle to all men, apt to teach, patient; giving none offense, neither the Jews nor the Gentiles, nor the church of God. A lover of all that is good, being sober, just and holy. Moreover it is required in stewards that a man be found faithful. He himself must be blameless, even his children should be neither unruly nor unfaithful.

He is instructed to give attendance to reading, to exhortation, to doctrine, neglecting not the gift that he possesses, meditating on these things, giving himself wholly to them, and his profiting (or useful-

ness) may appear to all; taking heed unto himself, continuing in the doctrines, for in so doing he saves both himself and them that hear him. There seems to be no end to the duty and qualifications of a minister.

A man who does a great work in the natural field of labor, receives much praise and glory, together with a wealth of material possessions which he may in age sit down and enjoy. But what is the reward of the servant of God? He is not a hireling and does not accept gold as a reward of his labors although they be that of a lifetime. The gospel is a free gift, God gave it to him and it can neither be bought nor sold. Therefore he preaches of necessity, running the race not to gain a corruptible crown but one that is incorruptible; not for self aggrandizement nor glory but that he might glorify Christ to whom is due all honor, power and praise. He verifies the statement of the Apostle Paul when he said, 'And woe is me if I preach not this gospel.'

He is often praised but as often persecuted and slandered, which usually comes from the members of the churches wherein he bestows his greatest labors. So the praise he does not accept fearing God makes another judgment than man does. His face like Moses' may shine to others but he may make no looking glass for himself. If it were not the fact that God gives sufficient grace to bear each burden and trial our ministers would be first to faint by the way. But being reviled, he blesses; being persecuted he suffers it; being defamed he entreats. We see him doing

good to his backbiters and detractors as Christ washed the feet of Judas.

His comparison to the ox, so far as bearing burdens is concerned is a typical one. Often while climbing the steep hills he falls to his knees groaning under the weight of the great burdens that are placed upon him. When Paul was enumerating some of his trials he had passed through, of being beaten, cast into prison, of weariness and painfulness, of journeyings often, in watchings, suffering both hunger and thirst, the care of all the churches, I count as the most sorrowful of all, that of being among false brethren. Does anyone suppose that in our churches today we have false brethren? To be a false brother or sister would be to assume to love the church and its prosperity but who does things exactly contrary to this principle. And if Paul had such in his churches in that day it is quite possible we have them among the churches now. Their plainest characteristic would be their lack of interest and non-support of the church both financially and morally. If I give nothing to the church of my substance, then by noncommission I say the Lord has not prospered me, for this is the guage by which to give. If I do not give my moral support, then I have no part in the holding up of the hands of God's ministers and so far as I am concerned the battle is over.

In considering the tasks of our ministers they often feel a hard fate is meted out to them, and justly so. To try to teach a church that scoffs at teaching, or to arouse the half-

dead members to diviner things it is a vain task. It would be enough it seems to guide one's own will aright without making any attempt to guide the will of others. The mandate often seems to them cruel and is like driving one into a howling wilderness.

When I think of the world, its wilful sins, its scorn of God, and the evils that like a spreading thunder-cloud darkens it day by day, I am lost in amazement that God continues his mercy to such a generation. If only in the world we see the fruits of sin and wickedness we have no cause for great alarm but when in the house of God we find the idols of the world, then we may expect a visitation of a sin avenging God. When men and churches are divided they seldom speak the truth of God in love. And divisions are to churches like wars in countries; where war is, the ground lieth waste and untilled, none takes care of it. It is love that edifieth, division pulleth down. If this dividing and subdividing continues I fear we are approaching a great famine such as was spoken of by Hosea, "Not of bread nor of water, but of the word of God."

Is it any wonder that Jeremiah, who is called the weeping prophet, heartbroken over the sins of Israel, expressed his sorrow in these words when he said, "Oh, that my head were a river of waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." And I know some of our ministers today who are Jeremiahs weeping day and night for the slain of Israel.

When Moses fell on his face and

begged God to forgive the sin of Israel he probably saved them from being consumed that day at the hand of the Lord. Hear his self-sacrificing prayer. "O this people have sinned a great sin, and have made them gods of gold, yet now if thou wilt, forgive their sin, and if not, blot me I pray thee out of thy book which thou hast written." And I feel sure that in this day many a church stands intact that might have been consumed for its sins, but for its faithful minister falling on his face and asking God to spare that church, and if needs be to blot him out instead.

The word of the Lord as it came to Ezekiel shows us something of the responsibility of the minister as a watchman over Zion. To him God says, "So thou O son of man, I have set thee a watchman unto the house of Israel; therefore thou shall hear the word at my mouth, and warn them from me. When I say unto the wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

These scriptures give us some light of the burden and watchcare that is placed upon the servant of the Lord. And he might, in fairness from human nature say:

"I did not ask this thing of thee,
This gift of ministry divine;
I'd rather like the rest be free
Than have such heavy cords that
bind."

But having had the association the Lord giveth them of Himself and

His power, they bow in humble submission and again say:

"Yet I desire that sweet accord
I have as servant of the Lord."

If you then labor in love and meekness, and truly and wilfully do your work, and all you do, do to the glory of God, a reward is promised for your services, for the apostle says, "ye know that your labor is not in vain in the Lord." This is not a carnal warfare and the weapons with which you fight are not carnal. And let me warn you, that he who killeth with the sword shall also perish of the sword. Therefore he who buckles your armor on, girds you with his truth and covers you with a breastplate of righteousness; shods your feet with the preparation of the gospel of PEACE, and shields you with the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked. Then he crowns you with the helmet of salvation, and furnishes the sword of the spirit which is the word of God. And God who puts you in the service knows what state is best for you, therefore, complain not against God and his visitation but do with a will the labor he has shown in his choice. And surely he will be with you!

I recommend the foregoing article to the readers of Zion's Landmark.

Sister Bessie is one of the most gifted and spiritual sisters in the south. The article is long but it is well worth its space to our people.

M. L. Gilbert.

**"FOR I KNOW THAT MY
REDEEMER LIVETH."**

Job 19:25.

Bible readers will recognize the above quotation as the words of the patriarch, Job; the words are faithful and true, and they are also prophetic, for he prophesied of Jesus, our Redeemer, who at that time had not been made manifest in the flesh: but was with the Father in eternity, as the Word, which in the fulness of time "was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

At the time when Job uttered the words found at the head of this article, he was afflicted. I think he was a typical character, and represents the people of God in affliction. It was not because he had committed some secret sin, (as his three friends thought) that the Lord suffered satan to afflict him: for the Lord said he was a perfect and an upright man, one that feareth God, and escheweth evil. The Lord also said that there was not his like in all the earth. This was not only true of Job, but he, being a representative character, there is a sense in which it is true of all the family of God. National Israel was a type of Spiritual Israel, and the Lord dealt with the children of Israel in a different way and manner than He dealt with other nations. He told them by the prophet Amos, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Amos 3:2. The Lord also said, "For thou art an holy people unto the Lord thy God, and the Lord

hath chosen thee to be a peculiar people unto Himself, above all the nations upon the earth." Deut. 14:2.

This is also true concerning Spiritual Israel, the church; thence the apostle Peter says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." I Peter 2:9. The church being composed of a peculiar people, the Lord deals with them in a peculiar or different way than He deals with other people. Therefore there is not their like in all the earth.

The Lord had a good purpose in allowing satan to afflict Job: it was to teach him some things he did not know: and it was very important for him to know these things. All the children of God need the teaching the Lord gives. He is the greatest teacher that I know anything about, for He never makes a failure: but is always successful. He makes them willing to be taught. The Psalmist knew this when he wrote, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Psalms. 110:3.

And not only willing, but He makes them anxious by causing them to hunger and thirst after righteousness. By this it is evident that they are a blessed people, for our Lord and Saviour, in His memorable Sermon on the Mount said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

The Lord suffered satan at first to

take away all of Job's possessions, even his sons and daughters: but Job did not curse God as satan said he would do, but as soon as he heard of his loss, he arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: blessed be the name of the Lord." In all this Job sinned not, nor charged God foolishly. After this the Lord suffered satan to touch Job's bone and flesh, but he could not take his life. So he smote Job with boils from the sole of his foot unto his crown. "And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; for they had made an appointment together to come to mourn with him, and to comfort him. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." They could not understand Job's case: they thought that he was guilty of some secret sin, and that the Lord was visiting His judgments upon him. But he knew that such was

not true: therefore the conversation of his three friends did not comfort him: for he was in a state of mourning, and in his desperation he said to them, "Miserable comforters are ye all." Job 16:2. The power to comfort him was not in his three friends; the Lord had brought him down and humbled him, and it takes nothing short of the power of God to lift him up and comfort him. He was really lower down than his three friends, for he was sitting down among the ashes: while his three friends were sitting down upon the ground. Ashes is an emblem of mourning; in olden times we read where they put ashes on their head, and went on crying. 2 Sam. 13:19. And many lay in sackcloth and ashes. Esther 4:3.

Job made a reply to every accusation his three friends made against him, and they could not agree, "So these three men ceased to answer Job, because he was righteous in his own eyes." Job 32:1.

"Now Elihu had waited till Job had spoken, because they were elder than he. When he saw that there was no answer in the mouth of these three men, then his wrath was kindled, and he answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment."

Elihu spoke quite lengthily, but I have not space here to reiterate. But Job made no reply at all to the

words of Elihu, but after he was through speaking, the Lord spake to Job and said, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measurers thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof, when the morning stars sang together and all the sons of God shouted for joy?"

"Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it."

"Wilt thou disannul my judgment? Wilt thou condemn me, that thou mayest be righteous. Hast thou an arm like God? Or canst thou thunder with a voice like him? Then will I also confess unto thee that thine own right hand can save thee."

"Then Job answered the Lord and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further. I know that thou canst do everything, and that no thought can be withholden from thee. Therefore have I uttered that I understand not; things too wonderful for me, which I knew not. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

"Then the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." (Note here that the Lord did not reprove Elihu for what he said.) "Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job." "So the three men went, and did according as the Lord commanded them: the Lord also accepted Job. And the Lord turned the captivity of Job when he prayed for his friends: also the Lord gave Job twice as much as he had before. He had also seven sons and three daughters. So the Lord blessed the latter end of Job more than his beginning."

I will close this article with the familiar hymn:

I know that my Redeemer lives:
 What comfort this sweet sentence gives;
 He lives, He lives, who once was dead;
 He lives, my ever-living head.

He lives to bless me with His love;
 He lives to plead my cause above;
 He lives my hungry soul to feed;
 He lives to help in time of need.

He lives to give me full supplies;
 He lives to bless me with His eyes;
 He lives to comfort me when faint;

He lives to hear my soul's complaint.

He lives to crush the fiends of hell;
 He lives and doth within me dwell;
 He lives to heal and keep me whole;
 He lives to guide my feeble soul.

He lives to banish all my fears;
 He lives to wipe away my tears;
 He lives to calm my troubled heart;
 He lives all blessings to impart.

He lives my kind and gracious friend;

He lives and loves me to the end;
 He lives and while He lives I'll sing;
 He lives my Prophet, Priest and King.

He lives, all glory to His name;
 He lives, my Jesus still the same;
 O sweet the joy this sentence gives;
 I know that my Redeemer lives.

J. E. Herndon,
 Route 2, Box 79,
 Danville, Va.

APPOINTMENTS FOR ELDER JARRELL

Please publish in Zion's Landmark the following appointments for Elder W. E. Jarrell, of Lexington, N. C., for

The White Oak Association, Sandhills, third Saturday, February 15th.

Muddy Creek, Sunday, Feb. 16th.

Sloan's Chapel, Sunday night, Feb. 16th.

Cypress Creek, Monday, Feb. 17th.

Stump Sound, Tuesday, Feb. 18th.

Southwest, Wednesday, Feb. 19th.

North East, Thursday, Feb. 20th.

Yopps, Friday, Feb. 21st.

White Oak, Saturday and fourth Sunday, Feb. 22nd and 23rd.

Newport, Monday, Feb. 24th.

Morehead City, Tuesday night, Feb. 25th.

North River, Wednesday, Feb. 26th.

Atlantic, Thursday, Feb. 27th.

Sea Level, Friday, Feb. 28th.

Maple Hill, Saturday and First Sunday, March 1st and 2nd.

Kinston, Monday night, March 3rd.

Elder Jarrell will need conveyance.

S. Gray,

P. O. Box 81,
 Kinston, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

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Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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THEY RECEIVED THE WORD.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." Acts 17:11.

These people of Berea were said to be more noble than some others in that they received the word eagerly and searched the scriptures daily to see if the things preached unto them were true. I would that all people who hear preaching would search the scriptures to find out if the truth was preached to them, or if it was a false theory without a scriptural foundation.

In II Peter 2:1, he says "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves

swift destruction." False teachers teach falsehoods. They may know the scriptures in part, but their object is not to teach the truth that God's children may be comforted and that God may be glorified, but to start something new, in order that they may distract, divide or lead astray and get to themselves a name.

If we could persuade people to search the scriptures as a whole, and receive them as the word of God, listen to the reading and be guided by the word of truth, then a large part of the cause for divisions and heresies would be removed. If people would search all the scriptures and be guided by the "Thus sayeth the Lord," they could readily detect heresies and get rid of the teachers, and then their falsehoods would die for want of someone to nurse and cherish them.

It is said that the Bible is the best seller of all books published throughout the world, and you can scarcely find a family but what owns a Bible, and those who study them are hard to find. Many have a few favorite chapters they read occasionally, but fail to read the whole book. Our Saviour commanded us to search the scriptures, and this is what the Bereans did, that they might know if these men were trying to mislead them or if they were honest men of God who could not be hired with money to preach a falsehood. The Apostle Paul had lots of trouble with false teachers; some preaching that the resurrection was passed already, and overthrew the faith of some, while others preached "That unless you be circumcised and keep the law of

Moses you cannot be saved." The only thing Paul could do was to keep on preaching what he said he had received. "He tells us he received it not of men, neither was he taught but by the revelation of Jesus Christ."

This shows the source of all gospel preaching, if we pick it up we can lay it down, and if we can lay it down we are assured it is not of God. And if we preach something we did not receive in our call to the ministry, it is not of God.

If we have picked up phrases along the way which we have learned from other preachers, and have no scriptural proof of their truthfulness, they are of men, and not of God. All true ministers have the law of God written in their hearts, and every departure from that law brings a reproof from the Spirit of God in our hearts.

Then which are we trying to please, God or men, and "if we seek to please men, we are no longer the servants of God."

Nor should the minister try to preach like others, but every one should use his own gift to the edifying of the church and to the glory of God. We cannot afford to preach a thing because some popular preacher preaches it, in order to be on the popular side and be found drifting with the current, which is nothing more than worldly mindedness, and is not approved by the Spirit, who alone, is the author of all genuine gospel preaching.

This is a day the Apostle Paul prophesied was coming: "That they will not endure sound doctrine, but shall heap to themselves teachers, having itching ears they shall turn

away their ears from the truth and shall be turned unto fables," "but watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:3-5.

"Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. Brethren, pray for us. Greet all the brethren with an holy kiss." II Thessalonians, 5:16-27.

B. S. Cowin.

HEARTY ENDORSEMENT.

In handing in the article of Elder H. H. Lefferts of Leesburg, Virginia, I wish to add my hearty endorsement, not because of the one who wrote it, but for the fact that I feel it has been made known to me by the same teacher, our God, the giver of all good.

We are taught by His word, "All thy children shall be taught of the Lord and great shall be the peace of thy children," and when the same teacher does the teaching then they have the same understanding, and there is peace, and it is great peace, not as the world gives but as He giveth, and I want you and all the house of faith to know that I fully believe it is the greatest joy we have.

There are many doctrines taught by men but there is only one that is taught by the Holy Spirit, and that is the Doctrine of Salvation by Grace, and Grace alone, and takes in Predestination, Foreknowledge of our God, Election by the grace of God, and the final preservation of the chosen, or Saints of God from the grave in their bodily form, called a spiritual body, but is a natural body here on earth, and while they live here cannot ever get away from it, as it has already been said they shall carry the dead body with them all their lives here on earth.

Paul says, "Oh wretched man that I am, who shall deliver me from the body of this death, thank God through our Lord Jesus Christ. So then with the mind I myself serve the Law of God, but with the flesh the law of Sin." So as I understand it, the body is never changed here, but is changed in the resurrection from the dead. "For by the first man, Adam, all die, but by the second Adam which is a quickening spirit from heaven all shall be made alive." Now let us say this, that there is a death to the love of sin here on earth, and Paul says, "I die daily." He gets more from the love of it every day he lives, and some one says, "How can you that are dead to sin live any longer therein?" If we can, then we have no evidence of the new birth, that brings us into the light of God's grace to know Him in the pardon and forgiveness of our sins.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting

life." "Then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." The convicted sinner wants mercy, and never wants justice; that would send us all to torment and everlasting woe.

"For God, who is rich in mercy and for His great love, wherewith He has loved us, even when we were dead in sins, hath quickened us together with Christ; by grace are ye saved."

I want to make mention of Elder J. A. Monsees article and offer my endorsement of that, for it was to me instructions as to what Old Baptists believe, and we need writings in the Landmark that are instructive and upbuilding, giving us evidence that we are in the truth, not about our split and divisions for none of us like that and we want to forget it if we can. When Abraham was taking his son Isaac to the altar to be offered as a sacrifice, Isaac says, "Father, here is the wood, the knife and fire, but where is the offering?" Abraham, I am sure, did not know this question was coming, but it is so near like the Gospel that what he said was such a comfort. He says, "My son, God will provide Himself a burnt offering for sin." But, my dear readers, if on the other hand he had said, "My son, we are going to offer you," oh, the agony of pain that would have been. But the Gospel of the Son of God when in the spirit of the Lord's day is always a comforting message to the poor hungry child of God that feels the need of it. May the dear Lord be praised for His wonderful works to the children of men.

E. L. Cobb.

MRS. JOHN L. CARROLL.

Mary Wallace Talley, daughter of W. R. and Gainey Somers Talley, was born and reared near Reidsville.

When very young, about the year 1903, she joined the church at Wolf Island. In 1904 she married Elder William Monsees and took up the cares and responsibilities of the wife of a preacher. They have eight living children—5 daughters and 3 sons.

In June, 1921, Elder Monsees and family having moved back to Reidsville from Wilson, N. C., he and she joined Reidsville Primitive Baptist Church by letter from the Wilson Church.

In 1930 Elder Monsees died and in 1936 Sister Monsees married Mr. John L. Carroll. He and one step-son survive. The years in which Sister Carroll's parents were in declining health were busy ones. Having three young children (of school age) and many cares incumbent upon her throughout weeks or even months of her mother's last days, she spent herself freely night and day.

On October 26, 1940, she was walking on the street with her daughter and appeared to feel faint.

In a short while she was in the hospital and had all the attention that could be given her, but in a few hours passed peacefully away.

Her funeral was preached on Sunday, October 17th, in Reidsville Church by Elder William Stadler, Mr. D. W. Overby and Mr. Roy O. Respass. "Amazing Grace" and other favorite songs of hers were sung. Burial followed in Wolf Island Church Cemetery.

"When death is at hand and this cottage of clay
Is left with a tremulous sigh,
The gracious Redeemer will light all the way,
Saying, 'Be not afraid; it is I.'"

Adopted by Reidsville Church, January 19, 1941.

MRS. ELIZABETH WHITFORD

This dear sister was born on the 19th day of February, 1856, and died at the home of her daughter in Bridgeton, N. C., on the 8th day of December, 1940, making her stay on earth 84 years, 9 months and 19 days.

She leaves two sons, D. W. Whitford of Ernul, N. C., and Charley J. Whitford, of Bridgeton, and two daughters, Mrs. Della V. Wiley of Lauderdale, Fla., and Mrs. Lizzie Parker, of Bridgeton, N. C., 30 grandchildren and 35 great-grandchildren, together with a host of friends and relatives, who mourn their loss, yet all feel that their loss is her eternal gain.

This sister was Miss Elizabeth Ipock, and married W. D. Whitford, and to this union were born four sons and two daughters. Her husband passed the shores of

time many years ago. Later two of her sons, Andrew N. and W. H. Whitford, were in the prime of life taken, which loss sorely grieved her heart.

On Saturday before the 4th Sunday in June, 1897, Sister Whitford and her husband professed a hope in Christ and both were baptized into the fellowship of the church at Swift Creek, under the supervision and care of Elder C. C. Bland, pastor of the church at that time. She has since had the pleasure of seeing two of her sons baptized into the fellowship of the same Old Time church, now known as Macedonia. In 1912, when I was called to the care of this church, Sister Whitford was one of the first members I met, and she has been an exceptionally faithful member to the cause of the church and enjoyed the confidence and esteem of all who knew her.

Owing to the advanced age of her life, she became feeble and gently fell asleep in peace, and on the next day the writer, her pastor, was called to conduct a funeral service, who was assisted by J. C. Griffin, pastor of the Free Will Baptist church and E. W. Downum, pastor of the Methodist church, both of Bridgeton. The remains were then taken to the Whitford family burial ground, at her old home, near Guinea Mills and neatly laid to rest under a beautiful mound of flowers, furnished by her relatives and friends; there to await the sound of the last trumpet, when these vile bodies of all the redeemed shall be raised and made like unto the glorious body of the risen Lord, to dwell with Him to all eternity.

May the Lord Jesus come quickly, and bring His reward with Him, is my prayer.
J. P. Tingle.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to remove from our midst Brother George W. Elmore, who was a faithful member of Mingo Church.

Therefore, may we bow in humble submission to Him who doeth all things well. Yet we feel in the death of Brother Elmore that the church at Mingo has lost a faithful member.

First: Resolved that we extend our sympathy to the family and friends.

Second: Resolved that a copy of these Resolutions be spread on our church minutes and one sent to Zion's Landmark for publication.

Read and approved by the church in Conference.

Elder Xure Lee,
Brother David Godwin,
Brother Lester E. Lee,
Committee.

Elder Xure Lee, Moderator,
Lester E. Lee, Church Clerk.

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

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Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

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--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

MARCH 1, 1941

NO. 8

THEY MADE A COVENANT UNTO GOD.

"Behold, we are servants this day; and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

And because of all this, we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it." (Here follows the names of the priests and Levites who seal it.) Chapter 10 carries the names of these and says:

"And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God; their wives, their sons, and their daughters, every one having knowledge, and having understanding;

They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our God, and his judgments and his statutes."—Nehemiah 9 & 10:36-29.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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**\$2.00 PER YEAR
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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

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Devoted To The Cause Of Jesus Christ

MOTHER SHIPTON'S PROPHECY.

Elder J. C. Langdon, of Coats, N. C., sends us a copy of Mother Shipton's prophecy, written in 1449.

"God, it's great to be alive these days when empires are falling, democracy is tottering, monkeys are the craziest people, and folks have more fun than anybody!

We have seen a lot of changes in our brief span of years, and while we are expecting many more—we are still content. It's a great life if you don't weaken." But sometimes it's more fun if you do weaken, and who wants to be strong anyway?

And we would rather be us than anybody we know, even if this doesn't make any more sense than a famous prophecy about the year 1449 A. D. when it was made by one "Mother Shipton."

The lady we refer to lived in England over five hundred years ago, and was a very keen, discerning student of the prophecies of the Bible. She died in 1449; forty-three years before Columbus discovered America.

From her studies of the Scriptures she saw what was going to take place in the twentieth century, or in the latter days, and wrote what she foresaw in the form of a poem, which is one of the most remarkable ever to have been written. It is printed below in what is the accepted version now extant of the original."

Mother Shipton's Prophecy

And now a word, in uncouth rhyme
Of what shall be in future time
For in those wondrous far off days,
The women shall adopt a craze
To dress like men and trousers wear
And cut off all their locks of hair.

They'll ride astride with brazen
brow

As witches do, on broomsticks now
Then love shall die and marriage
cease

And nations wane as babes de-
crease

Then wives shall fondle cats and
dogs

And men shall live much the same
as hogs.

A carriage without horse shall go,
Disaster fill the world with woe;
In London, Primrose Hill shall be,
Its center hold a Bishop's See,
Around the world men's thought
shall fly,

Quick as the twinkling of an eye.

And waters shall great wonders
do—

How strange, and yet it shall come
true.

Then upside down the world shall
be,

And gold found at the root of tree.
Through tow'ring hills proud man
shall ride,

No horse or mule by his side.

Beneath the water men shall walk,
Shall ride, shall sleep, and even

talk;

And in the air men shall be seen,
In white, in black, as well as green.
A great man then shall come and
go,
For prophecy declares it so.

In water iron then shall float,
As easy as a wooden boat.
Gold shall be found in streams and
stone
In land that is as yet unknown.
Water and fire shall wonders do,
And England shall admit a Jew.

The Jew that once was held in scorn
Shall of Christian then be born.
A house of glass shall come to pass
In England—but, alas! alas!
A war will follow with the work
Where dwells the pagan and the
Turk.

The states will lock in fiercest strife,
And seek to take each other's life;
When Noah shall thus divide the
earth,

The eagle build in lion's mouth.
Then tax and blood and cruel war
Shall come to every humble door

Then when the fiercest fight is done,
England and France shall be as one,
The British olive next shall twine
In marriage with the German vine.
Men shall walk beneath and over
stream—

Fulfilled shall be our strangest
dreams.

All England's sons that plow the
land

Shall oft be seen with Book in hand,
The poor shall now great wisdom
know,

Great houses stand in far-flung vale,
All covered o'er snow and hail.
In nineteen hundred twenty-six
Build houses light of straw and

sticks.

For then shall mighty wars be
planned.

When pictures seem alive with
movements free,

When boats like fishes swim be-
neath the sea.

When men like birds shall scour the
sky;

Then half this world, deep drenched
in blood, shall die.

But those who live to see (all this)
In fear and trembling this will do;
Flee to the mountains and the dens,
To bog and forest and wild fens
For storms will rage and oceans
roar,

When Gabriel stand on sea and
shore.

And as he blows his wondrous horn
Old worlds shall wilt and new be
born.

EXPERIENCE.

A friend asked me to write my experience for her and the other members of Lickfork Church and I promised to do so if I could. I know I am a poor hand at writing, but I am glad to try, if any word of mine can be any comfort to any of God's children.

I feel so low down at times that I don't see how anything I say or do can be of any comfort to any one, but with the help of God I will try to tell something of what I hope to be some of His dealings with me.

I have from girlhood had serious thoughts about dying, and how dreadful it would be if I had to die and go down and be forever lost. Oh, I have so many times, while lying in my bed at night, tried to pray, begging God for mercy. I have

long felt myself to be a stranger here below, and what I am 'tis hard to know. I feel that I am so vile, so prone to sin, I often fear that I'm not born again. In my experience, if I have one at all, I so often find myself out of the way and my thoughts all gone astray, that I feel that I am alone without help from anywhere. It makes me wonder if there is any one else like me. It is seldom I find myself as I wish to be; what I have a desire for is so hard for me to attain, and at times I feel so far from God it makes me weep and cry, and fear that I shall fall.

In the year 1927 we were blessed with a sweet little baby, but not for very long, for the good Lord took it when it was only one month old. This made me feel very bad, and all I had ever done seemed to come up before me, and I was made to pray. I begged God for help day and night, all the time except when I was asleep. It seemed to me that all help and hope was at an end and I did not think I could live the way I was. I came to where I did not want any one to see me; I dreaded to see any one come, for I wanted to be trying to pray, though it did not give me any relief, but I couldn't help it, and the thought came to me to go into some dark place and ask God to help me some way. I guess I went to sleep; I can't say; if so, I dreamed, and it was so plain to me and did me so much good it seemed like I was awake. My baby that had been taken, came up to me; it did not speak, but looked up to me, and I was so glad to see it. I looked down and took it up in my arms. It did look so sweet. I said, "I am so glad the good Lord has let you come

to stay with me. I know I will never have any more heart aches." But just as I said this, the good Lord came up before me; not a word was said till He reached out His arms and took the baby from me and smiled, saying, "I have come for your baby, and I will come for you." I was so happy, I just can't tell you how I did feel. As I was standing thinking over all this, a little child came up to me. I do not know where it came from. It looked at me and began walking off. The thought came to me to go with this child, that it was to carry me the path I should walk. So I walked along. Neither of us spoke until we came to a place where it was dark, and this little child said: "Just cross." This we tried to do but could not. I said: "Just lie down and rest, I am so tired; it may be we can cross somewhere else." There was nothing more said, and after a little we got up with our heads bowed down; we never looked up till we came to a path about a foot wide and as white as snow. The child stayed before me and I said to it: "We will cross here"; but it was so hard for us to walk that I almost gave up. At last we came to the end, and when we got there I looked up, and there stood my baby and the good Lord. He reached His hand out to me. Oh, I was so happy, I can never forget it, and when I meet with trials and ups and downs, there is always something to bring me to this little path, for I feel that it was there I first believed, and I know I love you all and that good old church; I enjoy so much going and being with you all, if I could just feel fit to be there; but

sometimes I feel like I haven't a friend on earth or in heaven, and think I will never go to church any more. But I cannot stay away. Oh, I have so many times tried to pray and beg God to show me if my little hope will be sure when my last days are spent and I must appear before God's judgment seat.

Not long before I joined the church last June, I had this dream: Mother and I were carried down to where I was afterwards baptized. In my dream Brother Gilliam was there and he baptized her first; when she came up out of the water she was so white, I asked myself why she looked so white. Then he baptized me and when I came up I was the same way. I was saying over and over "Why am I so white when I was so ragged when I came to this place?" And this was said to me by some one, I know not who, "Be baptized and be washed as white as snow." I was so happy I cannot describe my feelings. Mother and I walked along together until we came to Lickfork and when we got to the steps there sat a little white casket with a little baby's body in it. Mother and I picked it up and carried it in and set it on the table. All of you were there and I was so happy to be with you, and feel that I was at home where I longed to be. I never go there now that I don't think about mother when I get to the steps, and how sweet she looked as we walked together that day. I had asked the Lord, before I had this dream, to tell me, in some way, if I was fit to be with you good people and I hope He did show me that it was through His righteousness and grace I was

made fit. I do hope I have not deceived one of you, for I do love all of you and feel at home when I am with you, but am not with you as much as I should like to be. I do love to hear all of the talk about the goodness of the Lord.

I have another dream I will tell you about. I dreamed I was in heaven, but felt unworthy to be there. I could not look up, but was standing with my head down. The angels were all around me and began singing. I have never in my life heard anything I thought was so sweet as their singing. Some of them looked at me and smiled, and asked me to sing with them but I told them I could not. They asked me again and I did try. Every one had a part, and when I was through they smiled at me again; when it came my turn to sing again I was asked as I was before. When I was through this time, one of them smiled and said: "You sing like a child of God." I have a hope that I am one, and I want all of you to pray for me, that I may walk in the path that is my heart's desire, and faint not, but be faithful till the end, and that we may all be with Him, be like Him, and be satisfied.

Willie Windsor Lee
Reidsville, N. C., Route No. 5.

Remarks: This sister is now a member of Lick Fork Church. We all love her. She is so sweet and humble. She was baptized by the pastor, Elder J. W. Gilliam and myself last year. She is now enjoying that rest that Jesus has promised His children. He is ever faithful to perform His promises.

(Eld.) T. A. Stanfield.

**"FAITH IS THE SUBSTANCE OF
THINGS HOPED FOR, THE
EVIDENCE OF THINGS
NOT SEEN."**

Dear Brethren and
Sisters in Christ:

For some reason that is often hard for me to define, some of the brethren and sisters with whom I meet ask me to write again for the pages of the Landmark. Knowing my inability both naturally and spiritually, I hesitate to do so, at the same time desiring to be submissive to the will of them, feeling they are well schooled in experience to know what they can receive. Personally I would like very much to see more experimental writing in the Landmark.

I want to say in the beginning that above all things, in my writing now or at any other time, I hope not to bring in anything that has not already been received by the Household of Faith. Therefore, I would write to you of the mutual faith which both you and I hope to have received.

What is that Faith? Paul said, "Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11th chapter. He goes on to explain the working of faith in many of those old Bible characters. He says also, "Through faith we understand that the worlds were framed by the word of God," as an example that faith in the Lord Jesus Christ gives us to understand many things that otherwise are darkness.

Faith is the substance of things hoped for; so at this point let us tell of the things we hope for and whence we received this hope that

is the anchor of our souls. We, at one time in our life, found that we were exceeding great sinners, lost, world without end unless a higher power than man undertook for us. We had worked clean out of any kind of material by which we thought to please God and win His favor, so now must die and be buried in shame and regret; but when all strength had left us in body, mind, and spirit, a dazzling light appeared, resurrecting us from death and hell. Now we received a hope in the Lord Jesus Christ, who has conquered death, hell and the grave, in that He suffered the pangs of hell, died on the cross, and laid in Joseph's new tomb, and on the third day came forth from the confines of the tomb, triumphant over all those things which we feared were our portion.

How we love the Lord at this time; how our thoughts, our actions and our conversation are moved upon by that great love, although we may try to hide it, it is a sweet inner communion with the Lord in our humble souls; how we vow within ourselves to never sin again, but that vow is of ourselves, like Peter's was, and is soon broken.

Now if I know anything about it, this is when we receive that God-given faith in His dear Son; a faith that He is not only able to save us from destruction in this life, but is also able to resurrect our bodies from the narrow confines of the tomb in that glorious morning of the Resurrection, even as His own body came forth from the tomb, even though it was sealed with the great stone and watchmen set over it. Our faith tells us He is able to

break asunder every band that would keep us from praising Him in life eternal.

Now as we have faith that He is able to do these things as He has manifested Himself to us as the One altogether lovely, how we do hope that it is His good pleasure that we both individually and collectively are of that number that He is coming again to receive. For, dear child of God, He is coming again. I believe this just as firmly as I believe He lifted me up when my soul despaired of help.

Many times of late, I have rejoiced in the words of the two men in white apparel that the disciples saw standing by them after that Jesus had ascended up out of their sight into heaven. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into the heaven." Acts 1:11. There was no uncertainty in the words of these two men; they were only speaking words that the Lord gave them to speak to comfort His disciples, and those words have been and will continue to be comforting to His people all down the annals of time. It is the gospel of Christ pure and simple. He is coming again.

A few years ago a little child of about seven or eight years of age told me, "I had a beautiful dream last night. I dreamed I went to the cemetery and saw all those dead people lying out there, and Jesus came and touched them and they lived." Oh how I rejoiced in the words of that child, one that could not read the Bible, and didn't fully

understand grown-ups' conversation, yet the Lord revealed His power to just such a one.

Paul greatly rejoiced in the hope of the resurrection as he so beautifully explained in the 15th chapter of I Cor. He says that some say there is no resurrection from the dead, also, "If in this life only we have hope in Christ, we are of all men most miserable." Then he goes on to tell of the manner of the resurrection as the Lord had revealed to him. Explaining that our bodies are sown a natural body, raised a spiritual body; sown in weakness, raised in power; sown in corruption, raised in incorruption, and so on, which is lovely to read and meditate upon, but lengthy to write. Now when this is accomplished by our Lord and Saviour, Jesus Christ, who was once raised from the dead, and has promised to raise the church, then we can know of a certainty for our very own selves, which is the thing that we so earnestly hope for that, "Death is swallowed up in victory. O death, where is thy sting? O, grave, where is thy victory?"

In conclusion of this article, let me also quote Paul, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Pray for me, dear brethren and sisters, that I may be steadfast, unmoveable, and abounding in the work of the Lord

Annie Higgins,

Mrs. L. L. Higgins,
Newport, N. C.

GOD OVERRULES.

Zion's Landmark,

To Whom It May Concern:

I have selected the three following passages of scripture as three witnesses that prove to my understanding that all things whatsoever come to pass in the course of our lives upon earth, regardless of what we may think or feel about the event, God is ruling or overruling the same for our good. To my mind that is the meaning of the text: "All things work together for good to the called, and God worketh all things after the counsel of His own will." To my judgment where we fall down on the meaning of the scripture is we are looking through the eyes of flesh and fail to see the purpose of God in the event.

If God does not have a good purpose in all things and events which come to pass, I cannot understand why God permits the events to come to pass. But He has a purpose in the same, and that is absolutely the reason the event comes to pass. If this was not true, God could not carry out His will and purpose in heaven and in earth.

The holy Bible says, "He doeth His will in the army of heaven and amongst the inhabitants of the earth, and none can stay His hand." If there was any other power in heaven, in earth, or under the earth, who could put forth his power, there would be a possibility of God failing to carry out His purpose. But, since the scripture says there is no power but of God and the powers that be are ordained of God, and all their boundary lines are set, and they cannot go beyond the purpose of God, and in all cases God's

purpose is good. God does not work evil, but works good out of evil.

God has permitted sin to enter the world for the purpose of working good out of it by the redemption of His bride. Who will say God could not have kept His bride from falling? If she had not fallen in sin, it could not have been said "God will have mercy on whom He will have mercy, and on whom He will He hardeneth."

I know not what you may think or believe, but I, on the authority of God's word and by the working faith of God in me, hope I believe whatsoever befalls to my lot, an arm broken, a leg broken, or even my neck being broken, or I be a castaway from my brethren, it is for my good, or some other's good, and the Lord is working according to His good purpose, which He purposed within Himself from all eternity.

If there are some, or all, who do not believe this, I shall, by the help of God, not fall out with any. The Lord has not given us all the same understanding. As far as I am concerned, I cannot see any use in the Old Baptist divisions, etc., but I look at that this way, if God had not had a purpose in it He would have prevented it from coming to pass, for the word of God says, "God, who worketh all things after the counsel of His own will," and if this does not mean what has been said, I am at a loss to know what the truth of God's word does mean. It does not mean that God works people up to do wrong, but if they do wrong by the permission of God, for without Him or without His power we

can't do anything, for in Him we live and move and have our being. Everything in heaven and in all the earth is moving in a God-given power, and all this is working together according to God's predetermined purpose, and all in the end for the good of the called according to His (not our) purpose.

This may be called absolute doctrine, but I believe it is in accord with the written and revealed word of God.

It seems like in certain passages of scripture, that there might be a condition there. If we do so and so, and if we do otherwise, but after it is analyzed and harmonized with the word of God we see that God's predestination and purpose is eternal and unchangeable, and all things and events are moving to the fulfillment of God's will, purpose and decree. Therefore, it is fixed, and who can change it, seeing God is of one mind and changeth not.

Man may go through many changes here in life, but that does not change the purpose of God.

A man may lose fellowship with his church, and be thrown out, and that will be for his or his church's good, and yet that does not change the purpose of God. It is the same yesterday, today, and forever, and changeth not.

His purpose is as unchangeable as Himself, "And He that searcheth the hearts knoweth what is the mind of the Spirit; because He maketh intercession for the saints according to the will of God."

"And we know that all things work together for good to them that love God, to them who are called according to His purpose." Romans 8:27-28.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him (God) who worketh all things after the counsel of His own will." Ephesians 1:11.

For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. Rev. 16th chapter, 17th verse.

God's purpose, wills and shalls are being fulfilled daily in spite of all the opposition of the world, and all the things therein. We cannot grasp the idea that God spoke and the world was created for a purpose and He speaks and it is dissolved for a purpose.

Thos. W. Kimsey,
High Point, N. C.

EARLY CHURCH HISTORY.

Dear Brother Kinney:

I was glad to hear from you, and I was so glad to see you, and so many other dear loved ones at our Wilmington meeting. I did not intend to leave answering so long, but I received quite a number of letters and cards over Christmas, some as far away as California, and I am still trying to answer them; then, too, we have had many dark stormy days, and my sight is failing, too.

We have started on a new year, and if I live until July, I will be ninety years old. It is a continual surprise to me that I have lived so long. I was the second in a family of nine, and only three of us are living now. I had four brothers, all younger than I, and only brother John is left, and I may never see him again, as he has been living for several years in North Carolina, and is in his 80th year.

My sister Emily lives in Wilmington, which is not so far away, but I only saw her twice all last year. We write often, and that seems all that we can do, as both of us are confined to the house for the winter.

I suppose you remember as we do the first time you made a visit to us at our brother, Ellis' house in Wilmington, Delaware, when we three were living together. He moved to Philadelphia, and I often visited them there, but his health failed, and he died two years ago, and was buried there. My brother Arthur lived in New York State, and died several years ago, and it was his daughter Alice that entertained you at our last meeting.

My eldest brother, Alanson, died 17 years ago, and I have lived with his daughter, Annie, ever since. She had a family of seven children, but they are all but two gone from home to homes of their own, and she says she is glad to have me here with her.

I have been wondering if you ever knew our father. We were living on a farm in New Jersey when he was ordained in 1856. He visited some churches in New York for awhile, but Elders Benedict and W. L. Beebe were ordained not far from the same time, so he began visiting in Delaware, and his first call was to the Wilmington Church in 1858. It was soon followed by calls from three other churches, and in the spring of 1859 we moved to Delaware, and he served the same churches and two others in the same state, and lived in the same house until his death in October 1902. I was glad that I had such a good picture of him, and I gave it to the Wilmington Church, for those that knew and loved him to see when

they went there, and for their children to see for years to come. If you have read the Signs as far back as I have, you will remember that he often wrote for it, and for several other Baptist papers.

My brother, A. E. Rittenhouse, also did some writing that I wanted to keep, so I collected the writings of both, and made them into books, and gave the one of father's writings to Elder Benson when he moved away from here, and the one of my brother's writings I want his daughter Alice to keep. She is not a member of the church, but she is a hearer, and I am giving her hymn books and all the other books of that kind that I know she will care for.

I know that I must leave all these things soon. I am keeping up fairly well, so far this winter, and I may see the Spring, but my feeling is "O Lord, I wait thy pleasure, Thy time and way is best, But I am wasted, worn and weary, O, Father, give me rest."

So, if we do not meet again, perhaps you will have kind thoughts of me.

K. Rittenhouse,
Bar, Delaware.

I remember your father very well. When I worked as a boy on the Landmark I set up in type your father's letters. Also think he visited our home.—J. D. Gold.

Dear Mr. Gold:

The above letter is, as you will see, from a daughter of the late Elder Ephraim Rittenhouse, who often wrote for the Landmark and Signs and several other Baptist papers. She is near 90 and is totally deaf, but she is a very interesting sister,

faithful and true. I think that her letter will be read by many of her acquaintances with much pleasure, and I am sending it to you for disposal.

Sincerely yours,

Everett R. Kinney,

Ashokan, New York.

EXPERIENCE.

Elder O. S. Young,

Angier, N. C.

Dear Brother Young:

I have thought for a long time of writing some of my experiences, but feeling so unworthy to make the attempt, I have put it off until now, trusting the good Lord will direct my mind and guide my pen.

I thought for a long time I wanted to unite with the Primitive Baptists and be baptized, but felt so little, and had my doubts even that they would claim a sinner like me. I felt like I would be so happy to have the fellowship with whom I believe are the saints of God. And so, on the second Sunday in September, 1939, I united with the dear old church at Rose Bay, and was baptized. In doing this it has been a great relief to my poor soul. I hope I love every one that claims the name Primitive Baptist, whose hope is in the Lord, although I do not feel worthy to have a name among such a people as I believe they are, yet I hope I am like Ruth of old, saying "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

Before I was received into the church and baptized I would often

feel that I would not live to see next Sunday come, and still I kept singing, "I am a stranger here below." I often would go in a room alone and cry and try to pray in my weak way. But all I could say was, Lord have mercy on a poor sinner. My husband could see there was something troubling me, and would ask what was the matter. I would say, "I don't know." I tried to keep it all concealed. I felt like no one had any confidence in me. Every time I would go out to the meetings I would look at every one of the members and they had a different look than any other people. They looked more like angels to me than anybody in the world. I would say within myself that I wished I was half as good as they all are. But we are told that there are none good but the Father.

One night I had a little dream and I was awakened with very sweet singing. It was a hymn I had not heard before, and did not hear sung until the day I was received into the church. It was "Cast down but not destroyed." The thought of that singing is fresh in my memory today. I told my mother what had happened and she said, "I have heard singing like that and it was sweet to me."

I will close now, asking all the dear people of God while at a throne of grace, remember a poor unworthy sinner, saved by grace if saved at all.

A sister in hope,

(Mrs.) Blanche Brickhouse,
Swan Quarter, N. C.

P. S.—Brother Young: If you think this is worth publishing

you may do so; if not do as you may with it.

Yes, indeed, precious sister, we not only deem your letter worthy of publication, but we feel of necessity that all such should be spread on the family table. Our religious periodicals serve as such a table, and but for such food as your letter contains our editors and publishers would be lacking in a balanced reading diet. May God grant that we all may be given the mind of Christ, having that inward renewing of our minds, with the evidences of the new birth, that "as new born babes in Christ, desiring the sincere milk of the word, that we may grow thereby."

Yours in humble hope,
O. S. Young,

Angier, N. C.

"AND IT REPENTED THE LORD."

"And it repented the Lord, that He had made man on the earth, and grieved Him at His heart." Gen. 6:6.

Webster says that to repent means to feel sorrow or regret for something done or left undone by one's self. Did the all-powerful, all-wise, all-knowing, omniscient God make a mistake in His creation and was brought to the point of humiliation to repent in sackcloth and ashes for something He forgot and left undone? If He made a mistake in His creation of man, isn't it just possible that He made other mistakes? Maybe He made some mistakes in the weather, sunshine, rain, cold and heat, for we hear people almost every day complaining and talking about the weather;

if it is warm, it is a little too warm; if it is cold, it is a little too cold; if it is wet, it is too wet; if it is dry, it is too dry. We are as a whole a stiff-neck and rebellious people, trying to shift all our mistakes and misdoings on the great and gracious God of heaven, one in whom we live and move and have our being; Him that knows all things, and does all things after the counsel of His own will, and none can stay His hand, filling the whole world with His presence. No, God did not make any mistake in His creation. He had a purpose for everything He made, visible and invisible, and after He had created them He pronounced all His works "very good," which to my mind He meant it was just like He wanted it, and if it suited Him then, it is suiting Him now for He was able to declare the end from the beginning, and all creative things are working out the destiny He created them for. In Acts 15:18 it says, "Known unto God are all His works from the beginning of the world."

Therefore would God knowingly create anything that in after years would rise up and do things that would cause Him sorrow, grief or pain, when He had all power at His command to create it otherwise? Would you do it? I am persuaded to think we do not fully understand this scripture that it repented the Lord that He made man on the earth.

If He did repent as we understand the word, He did it for His own purpose, for His own pleasure, and for His own glory, and for the good of His people. Who knows but what we are today reaping the

great benefit of His foreknown and forethought of the need of man at this period of time, for oil, coal and other precious mineral, that are so essential to our welfare and to the commerce of all nations, which I believe was stored up in the earth by the flood. Who knows?

J. White

WOULD LOVE TO HEAR FROM THE BROTHERS AND SISTERS

Dear Mr. Gold:

It seems like you have been bearing on my mind all day and I must write to you as it has been a long time since I received my dear old Landmark. I dearly love to read it, especially your good pieces in it.

Mr. Gold, it is so much comfort to me to read that sweet book, I feel like I can't do without it, but we are very poor and have a hard time trying to take care of our children and I just can't get enough to pay for it. We moved in December, and I wrote you my address, but I never have received but one copy since I have been here. I look every day for it, but still I don't receive it. I'm afraid some one else is getting it. If you are still sending me the Landmark you send it to me at this address, Mrs. Mary E. Justice, Route 1, Jacksonville, N. C., and I believe I will get it, as we have a good mail carrier on our route. He is a member of our church and he is a good man.

Well, Mr. Gold, I have been singing some sweet songs that they sang at church last Sunday. I can't hear, so I wrote them down and sing them at home. I am alone today, only my three smallest children with me, and it is so cold and dreary. I often

wish some one would write me, as it would cheer me up for I feel like I am the least one if one at all. I can't hear and it makes me feel so out and lost. My husband and all my children have been very sick for four weeks now, but thanks to the Lord they are all getting better. I was very sick all last week and still have weak spells with my heart; sometimes I almost pass out, but I ask the Lord, in my poor weak way, if it is His will that I will get better. They try to give me medicine, but I tell them the Lord is my helper and I put my trust in Him to guide me in that sweet and narrow path of life.

Dear Mr. Gold, if I could see you and could tell you how glad I am that God did show me in a dream a better life to live. If I could hear and could know what the preacher says it would help me more. Brother Jarrell wrote me twice and it was just like preaching. I wish he would write me again for I dearly love all my sisters and brothers in our church, and I trust they all love me. Well, Mr. Gold, I will close this time. I hope you and family are getting on all right. Wish you could write me. It would help me so much to know some one cares for me enough to write me, for I am in a lonely place and no members close by.

I hope to receive the paper soon.

From a friend,

Mary E. Justice,
Jacksonville, N. C.,
Route 1.

Mrs. Justice, we regret that you have not been receiving your Landmark. We never received the letter saying you had moved and giv-

ing your new address. The copy you received must have been forwarded to you. We are making the change in address and let us know if you do not receive the paper. May God bless and keep you. J. D. Gold

SENDING LANDMARK TO SOME-ONE UNABLE TO PAY.

Dear Mr. Gold:

Through negligence I have let my subscription to the Landmark run over some, but inclosed you will find check for three dollars (\$3.00) for which give me credit for one year on my subscription. The other dollar you can do as you think best about. I enjoy reading the paper very much. Would be glad to know how long I have been taking the paper if it isn't too much trouble to you. If so, leave it off. I hope to take it as long as I live, if I keep able to pay for it, as I am near my seventy-eighth milestone. I don't get to go to preaching very much as I have no way of going, only to walk. It is four miles to the nearest church from my place.

Yours truly,

J. J. Shepherd,

Stuart, Va., R. F. D. 5.

A GOOD LETTER.

Dear Mr. Gold:

Enclosed you will find a post office money order for two dollars (\$2.00) for a renewal of my subscription to the Landmark for 1941.

I enjoy reading the Landmark so very much. My subscription expired January 1, 1941, and I neglected to renew it because of sickness. I would be lost without copies of the Landmark, for it is such a joy

and pleasure to read them. I have been reading them off and on for a long time and would certainly hate to do without them. I have been confined to my bed for nine weeks now and the Landmark has helped so much to keep me revived.

I hope the Lord will continue to bless you in the publication of this paper, as well as in your every day life. Please remember me in your prayers and, with the help of the Lord, I shall soon look for the day when I can return to my church.

May the Lord bless you and yours.

Mr. J. W. H. Coburn,

Care J. H. Coburn,

Robersonville, N. C.

R. F. D. No. 2.

SENDING LANDMARK TO SOME-ONE UNABLE TO PAY.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Enclosed you will find a money order for three dollars (\$3.00), of which two dollars (\$2.00) pays for my Landmark for another year, and the other dollar to help someone else to receive it.

I am happy to tell you we are in peace. I was here when this little church was organized. They have been very sweet and nice to me to keep me with them, the least of all. But I trust I am thankful for such a good home.

Hope you and family are well.

A sister in hope,

Mrs. W. H. Pierce,

Hopewell, Va.

We appreciate this contribution to the fund for those unable to pay.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C. MARCH 1, 1941

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VOL. LXXIV. NO. 8

THE ANCHOR OF THE SOUL.

"Which hope we have as an anchor of the soul."—Hebrews 6:19.

This world is a sea; the church in it, and so every believer is a ship; the port that it is bound unto is heaven; Christ is the pilot and hope is the anchor. Anchor is cast on the bottom, out of sight; and when the ship is in a calm, or in danger of a rock, or near a shore; but is of no service without a cable: and when cast aright keeps the ship steady; so hope is cast in Christ; whence He is often called hope itself, because He is the ground and foundation of it, and who is at present unseen to bodily eyes; and the anchor of hope without the cable of faith is but little service; but being cast aright on Christ keeps the soul steady and immovable: in some things there is a difference between hope and an anchor; an anchor is not so much use in a tempest as in a

calm but hope is. The cable may be cut or broken, so the anchor be useless, but so it cannot be with faith and hope; when a ship is at anchor it does not move forward, but it is not so with the soul, when hope is in exercise; the anchor of hope is not cast on anything below, but above; and here it is called the anchor to the soul.

Pythagoras makes use of the same metaphor; "riches," he says, "are a weak anchor, glory is weaker; the body likewise; principalities, honors, all these are weak and without strength; what then are strong anchors? Prudence, magnanimity, fortitude; these no tempest shakes." But these philosophical moral virtues are not to be compared to the Christian grace of hope, who is both sure and steadfast, by virtue of what is fixed upon, the person, blood and righteousness of Christ; and the immutability, faithfulness, and power of God it is concerned with; and through the aboundings and discoveries of Divine love, grace and mercy, and from the instances of grace to the vilest sinners: and which entereth into that within the vail, the holy of holies, heaven itself. In allusion to the vail which divided between the holy and the holy of holies; the things within the vail, or in heaven, which hope entering in fixes upon, are the person of Christ, who is entered there, and appears in the presence of God for His people. His blood, which He has carried along with Him, and by which He is entered there; by justifying righteousness by which the law is fulfilled, the two tables of stone in the ark of the testimony; the sweet incense of His meditation,

which is continually offered up by Him; the mercy seat, or the throne of grace, on which Jehovah sits as the God of grace; and all the glories of heaven; all which hope is concerned with, and receives strength and vigor from: and their being within the vail, is expressive of their hiddenness and invisibility at present, and of their safety and security, as well as their sacredness: and this shows a difference between the hope of believers and others, whose hope fixes upon things short of these; and likewise the great privilege of a believer, who being made a priest unto God has liberty and boldness to enter the holiest of all, the Jews speak of a vail in the world to come, which some are unworthy to enter into.

Whither the forerunner for us is entered, even Jesus. Christ was a runner. He had a race to run, which lay in going about to heal diseases, in preaching the gospel, in obeying the law, and in suffering death for His people; which race was run by Him with great swiftness, courage and strength, with patience, cheerfulness and joy, and is now ended; as appears from the accomplishment of salvation, from His entrance into heaven, and session at the right hand of God; from the glorification of His human nature, and its everlasting freedom from the dominion of death; and His race is run out as a forerunner. Christ is the most excellent runner. There is none like Him; there is none that can come up to Him; He has outrun and exceeded all others; He has performed in the best manner; He has run out His race first, and has entered into heaven by His own blood; and He

has cleared the way thither, and has opened the gates of heaven to His own people; and is a Guide and Pattern for them to follow; and He is a forerunner for them, as well as entered for them; for He was born, and He lived, and died for them, for their good and service; and He is entered into heaven for them as man and mediator and as their High Priest; where He represents their person, appears and intercedes for them, takes care of their affairs, and presents their services; prepares mansions of glory for them; and takes possession of heaven in their name; and opens the way for them to follow Him thither; all of which is great encouragement to hope to enter now where Jesus is. (Giles Commentary, page 711.)

B. S. Cowin.

ARE THE PRINCIPLES OF FAITH FORGOTTEN OR DENIED?

It is possible, at times, for the Lord's people in a state of spiritual exultation, or worldly prosperity to neglect or forget what the Lord has taught them: namely, "I will put my laws into their mind, and write them in their hearts." Heb. 8:10.

I write with regret that my beloved friend and publisher, John D. Gold has used a few expressions that do not seem to be according to sound doctrine. He truly says that Christ was the propitiation for our sins. He evidently meant those chosen in Christ out of the fallen race of Adam. Did he mean to apply this to Adam's family as a whole? Then he says, "But through Christ, a loyal Son, the mercy of Christ shone and man was forgiven." Surely he did not mean

by the term "man" all the race of Adam. If he did, would it not carry the thought that his offspring should be restored to that primeval state—innocence, before he sinned, a restoration of their lost estate by obedience? Doubtless he believes, as the scriptures teach, that the atoning redemption of His Son has redeemed the chosen to God by His blood out of every kindred and tongue, and people and nation. Further along he seems to present the idea that the redeemed of the Son had to perform certain conditions in order to be saved. I am sure he believes no such.

The next article published in the same issue was written by one Everett R. Kinney. Unquestionably, he denied the resurrection of the dead. He would have the readers of Zion's Landmark believe that the dead in their grave would never be resurrected. He tells us that it is eternal spirits that were created in Christ before the world. I did not know that a Spirit, much less an eternal Spirit, could die. If they were created in Christ before the world, then if these ever need salvation it was before they were created in Christ. Paul, an inspired teacher, says, "if any man be in Christ, he is a new creature." So we would have to admit that these eternal spirits were men or pre-Adamites. If God chose any of them He must have left out some for the eternal devil, if there is one. The dead(?) spirits have been all resurrected, I suppose. But the dead in Christ of the human family are still in the graves, but will all be raised in the image of Jesus at the same time.

Let us read what an inspired apostle has said about the resurrection: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen, and if Christ is not risen then is our preaching vain, and your faith vain, and we are found false witnesses of God, that He raised up Christ, whom He raised not up, if so be that the dead rise not."—I Cor. 15:12-15.

Is it possible for Jesus to be mistaken, when He said: "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28-29.

Why any one should deny such plain language I cannot understand, at least if a saint.

M. L. Gilbert.

P. S.—I had written this my little understanding before I had seen the true, terse article of Elder J. A. Monsees. I was waiting, feeling sure some lover of the truth would write a reply. However, Mr. Gold, I have decided to enclose this to you to do as you please with. If you cast it into the waste basket, it will be all right with me.—M. L. G.

PSALM 133

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

MARCH 15, 1941

NO. 9

KEEP THE SABBATH HOLY UNTO GOD.

"And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

And if the people of the land bring ware, or any victuals, on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day; and that we would leave the seventh year, and the exaction of every debt.

Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel, for the service of the house of our God;

For the shew bread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings, to make an atonement for Israel, and for all the work of the house of our God.

And we cast lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law:

And to bring the first fruits of our ground, and the first fruits of all fruit of all trees, year by year, unto the house of the Lord."

—Nehemiah 10:30-35.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

Entered at the Post Office in Wilson, N. C., as second class matter.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

GOD RULES AND CONTROLS.

Dear Mr. Gold:

Enclosed you will find check for \$2.00, for which send the Landmark to Mrs. Susie Tillman, Roxboro, Route 1. Also I am sending you a little history of our church at Roxboro that I got up some time ago and read in Conference and some of our members asked that it be published in The Landmark.

Mr. Gold, at this time it seems that our whole country is upset and troubled about the terrible war that is raging in our foreign lands. I think war is awful and sad to think about, yet the Scriptures are only being fulfilled, for we are told that "There shall be wars and rumors of wars." I hate war, yet somehow I have not been troubled about it as some seem to be, for I feel like I know that God is still ruling and reigning and has all power in heaven and on earth and holds in His hands the keys of life and death and not a sparrow shall fall without His notice. All these things are for some great purpose unknown to us and I am sure God will work it all out for the good of His people.

We find all through the Scriptures where every time God told satan to get behind Him he did so and always will. I feel like that I know that Hitler is just as much subject to His power and command as satan, and when it is God's will to bring about the world's desired

peace and when God's wonderful and mighty power shall be thrown around our wicked rulers, they then will fall, and the world will be in peace again and not until then, is the way that I feel about these things. But God only knows when that will be, for we are far from being perfect. Our nation, as I see it, is becoming very wicked in many ways and who knows how much we have got to suffer before our prayers and desires are fulfilled.

If I know my heart, my great desire is that I may be made reconciled to God's will, whatever my lot is. I know He alone can do that, for in Him we live, move, and have our continual being. I have many times, especially of late, been brought to tears and made to wonder why God has been so good to me as an imperfect a being as I am. Yet I hope I have a true desire in my heart to be kept from pettiness and be large in thought, in word, in deed, and be kept from fault-finding and never be hasty in judgment and always generous and be taught to put into action our better impulses and realize it is the little things that create differences, that in the big things of life we usually agree, and strive to touch and know the great common human heart of one another, and not forget to be kind and forgiving.

F. D. Long,

Roxboro, N. C.

(See page 132)

A GOOD MEETING.

Myself and wife had the pleasure of attending the quarterly meeting the fourth Sunday at Pleasant Hill Church, Edgecombe County. My son, Guilford, who is so sweet to us in taking us to church when we want to go, carried us. There were three preachers including the pastor. They all preached good sermons in demonstration of the Spirit and comfort to the dear saints of God. Elder White, of Whitakers, preached first, followed by Elder Denson, the pastor, and Elder Joyner spoke last.

The church being in peace, we came together and observed the Lord's Supper. The weather was rather cold, but a good congregation was present and enjoyed the good meeting.

Pleasant Hill Church is a very sacred place to me. It was there my father and mother worshipped and had their membership long years ago, but they have passed over the river to be with the Saviour, and into that eternal rest that awaits the children of God. My wife's parents were also members of the same church. They, too, have gone to that blessed rest in the heavenly home where there will be no more death and sorrow, but one eternal rest.

This was the church of my childhood. I went with my parents then. I remember some of the old pastors that served the church long years ago. They were Elders Pitt, Fly, Jackson, and others. They were faithful shepherds and many sheep were gathered into the fold under their preaching. My grandfather owned a mill and pond nearby

which they used for their baptizing place. There went large crowds to see the baptizing which occurred most every meeting. I have seen many led into the liquid grave there, and come out rejoicing in the Saviour. The old pond has gone down, but I have sweet memory for the place and the dear old church. Elder A. B. Denson is the pastor now, and preaches to the comfort of his congregation, who all seem to love him for the work's sake.

I want to see the time when people will take up their crosses and follow Jesus as they did in the olden days. Winter is here now, but Spring will come, when the roses of Sharon will bloom again.

After services we had planned to go back home for dinner, but my wife's brother, Mr. Arthur Brake, insisted that we stop with them, which we did, and Elder Denson and wife stopped there, too. They had a most delicious dinner, consisting of a nice baked turkey and all other good things too numerous to mention. It was indeed a feast of good things which we all enjoyed. My wife's father, J. L. Brake, was a great man for caring for and feeding the people of Pleasant Hill Church, and now his children still do that in honor of him and his church. This church is in the midst of a good farming section of small farms of people who do most of their own work and live well and in peace and good will to each other. This is a strong Primitive Baptist section. To be with them is a heaven below.

The sweetest moments of my life are when I am with the dear chil-

dren of God, talking and communing together of Heaven and divine things. I love to read the writings of the members in the dear Old Landmark. When I get it I read it almost through before I stop, and it is so sweet—like the honey in the comb instilled there by the dear Saviour above. I have written at random. If it does not meet your approval, put it in the waste-basket.

Yours in hope,
W. H. Worsley,

Rocky Mount, N. C.

GOD DOES NOT PREDESTINATE EVIL.

I have just read a piece in Zion's Landmark written by Thomas W. Kimsey, High Point, N. C. He heads the article "God Overrules," and says, To Whom It May Concern." Now I feel the brother is wrong in giving his views on the purpose of God. It is a fact that what God purposes shall stand. Does He purpose everything that happens? No. But He did purpose to save His people from their sins, and He will do it. He did not purpose for His people to sin, so He could purpose to save them from the thing He purposed for them to do. If so, God works against Himself.

Mr. Kimsey says he works all things after the counsel of His own will. Then he says "All things work together for good to them that love the Lord." He takes the words "all things" and tries to make it mean everything that comes to pass, good or bad. I wonder if he will take 1st Timothy 2:4, "Who will have all men to be saved," and say that all men that ever lived on

earth. He takes Romans 8:28, and says that means "all things." If that means all things that comes to pass, good or bad, this means "all men" in the world now, and all that ever have been, and all that ever will be.

I was at our County Court the other day and they were trying a young man for rape. I wonder if you would say that was the purpose of God for that man to rape that young lady, so He could bring good from that crime? God forbids such talk. The devil is the cause of such. God and the devil have never worked together and never will. That is one thing that is not in the "all things" that work together. Is it good for a man to sin? If it brings good we had better do worse. than we have been doing because we need all the good we can get. So let's keep on being worse and worse, so God will bring good out of it. That is too bad, if true. He said if he broke his arm or leg or neck it would be for his good. I wonder if Mr. Kimsey should break his leg or arm that the good Lord has so willed that if he gets his arm broken he would say God purposed it. If so, then God would be the cause. Then he would say God purposed this before the world began, and it had to be. Now, good brother, you get too much in the purpose of God. God did not purpose sin. He did not purpose to break your arm or neck. If you were excluded from your church and God purposed it, then God purposed for you to join the church, so He could purpose for you to be excluded all for your good. (Bosh!) In or out it is good both ways. Now which way will

you go? Both are good, and which is the best? (Pity! Pity!) He says he cannot see any use in divisions with the Old Baptists. But says if God had not purposed it, He would have prevented it. Now it looks to me like you ought to see there must be divisions because God has purposed it. All work is for good and one church is as good as the other, according to your theory. The Old Baptists are no better than anyone else.

This I do know: The Old Baptist Church is the Church Christ set up, and His Church must stand aloof from the world. She does not believe God purposed all things that come to pass either good or bad. I love the Church above everything in this world. Lord help us to keep Thy house clean. We must do right, walk right, talk right, and this we do not, for we are all sinners. God gives us life, and tells us what is right and wrong. Then we must do the best we can in order to be good soldiers. If we don't we shall be cast away.

This is written in love, to all it may concern.

W. T. Cook,

Electic, Alabama.

HISTORY OF THE ROXBORO PRIMITIVE BAPTIST CHURCH

(By F. D. Long, Church Clerk)

On February 5, 1891, a Primitive Baptist Presbytery met in Roxboro, Person County, N. C., for the purpose of organizing and establishing a church of that faith and order there. The Presbytery had as its members Elders D. R. Moore and James D. Draughan and Deacons J. A. B. Walters and J. H. Clayton.

The deacons were sent from Stories Creek Church. Elder Moore served as moderator and J. A. B. Walters as clerk of the organization body.

John S. Clayton and C. D. Hudgins were ordained deacons of the new church, and Elder James D. Draughan was called as its first pastor. Willis T. Royster was named as its first clerk. There were eleven charter members, all of whom came from the various sister churches of the county.

The first regular conference and preaching service of the church were held March 7, 1891. In the May 9 meeting of the same year the church received its first members to come by an experience of grace and baptism. They were Eliza T. Thomas, Lucy A. Perkins and Martha Gentry.

The church sent its first messengers to the Country Line Association in the session of 1891. The church was admitted to membership in that association. The first communion service was observed in October, 1891.

Not yet having the building debt all paid, the church in conference January, 1892 carried a motion "to ask the warehouses of Roxboro to give the profits of one day's sales of tobacco toward paying for the church." On the same day it was voted to put up "mite boxes" by the doors so that those who had a mind to might contribute toward the debt. The plans met with favorable response, and in conference May, 1893, the following motion was carried: "Moved that the church be instructed to return thanks of this church to the different warehouses, to the Courier, and to Elder P. D.

Gold for valuable aid in liquidating the church debt."

In February, 1892, J. S. Clayton was named treasurer of the church. He was the first to serve in that capacity. It is a singular fact that in September, 1892, the church building was rented to be used as a schoolroom. The rental paid was eight dollars per month.

The first exclusion of a member from the church for misconduct took place in April, 1896. The member was later restored to fellowship through a confession of his misdeed and prayer to the church for forgiveness.

During its history to the present time, the Roxboro Church has enjoyed the excellent services of five different clerks and their assistants. Willis T. Royster was named first clerk and served for only a few meetings. Upon his leave from this church to go to another the work fell to his assistant, George T. Burch. His faithful work lasted over a period of about thirteen years. Then H. J. Rogers shouldered the task and gave several years of untiring and splendid service. On September 1, 1911, the books were handed over to J. M. O'Briant. He also proved himself a worthy and faithful clerk, and his record speaks for itself. He still serves the church in that capacity.

Perhaps no church has ever been more fortunate or blessed in securing such fine pastors to shepherd its flock as the Roxboro Primitive Baptist Church has. The Pastors have been few in number, only five in its forty-nine years of existence. Elder James D. Draughan served the shortest time of any of the five, only

served one year and five months, having his resignation reluctantly accepted in December, 1892. During his ministry five members were added to the church all by experience and baptism.

In December, 1892, Elder P. D. Gold was unanimously called to the pastorate, and served the church four years and four months. During his services three were added to the church by experience and five by letter. Then followed Elder L. H. Hardy, called unanimously in August, 1897. He served the church four years and two months. His ministry was rewarded with the addition of nine members by experience and baptism and seven by letter.

In October, 1901, Elder W. A. Simpkins was named pastor, and served nine years and one month. His service as shepherd was richly rewarded by a large number of additions to the church. Twenty-nine came by experience and baptism and five by letter.

Then followed November 10th, the faithful and beloved Elder J. A. Herndon of Durham, N. C., and he has served us continuously for thirty years and one month. During his service as pastor forty-two have been received by experience and baptism and twelve by letter. The church now has a total number in fellowship of fifty-eight and all but twelve of this number have been received into the church since Elder Herndon has been pastor. During this forty-nine years since the church has been organized the church has not been declared in conference, not in peace but three times and during Elder Herndon's long

and faithful service he has never missed but two Saturday's meetings and three Sunday meetings. We think this is a wonderful record and we hope we are thankful to the Great God of Heaven for such a gift as pastor and faithful service. This should make us all feel very humble and grateful for such a man going in and out among us these many years. A man that loves and strives for peace and has brought no new thing among us, that his preaching has been sound and his theme and only desire is to preach salvation by grace and grace alone. Our prayer and desire is that as his natural body gradually decays and goes down as all of ours do, may he continue to grow in grace and knowledge of our Lord and Saviour Jesus Christ and continue to preach this wonderful gospel.

In the last few years the church has been repaired and the grounds improved. Electric lights and a heating system have been installed. The church enjoys large congregations of members and friends, it is the prayer to God and earnest hope of its beloved pastor and faithful members that it will continue to be a blessing to Roxboro and the surrounding communities.

A GOOD LETTER.

My Dear Sister Bessie:

I received your nice letter and enjoy hearing from you so much. Do hope Sister Robey is real well. Give her my love. Also hope Sister Rowe's son will soon be well and back in school. Sister Bessie, I think so much of our little crowd at Black Rock. Am always looking forward to meeting time when I can

be with you all for a short while. Wish I was near enough to attend all the good meetings. Oh, how I would like to be with you today and hear the good preaching, and hear the dear brothers and sisters talk. I feel so little, the least of all, so unworthy. My hope seems so small sometimes I wonder if I am mistaken in it all. But there is one thing I cling to. I know I love the brethren. The dear old Baptists are everything in this world to me, and my hope, as small as it is, I wouldn't exchange it for anything in this war-stricken world.

I like to think back when Jesus spoke to me. They were the sweetest moments of my life. I can't express my feelings at that time. I was rejoicing, thankful, more than I can tell.

I was down with typhoid fever 21 days, and felt my time had come. My greatest desire was to be baptized. I begged hard for help, as long as I had breath. It seemed I could feel my breath leaving my body. I told my people I was dying, and how awful to die and go to torment. Then I had another spell and was easy. I said to my people this time to leave me alone, as I was going to die and go to rest. My breath seemed to leave me again, and, while in this condition, a voice spoke to me. It was Jesus, and He said, "You shall live, get well, and be baptized." Oh, how happy I was no tongue can express it. I praised God all day and all night. It seemed everything was praising God. I felt like I had died, and awakened in another world. Everything was so much brighter and sweeter. I wanted to see every-

body and tell them what great things Jesus had done for me. I thought if I was only able to be baptized I would never see any more trouble. I thought I loved the Old Baptists before, but I have the love for them now I never had before.

I have loved these people since 1912. Oh, dear sister, I have been through much trouble, trials and sorrow since then, but God has been good to me.

I could go on and on, but my letter will be too long. I would like, if it is God's will, for my children to follow me. It would be a glorious thing to me, if one so near and dear to me could feel as I once did, and love the same precious truth so dear to me.

Hope to see you Sunday at Black Rock. I close, with lots of love to you, my dear sister.

A sister, I hope,

Mrs. T. J. Gillispie,
Sparks, Maryland.

My Dear Mr. Gold:

Please publish the enclosed letter in the next issue of Zion's Landmark. Mrs. Gillispie is a faithful, devoted member of dear Old Black Rock Church. We all love her dearly, and, if it is the Lord's will, we hope others will follow in her footsteps.

Mamie W. Rowe.

THE RESURRECTION.

Mr. John D. Gold,
Wilson, N. C.

Dear Friend:

In view of the several letters appearing in the Landmark recently relative to the resurrection of the dead, I too, would love to offer a

short sketch on the same subject, and in doing so it will be borne in mind that at 66 years of age and in knowledge I am still a child and in the primer grade in my studies. I also wish it to be understood that these are my own views and I am taking issue with no one and I think that every man should be accorded his own views on any subject.

When God created man in His own image, he was created for this world and this world only. He was not fitted for another world, and the world was made for man and no one else. The world with all of its contents was made for man and he in turn was made ruler over them, as his own man lacked nothing that God did not supply for the need and comfort of man, and, as we read on, man came into contact with the single enemy of God, the serpent. Just why the serpent was also found in the garden is one of the secrets of God and has never been learned by man, yet there was a frame-up against God, and because of that our fore-parents were driven from the garden in disgrace and the substance of death was their reward for disobedience, and a flaming sword was placed there that pointed every way to keep the way of the Tree of Life.

The serpent that represented the god of this world, was allowed to live, but received the curse and displeasure of God, and upon his belly he must go, and dust and dirt shall be his food all the days of his life. Dust thou art, and to dust shalt thou return is all the comfort that comes to the children of disobedience, but a Saviour was promised them through the seed of the woman,

which was the line of the Second Adam, but the soul of the first Adam had no promised lot nor part with the children of the promises there. were of Adam's race, that were given to Jesus, our only Saviour, before the world began, predestinated and preserved in Him, and to be conformed to the image of God's dear Son. God's portion is His people that shall come to Him, not by gift but by the purchase of the blood of Christ, who was raised from the dead and housed in Heaven, presented to the Father by the Son, without spot, wrinkle or any such thing. But if the seed of the first Adam is also to be raised from the grave in like manner, namely the old Adam body, will we not have a universal resurrection of both the just and the unjust, and all be partakers of the same glory, for by nature one is just as guilty as the other?

I have before me a sermon preached by a well known Elder of the Primitive Baptist Church on the first Sunday in June, 1915, on the subject of the resurrection. This Elder said (in part) that Christ died on the cross and was resurrected just as he was buried, both body, flesh, blood, and bones, and was taken up into heaven that way, and now sits at the right hand of God and in due time would return to this world and take all of them to Heaven with flesh, blood, and bones just as he was.

Now, dear reader, that cannot be because our bodies are natural. The body of Jesus is super-natural. We are human. Jesus is super-human. And more than that, "Flesh and blood cannot enter the kingdom of

God." Before we can enter the kingdom of God we must be born again, not reborn, but born of that incorruptible seed that fadeth not away. Nicodemus asked Jesus how this could be. "Can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jesus said, "That which is spirit is spirit, and that which is flesh is flesh. Marvel not that I say unto thee, Ye must be born again." And now since it is impossible for the Adam body to be born again, it is also impossible for it to be raised from the dead.

When Lazarus was sick and his sisters sent for Jesus to come to them, Jesus told His disciples that the sickness of Lazarus was not a sickness unto death, but that God might be glorified. And Martha said, "If Thou had been here our brother had not died." Jesus said, "Your brother shall rise again." Martha said, "I know he shall rise again in the resurrection at the last day."

This is what most all people, both believers in Christ and also non-believers believe today, but Jesus disputed this and said, "I am the Resurrection and the Life," and so the purpose of the raising of Lazarus, which in reality was not a resurrection from the dead, was to show that He was "the Resurrection and the Life," and He proved just what He had told His disciples on the way.

It is altogether true that Jesus was crucified and died on the cross, the Just for the unjust, and arose from the grave, but we cannot compare our bodies to His, for our bodies are corrupt. The body of Jesus

never saw corruption. He died for that body which had been born again and created in us a new man in Christ, not for this old earthly body, which is of the earth, earthy, for Paul said, "We plant not that body which shall be, but that body which shall be, is that one created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. And you hath He quickened who were dead in trespasses and sins, and that body which is condemned is the one that God hates, even the garment spotted with the flesh." And John said, "It doth not yet appear what we shall be, but we know we shall be like Him and be satisfied."

Yours truly,
W. L. Parker,

Schoolfield, Va.

GIVES COMFORT AND JOY.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

Enclosed find Money Order for \$2.00 to pay my subscription until April 15th. I hope to be able to renew.

I can't express the comfort and joy I get from the dear old Landmark. Have been reading it most all my life. Hope and trust it may continue. The brethren and sisters' writings are so consoling to me in my troubles. I do try to have patience and pray that all will be made perfect in the end. I beg God daily to have mercy and give me faith to endure all that's put before me.

In prayer and love,

Mrs. T. L. Harrison,
New Bern, N. C.

APPRECIATE HIS GOOD WISHES.

We have received a good letter from Elder W. E. Jarrell, of Lexington, N. C., stating that he has filled his appointments in Eastern Carolina, and was well received and entertained by the brethren and sisters. He has moved back to Lexington, N. C., from which place he originally came to Rocky Mount.

Mrs. Jarrell accompanied him and both expressed their pleasure at the way they were received.

Elder Jarrell sends his best wishes to us and expresses the hope that the Lord will bless the Landmark and keep it going. We return his expressions of good will in kind and trust that the Lord will bless him in basket and store.

J. D. Gold.

O GLORIOUS THOUGHT.

Dear Mr. Gold:

Find enclosed money order for one dollar (\$1.00), which will pay my subscription until October 1, 1941. I enjoy the Landmark. I have been reading it some 40 years. I was reading it when your father died. It still contends for the same glorious truths now as it did then. While there have been many conflicts, it does not change the doctrine of God our Saviour.

Jesus said, "I came not to call the righteous, but sinners to repentance." To you He said, "Lo I came in the volume of the book to do Thy will, O God. And God's will is that I should give eternal life to as many as thou gavest me." Will He do it? Yes, without the loss of a single one. But, am I included in His will? If I am, when that time

comes, "I shall see Him for myself and not for another, and be like Him and be satisfied." O glorious thought.

A. C. Key,
Carthage, N. C., R. 2.

PLEASED WITH THE LANDMARK.

Dear Mr. Gold:

As I am sending in my dues for the Landmark, I want to say a few words for the dear paper, and those who write for it. It is so great that we can have entire sermons written in it for us that can't attend church often. I wish you and the other editors would write more often. I enjoy Brother B. S. Cowin's letters so much and Sister Higgins' letters and so many others that write. How I wish more would write.

I moved to Virginia from North Carolina 19 years ago, and love to read articles written by those I used to know.

Best wishes for the continued success of the paper.

Mrs. J. W. Knowles,
1822 Grace St.,
Lynchburg, Va.

CORRECTION.

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Editor:

Won't you please correct a mistake appearing in March 1st issue of Zion's Landmark, first column, first page. It says: "Elder J. C. Langdon." I am not an Elder. I hope that I am a "Brother," but often fear that I am not.

The preceding remarks are not mine. The remarks and Prophecy was a clipping taken from "The

Dunn Dispatch," newspaper, Dunn, N. C., and I was requested to send it to you for publication in Zion's Landmark.

Hope you will see fit to mention this correction in the next issue of the Landmark for I don't want to be a deceiver.

Unworthily,
J. C. Langdon,
Coats, N. C., R. 1.

ENJOYS THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

Please renew my subscription to the Landmark. I sure enjoy the good reading and hate to miss a single copy. Enclosed you will find two dollar (\$2.00) money order, which will pay for it until Feb. 1, 1942.

Wishing you many more happy years.

Very truly yours,
Mrs. G. L. Brown,
R. 3, Box 36,
Williamston, N. C.

LOVES THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

I am sending you a two dollar (\$2.00) money order for renewal of my Landmark for another year, 1942. I love the Landmark and I hope to take it as long as I live.

Wishing you a good success in your work, and many blessings, I am, as ever,

Yours friend,
Mrs. Fannie Whitfield,
Palmyra, N. C.,
Route 1, Box 82.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C. MARCH 15, 1941

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IT IS THE LAST TIME.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."—1st John 2:18.

This apostle pointed out the presence of many antichrists in his day, and we are more than nineteen hundred years from his day, so we must be much nearer the last time than he was at the time he wrote his great epistle of love to the faithful in Christ Jesus. We must be nearing the last time spoken of by John and other writers in Old and New Testament, and we hear that antichrist is on a rampage to destroy the liberties enjoyed by the church which worship God in the spirit, rejoices in Christ Jesus and has no confidence in the flesh.

God has said He would not leave himself without a witness, but there

will always be a remnant of the human race that loves, honors and worships Him as their God, righteousness and their Redeemer.

From the reading of the 11th chapter of Revelation it appears that there will be a period of three and one-half years in which antichrist will rule over the whole world either actually or mystically; in which time the two witnesses will be slain and lie three and one half days (years), then they will rise from the dead and preach the gospel in power and demonstration of the spirit, which will bring about the end of the rule of antichrist and hasten their destruction, which will be sure to come upon them.

The ten nations prefigured by the ten toes, part iron and part clay, formed out of the disintegrated Roman Empire, which gave power to the beast (apostate church) will turn against her and burn her with fire.

The false or apostate church is pictured as sitting upon a scarlet colored beast holding a golden cup in her hand, which cup is filled with the wine of the wrath of her fornication; all nations drink of it, and are made drunk and peace is taken from the nations, so they are now doing what people do when they get drunk—they want to fight.

If they were drunk on spirituous liquors there would be some hope of their sobering up, but they are drunk on the wine of the wrath of the apostate church, her very filth, and only the chastening hand of an all-wise God can by permitting them to gorge themselves on the blood of the poor and helpless, and afterwards meet with their own destruc-

tion and feel the pain and sorrow of having their own vices hurled back upon them. Inasmuch as they have taken pleasure in shedding innocent blood, they will be given blood to drink.

We do not have to go to Europe and Asia to find antichrist, but they are in our midst professing to love and honor God when their hearts are far from Him.

We are either Christ's or we are not Christ's, there is no middle ground. "He that is not with me is against me, and he that gathereth not with me scattereth abroad."—Matt 12:30.

We are either for Him or against Him, and a cloak of hypocrisy will not deceive God. We may deceive men by making professions, being baptized, partaking of the Lord's Supper; we may make long prayers, put on a long face; we may preach long and loud sermons, but God knows whom He has called and ordained to be His witnesses.

If we have His law written in our hearts by His finger we are His, otherwise we are not, and all our pretensions are only mockery in His sight.

The grace of God in our hearts strips us of our pride and self-importance, and instead of feeling ourselves to be great and exceedingly important, we are trimmed up and made small, so we will fit in the place in the wall that He has prepared for us; and when we come to the church by the grace of God we will fit there for the Master Workman, Christ, has made us to fit there. "For we are His workmanship, created in Christ Jesus unto good works, which God has before or-

dained that we should walk in them."—Eph. 2:10.

We find the spirit of antichrist in our own bodies. "The flesh wars against the spirit and the spirit against the flesh, so you cannot do the thing that ye would."—Gal. 5:17.

"With our minds we serve the law of God, but with our members the law of sin."—Rom. 7:25. We serve Him in our wishes, in our hope, in our desires, in our wants, in our cravings to be truly righteous and to be like Him; for in reading the scriptures we see the picture of the Perfect Man, and our souls yearn to be like Him, and when we would do good evil is present, and our very nature objects, and we only serve Him in what we want to do and be. No wonder the apostle should say, "O wretched man that I am, who shall deliver me from the body of this death?" Rom. 7:24.

We suffer when we see the whole world given up to idolatry, and like the Samaritans whom Dr. McCabe says feared God but served their idols. And while we do not bow down to graven images as some in ancient days, and as some do now, yet we have in our own land many more gods than the ancients had; the money god is worshiped in sincerity with but few slackers, the pleasure god has but few rivals, and only a small remnant refuse to bow at his shrine; the whiskey god has almost a universal following; and the god of licentiousness occupies a most important place among the gods that are worshipped in our own beloved country.

People prove which god they love best by their actions, for when Sun-

day comes we find but few at church honoring the God they have professed to love, but they are found adoring the god of their choice. They pray to be delivered from wars, famine and pestilence, but fail to forsake their gods and repent of their sins against the God of heaven, and thereby rush on to their own destruction.

B. S. Cowin.

MRS. ADDIE SERMONS

To the Editor of Zion's Landmark:

Enclosed you will find one dollar, which pays Mrs. Addie Sermons' subscription until April, at which time please discontinue it as she has already gone to the Great Beyond.

She was my mother-in-law and had her paper come to our home as she lived about with her children. And I think her Landmark was her greatest joy in this life for the past few years. Always when it would come she could say to me, "Now, Minnie, sit down and rest and read me some good letters." We would read everything and then usually she would have me look up scripture. And she would say, "Well, I feel just like I have been to preaching." And truly I would, too. It would be hard to say which enjoyed those good times more, she or I. And when Old Sister Susan Higgins had a letter, which everyone knows are always so sweet, she would say "How I wish I could write like her."

I would like to keep the Landmark coming in my home, but don't feel able, as I'm not a member of your church and feel that my church paper is all that I can afford now. I'm asking a favor of just any of the members of Red Banks Church or any one who takes Landmark, that when you have finished with yours if you will loan them to me I will return each and appreciate it very much.

Now what I meant to do was to write a sketch of mother's death. She was ill something over two weeks with pneumonia, ten days of which were spent in Pitt General Hospital. Her children and nurses and doctors very faithfully and tirelessly did all they could for her, but the Great God, who does all things well, took her quietly away on February the third. She was eighty-five years and ten months old the day she died. She seemed perfectly willing to die. Often she would tell me that she was not afraid to die, but did dread the sting of death. Then she would always say, "I believe God can take away that fear if He sees fit." And I be-

lieve He did, for she was so patient and calm in her death sickness.

Her membership was with the Red Banks Church, and, owing to sickness, her pastor, Elder Roberts, could not attend. So Elder S. B. Denny was called and kindly accepted. To me it was a very impressive and beautiful funeral. Elder Denny with other suitable scripture read from the eighth chapter of Romans, beginning at the twenty-eighth verse. After the funeral she was laid to rest by the side of her husband, who had preceded her to the grave nine years ago last May. The floral offerings were many and beautiful.

Before marriage mother was Adelaide Tyson, daughter of Cornelius and Lydia Tyson. She leaves eight children, namely, Lovie, Lucy, Matthew, Bessie, Effie, Mamie, Eva and Ruth, and forty-nine grandchildren and thirty-seven great grandchildren.

Just a few days before mother slipped away, one of her daughters was sitting by her bed and she sang one verse of the song, "On Jordan's Stormy Banks I Stand." and when another came in she asked her to finish singing it for her.

Dearest mother, thou hast left us,
And our loss we deeply feel;
But it was God who has bereft us,
He alone can all our sorrows heal.

Written by her daughter-in-law,
Mrs. M. C. Sermons,
Winterville, N. C.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father to remove from our midst by death our dearly beloved sister, Sarah Catherine Byrd, who was born February 25, 1859, and died January 26, 1941, making her stay on earth 81 years, 11 months and 1 day. Sister Byrd first joined the Primitive Baptist Church at Fellowship, in Johnston County, N. C., the first Saturday in July, 1895. Elder J. E. Adams served as Moderator in the absence of their pastor, Elder J. T. Coats, who served this church for many years prior to his death. She was baptized on Sunday following by Elder J. T. Coats. She lived true and faithfully with the church at Fellowship until she united with the church at Bethsaida by letter, first Saturday in July, 1907. Sister Byrd still lived a true humble Christian life, faithful to the church, in her home and community wherever she lived among, and with her children, who were faithful kind and gentle to their dear mother until her death.

Sister Byrd dearly loved the church. She was faithful to attend all meetings at Bethsaida and elsewhere when not providentially hindered. She loved that precious faith which was once delivered unto the saints in Christ Jesus, and the true

doctrine of salvation by grace. She was so humble and kind to one and all whom she met with in life. To know her was to love her. She was dutiful to the church and was always glad to have the precious brethren and sisters and her pastor and ministers of the same faith and belief to visit her and preach, pray and sing for her when she became so afflicted and weakly she couldn't attend church meetings. She enjoyed so much meeting with all her friends and kindred in Christ, and having them in her home. We feel and believe, to say with Paul, that Sister Byrd "has fought the good fight; she has kept the faith. Now, therefore, there is a crown of righteousness laid up for her, eternal in the heavens of immortal glory, forever in eternity."

Therefore, be it resolved:

First, that we, the Church of Bethsaida, bow in humble submission to our Heavenly Father, who doeth all things well, after the counsel of His own will, and that our loss is her eternal gain.

Second, that we extend to her bereaved family our heartfelt sympathy. May the God of all love and comfort console them in their bereavement and sorrows.

Third: Resolved further, that a copy of these resolutions be spread upon our church book, a copy be sent to the bereaved family, and a copy be sent to Zion's Landmark for publication.

The committee to draw up and write these resolutions, viz. Brother Macie E. Langdon, Sister Lillian Tart and Jason Allen.

Done by order of Bethsaida Church in Conference Saturday befort the first Sunday in March, 1941.

Elder Xure Lee, Moderator,
Jason Allen, Asst. Church Clerk.

MRS. SARAH BYRD

The death of Mrs. Sarah Byrd, 82, occurred Sunday, January 26, at her daughter's home, near Benson. She had been in declining health for seeral years, but had been confined in her bed about a month. Pneumonia was the immediate cause of her death.

Funeral services were conducted from St. Mary's Free Will Baptist Church Monday afternoon. Rev. Cadmus Coats, pastor of the church and Elder Xure Lee, Primitive Baptist minister conducted the services. The burial was in the church cemetery.

Pallbearers were Paul Langon, John Byrd, Clyde Byrd, Wilbert Ennis, Walter Mac Tart, and Floyd Tart.

Flower-bearers were: Mrs. Paul Langdon, Misses Eloise and Annie Ruth Byrd, Norma Lee Byrd, Vivian and Mary Dell Tart, all grandchildren of the deceased.

Mrs. Byrd was a well loved woman of her community, exemplified a high type

of Christian character and many persons whose lives hers touched were blessed and inspired by her. Hers was a life of humble service and devotion to her family and to her Lord. Sympathetic, loyal, kind, and tolerant, she wielded an unusual influence over those about her. She was devoted to the civic and religious life of her church. She had been a member of the Bethsaida Primitive Baptist Church around a half century.

In 1879 she married Lamb Byrd, and to this union were born eight children.

Surviving Mrs. Byrd are the following children: Mrs. Ellie Langdon, Mrs. Sally Ennis, Mrs. W. B. Tart, Mrs. R. L. Tart, Mr. Roger Byrd, Mr. Mac Byrd, Mr. Cleveland Byrd, all of the Benson community, and Mr. Archie Byrd of Wendell. Fifty-seven grandchildren, forty-six great-grandchildren and two great-great-grandchildren also survive.

A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
That never can be filled.

There is a vacancy by the fireside,
Where no longer she will abide.
That vacant chair can never be filled,
For our love for her is living still.

She is gone, but not forgotten,
Never shall her memory fade;
Sweetest thoughts shall ever linger,
Around the grave where she is laid.

A loving grandchild,
Wercie Langdon.

ELDER MOSES L. WILLARD

On April 5, 1940, God in His infinite wisdom called from our midst, Elder Moses L. Willard, at the ripe age of 85 years, 3 months and 3 days. He was born January 2, 1855, the son of Mr. and Mrs. George Willard. He was twice married; first to Miss Martha Horney, who departed this life many years ago. He later married Miss Martha Hedgecock, who was a faithful and devoted companion the remainder of his days. His three children, born to his first marriage, preceded him in death. He leaves behind, the widow, four grandsons and one brother.

He was a faithful member of Abbott's Creek Church and an ordained minister for many years. He walked worthy of the vocation wherewith he was called, in meekness and humbleness. I never knew a more humble, peace-loving man. While his health permitted he was pastor of Brush Creek, Tom's Creek and Hillsdale churches. He also served the church at Abbott's Creek, together with Elder J. A. Flagg, until he was too feeble to care for a church. He contended humbly, but

boldly, for the doctrine of Christ and the apostles, teaching how deprived we are of strength to redeem ourselves from our condition of sin; preaching Jesus as our only Saviour, and admonishing God's children to live together in love and unity, not to make them God's children, but because they are His children. He was loved and esteemed by all who knew him, and the vast congregation at his funeral proved that people of all creeds and walks in life appreciated the many Christian virtues he possessed. God has called a precious jewel home and my prayer is that He may call and qualify others like him.

Written by one who loved him as a real father in Israel.

V. V. Willard,

High Point, N. C.

(Advocate and Messenger please copy.)

JOHN B. HARRIS

Whereas it has pleased our heavenly father to take from our midst our beloved brother, John B. Harris, who departed this life October 4, 1940, making his stay on earth 84 years, 6 months. For more than forty years Brother Harris was a faithful member of Storis Creek Primitive Baptist Church, always filling his seat if not providentially hindered. We desire to bow in humble submission to the will of Him that doeth all things well. The church at Storis Creek and the community feel keenly the loss of Brother Harris, but feel that our loss is his eternal gain. He was firm in his belief in the doctrine of salvation by grace, and grace alone, and had no confidence in the flesh. It was always pleasant to meet with him. He was always glad to talk of the goodness and mercies of God, and of his precious hope in the Lord for over forty years.

He leaves to mourn his departure ten children and a number of grandchildren and great-grandchildren, and a lot of relatives and friend.

We extend our heart-felt sympathy to the bereaved family.

Done by order of church in conference, January meeting.

L. J. Chandler, Moderator,
Ed Clayton, Clerk.

SUSIE OAKLEY

Whereas it has pleased our Heavenly Father to remove from our midst our beloved sister, Susie Oakley, who departed this life March 15, 1940.

Sister Oakley was a faithful member of Storis Creek church for several years. She was unshaken in her belief in the doctrine of salvation by grace. In the passing of this dear sister, Storis Creek Church feels

keenly the loss of her, but we do humbly desire to bow to the will of our Heavenly Father, feeling our loss is her eternal gain.

She leaves to mourn her departure, a husband, several children and grandchildren, and a host of relatives and friends.

We extend to the family our heart-felt sympathy.

Done by order of the church in Conference.

Elder L. J. Chandler, Moderator
Ed Clayton, Clerk.

APPOINTMENTS FOR ELDER T. S. ATKINSON, LINWOOD, N. C., R. 1.

Raleigh, Sunday night, March 9th at seven thirty.

Willow Springs, Monday, March 10th at eleven o'clock.

Middle Creek, Tuesday, March 11th at eleven o'clock.

Fellowship, Wednesday, March 12th at eleven o'clock.

Black River (Dunn), Wednesday night, March 12th, at seven thirty.

Primitive Zion, Thursday, March 13th at eleven o'clock.

Old Harnett, Friday, March 14th at eleven o'clock.

Seven Mile, Saturday and Sunday, March 15th and 16th at eleven o'clock.

Clement, Monday, March 17th at eleven o'clock.

Beulah, Tuesday, March 18th at eleven o'clock.

Upper Black Creek, Wednesday, March 19th at eleven o'clock.

Contentnea, Thursday, March 20th at eleven o'clock.

Lower Black Creek, Friday, March 21st at eleven o'clock.

Pine Level, Saturday and Sunday, March 22nd and 23rd at eleven o'clock.

Elder Atkinson will need conveyance.
Elder T. F. Adams,
Elder Luther Turner
Elder E. L. Cobb.

SKEWARKEY UNION

The next session of the Skewarkey Union will be held (D.V.) with the church at Tarboro, Friday, Saturday and Fifth Sunday in March, 1941. All lovers of gospel truth and especially ministering brethren are invited to come and meet with us.

Elder J. D. Fly to preach the introductory sermon and Elder R. B. Denson, alternate.

W. S. Peele, Union Clerk,
Williamston, N. C., Route 2.

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the church at Bethsaida, on the Fifth Sunday and Saturday before in March, 1941.

The church is located about two or three miles west of Benson. All lovers of the truth are invited.

Elder L. A. Johnson, Moderator
Bro. W. V. Blackman, Clerk.
Lester E. Lee, Assistant Clerk.

Dunn, N. C.

CONTENTNEA UNION

The 173d session of the Contentnea Union Meeting is appointed to be held with the church at Nahunta, Wayne County, N. C., the Fifth Saturday and Sunday in March, 1941.

Elder W. B. Kearney is appointed to preach the Introductory Sermon and J. B. Roberts is chosen as alternate.

The church is situated about 10 miles East of Goldsboro, 1 mile North of the Snow Hill-Goldsboro Highway.

A general invitation is extended and a special invitation to our ministering brethren.

J. E. Mewborn, Union Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the Church at Memorial, Stem, N. C., beginning Saturday before the Fifth Sunday in March, 1941.

Elder L. J. Chandler was chosen to preach the introductory sermon with Elder A. L. Holloway, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk
Timberlake, N. C.

FIFTH SUNDAY MEETING

The Fifth Sunday Meeting of the churches composing the Primitive Baptist Correspondence of Eastern North Carolina is appointed to be held with the church at Old Juniper, near Four Oaks, in Johnston County, North Carolina, on the Fifth Sunday in March and Saturday before, 1941.

A cordial invitation is extended to all having a desire to meet with us.

O. S. Young, Clerk.

Angier, N. C.

UPPER MAYO ASSOCIATION

The next Upper Mayo Association is appointed to be held with the Church at Clear Spring, Stokes County, six miles north of Walnut Cove, beginning on Saturday before the third Sunday in May 1941.

All lovers of peace are invited to come and worship with us.

Respectfully,

J. A. Fagg

BLACK CREEK UNION

The Lord willing the Black Creek Union will be held with the Church at Nashville, Nash County, N. C., March 29 and 30, 1941. The church is located about one block from the Rocky Mount and Nashville Highway, also near the Wilson and Nashville Highway.

Elder R. H. Boswell was chosen to preach the introductory sermon and Elder E. L. Cobb, alternate.

We would be glad to have a goodly number of ministers, brethren, and sisters visit us at this meeting.

Isaac A. Lamm, Union Clerk.
Princeton, N. C.

THE BEAR CREEK ASSOCIATION

The Bear Creek Primitive Baptist Association, in Spring Session, is appointed to convene with the Jerusalem Church in Anson County, North Carolina, commencing on Friday before the First Sunday in May, 1941, and close Sunday. Jerusalem Church is located in northwestern section of Anson County, ten miles north of Peachland and ten miles south of Oakboro, N. C. Those desiring more detailed information please write Brother C. C. Curlee, Oakboro, N. C., or Brother Watt Helms, Route 1, Peachland, N. C.

A cordial invitation to Primitive Baptists and friends to attend.

Elder Oscar Broom was appointed to preach the introductory sermon at 11 o'clock, a. m. Elder Paul Jones as his alternate. Elder W. C. Edwards, Wingate, N. C., is Moderator and J. W. Jones, Peachland, N. C., Clerk.

J. W. Jones, Clerk,
Peachland, N. C.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Sandy Grove, Johnston County, Saturday and Fifth Sunday in March, 1941. Elder L. W. Turner is chosen to preach the introductory sermon and Elder T. F. Adams is alternate.

Sandy Grove Church is located about 3 miles east of Angier and on State Highway No. 210. Anyone desiring further information may communicate with Brother Alex Dupree, Church Clerk, Willow Springs, N. C., R. F. D.

All lovers of truth are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk,
Angier, N. C.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Tabor, Tabor City, N. C., Saturday and Fifth Sunday in March. Lovers of truth are invited.

M. Meares.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ELDER R. H. PITTMAN.

Elder R. H. Pittman, a prominent minister of the Primitive Baptist faith, residing at Luray, Va., and Editor of the Advocate and Messenger departed this life Friday afternoon at two o'clock. He was around sixty five years of age.

Elder Pittman has been a minister for many years, and he was a capable editor and a prominent citizen of his community and interested in its progress and development.

Elder Pittman leaves a wife, sister to Mrs. J. D. Lee of Wilson, and two sons and three daughters. He also leaves three nephews, Mr. J. D. Lee, Jr., of Wilson, Mr. W. E. Lee of Raleigh, and Mr. Julius Moore of Wilson.

The funeral occurred at Luray, Va., yesterday afternoon, and among those who attended from Wilson was Mr. Julius Moore.

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APR 7 1941

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

APRIL 1, 1941

NO. 10

PAY TITHES TO THE LORD.

"Also the first born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

And that we should bring the first fruits of our bough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes of **all the cities of our tillage.**

And the priest, the son of Aaron, shall be with the Levites, when the Levites shall take tithes: and the Levites shall bring up the tithes **of the tithes** unto the house of our God, to the chambers into the treasure house.

For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil into the chambers, where are the vessels of the sanctuary and the priests that minister, and the porters and the singers: and we will not forsake the house of our God."

—Nehemiah 10:36-39.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All names of post offices should be written plainly.

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May grace, mercy and peace be multiplied to all lovers of truth.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

CHRIST IS HEAD OF THE CHURCH.

Elder E. L. Cobb,
Dear Brother:

In replying to your recent request that I write you something on Ephesians 2:1-2, I comply all the more readily because I believe it is beneficial for us to confer together upon the scriptures of eternal truth.

The 2nd chapter of Ephesians is a continuation of chapter one. The chapter-division, which is a human device, and not divinely inspired, interrupts the theme. From verse 1 of chapter 2 to the end of the 7th verse of chapter 2 is not a complete sentence. To find the beginning of this, one of the longest sentences in the entire Bible, we go to the 15th verse of the first chapter. From that beginning, the long sentence continues to the end of the 7th verse of 2nd chapter.

The 7th verse of 2nd chapter affirms the Divine end and object of the whole of God's dealings with and in the Church, of which Christ is the Head, who fills this mystical body of His with His fullness. This Divine purpose is: "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." Or, as it is previously stated in verse 10, chapter 1: "That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth:

even in Him." Plainly, then, there are yet to be other ages after this present age of the Church, this gospel dispensation, shall have ended. There are to be ages of ages, eternal ages, which shall reveal gloriously the perfect and infinite fruitage of all earth's times, eternal ages which shall unfold before all angels, principalities and powers the full consequences of all God has been doing in and for His elect Church here in time. Eternity alone can afford the needed scope for the interpretation of all the hidden meaning of things involved in the rolling wheels of earth's and time's centuries. "The dispensation of the fullness of times," as I see it, is not this present gospel age, but an age infinitely beyond and transcending this, having eternity for its range, wherein the fruit of all earth's periods and the travail of the Church throughout time's eras, shall be made clear and plain and interpreted to the never-ending delight of all God's redeemed ones, before the astonished and admiring gaze of all the angelic host and before the audience of all principalities and powers in the heavenly places.

However, to go back to verse 15 of chapter 1 and thence to follow on! Ever since Paul, the apostle and servant of Jesus Christ had heard of the amazing development of sovereign grace in these Ephesian brethren in having turned them from dumb idols to serve the living

God, he had been moved continually to thank God for such a miraculous regeneration as had been divinely done among them, and was constrained to pray God by the Holy Ghost for their continuance and preservation in the faith. In his intercessions for them, he desired the following:

1. That they might be given the spirit of wisdom and revelation in the knowledge of Christ, the eyes of their understanding being enlightened.

2. That they might know what is the hope of His calling.

3. That they might know the riches of the glory in His inheritance in the saints.

4. That they might know the exceeding greatness of His power to usward who believe.

Any one of the above divisions of the subject would prove a fruitful field of truth to explore, the Spirit enabling, but we shall glance only at the 4th or last: "The exceeding greatness of His power to usward who believe." This embraces as follows:

(1) Raising Christ from the dead,

(2) Sitting Him at God's right hand in heaven.

(3) Exalting Him sovereignly above all principalities, powers, might and dominions; enthroning Him over all in earth and above all others in heaven, putting all things under His feet.

(4) Installing Christ on His heavenly throne to be Head over all to the Church which is His mystical body, which He fills with his own fullness.

What God has done in Christ, that He will perform for and in

those that are Christ's. From among the dead, the Father raised His Son to the exceeding heights of glory, making Him absolute King and Lord over all things in earth and in heaven, giving Him a Name above every name, that at the Name of Jesus every knee shall bow, and unto whom every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

Thus, the 2nd chapter opens with the divinely inspired message that the children of God shall He quicken, even though dead in trespasses and in sins; that He will also raise them up in their own persons to sit with Christ in the heavenlies to which Christ, as their Head, has already been exalted in His own blessed Person. In His own Person, Christ died and rose again and is personally enthroned in heaven. This blessed Person, Stephen saw waiting to receive him as he was dying his martyr-death. This blessed Person, Paul says he saw (1 Cor. 15:8) as one born out of due time.

As the result of what Christ has done, so shall His Church in its individual members personally, be quickened from their death in a state of sin in their own personal experiences and shall be raised personally from the dead to abide with Christ where He now is in heaven. His death and resurrection and ascension secure the quickening, the raising from the dead and the glorifying of them in their own persons at God's right hand. This has all been done for them in Christ as their representative Head, to be done in each of the elect personally in their own order as Christ wills.

The Church as viewed in Christ her Head, is said to be already

quickened, raised and seated in heaven; but actually it yet remains to be done in each of them personally, and in all of them collectively at Christ's second appearing. Nothing shall be opened up or developed at His second coming, but what was accomplished and secured for them in and by Christ their Head at His incarnation.

No one of us has attained unto the full end for which we are divinely purposed and intended. Paul said he had not attained it, neither have we. We are hoping for that we see not. It is not yet actually apprehended by us. We have a faith's view of it. We have the earnest, the pledge, of our heavenly estate of glory. The Holy Ghost abiding in the elect is their earnest of good things to come. The indwelling Spirit is their sealing until the redemption of the purchased possession. Christ's purchased possession is His Church which He has redeemed with His own blood. The full and complete redemption of the Church is yet future in its full, manifestive sense. Virtually it was accomplished when Christ died and rose again and ascended to His Father's throne in the heavenly places. Actually, it shall be wholly done when the Church receives her full adoption in the redemption of their bodies at Christ's second and glorious appearing.

Let us look briefly at verse 5, chapter 2.

"Even when we were dead in sins, hath quickened us together with Christ." What a startling statement! Even at the time we were dead in sin, by nature children of wrath even as others, being led about by the prince of the power of

the air who is Satan himself, having our behavior in the world fulfilling the lusts of the flesh and of the mind; even then, Christ was our quickening. Quickened us when we were yet dead, quickened us in that He Himself was quickened in the Spirit after having been put to death in the flesh. His quickening, His rising, His exaltation are all viewed as the quickening, the rising and the enthronement of His church. That which has already been done in Him representatively as their Head, while they themselves were dead and utterly insensible of all that He was then doing for them, shall be done in each one of God's redeemed ones in their own persons in due course and order as He wills. Doubtless, there are yet unborn numbers of the family of God for whom Christ now lives as their mystical Head, who yet are in total ignorance of all their benefits in Him; but not a single one of the elect number now on the earth, not a single one of them who has passed from the arena of time, or who are yet to be born and live here upon the earth, shall fail of being apprised of their eternal inheritance when the due time comes for the Holy Spirit to manifest it to them by bringing them into the full personal possession of it.

The very same Jesus who lived here on earth and suffered, bled and died is the very same Jesus, and not another, who arose from the dead. And He who arose is the same who has ascended the heaven and is now, in His own glorious Person, seated there. And as Christ our Saviour rose, so all His followers must. What He has done for them in His own Person, assures their

being eventually brought into the same glorious estate with Him, each in their own Persons. Indeed, viewing the elect as being in Christ their Head, the Father sees them already there with Him; though by them personally, the blessed outcome is yet to be actually realized by each of them.

May we not regard our whole experience of saving grace, so far as we experience it here on earth, to be but a "quickenings"! Whatever deliverances from sin and its condemning power, here we realize, are but partial as compared with the full and complete deliverance from sin, death and the grave yet to be possessed by us at Christ's future coming. Yes, we shall not do violence to the tenor of the Word when we say that our "quickenings" by the Spirit presently is comprehensive not only of the first entrance of spiritual life into the soul, but of each renewal of that life from day to day, from moment to moment throughout our earthly pilgrimage. The Spirit quickens each true believer not once only, but again and again. We cannot pray without the Spirit quickens us to do it. Every act of gospel obedience is due to the immediate quickening by the Spirit. Hence, our whole gracious experience from the time we were first made to partake of eternal life until the end of the time-journey, is but a "quickenings" preparatory to our full and complete deliverance when Christ shall come again at the end of time's eras to bring us all off with Himself into that blessedness where we are promised to be more than conquerors through Him who has loved us and given Himself for us. What a hallowed prospect

for poor, unworthy sinners to anticipate and contemplate.

I am just now at the threshold of the subject, but had better desist for this time, having written so much as is prudent just now.

Insofar as you and I are agreed on these things, I thank the Lord; for from Him alone is true union found and established among believing souls.

Yours to serve in the gospel,
H. H. Lefferts,

Leesburg, Va.

THE WINGS OF A DOVE.

"Oh, that I had wings like a dove. For then would I fly away and be at rest."

These were the words of the Psalmist David, when he was so sorely pressed by his enemies. They were uttered no doubt when he felt like everything and everybody was against him.

He says, "My heart is sore pained within me and the terrors of death are fallen upon me."

Oh, what an awful condition of mind and heart he had fallen into.

There seemed to be no peace nor rest for him. It was at this point in his life with a fearful and trembling heart that he cried out. "Oh, that I had wings like a dove. For then would I fly away and be at rest."

So it is with the Lord's people. Their day of life becomes tiresome and at times they feel like they cannot hold out against the desires of the flesh and the power of the evil one. Their troubles and sorrows and disappointments bring them to the place where they, like David, cry out and say, "Oh, that I had wings like a dove, for then would I fly away and be at rest."

Yes, they long for that rest that belongeth to the people of God. We know that there is a rest to the people of God because Jesus Himself has extended this invitation to His tired and heavily laden children: "Come unto me, all ye that labor and are heavily laden and I will give you rest."

David wanted wings like a dove. I have wondered why the wings of some other bird would not have answered the same purpose for David. My belief is that David when a lad spent much of his time out doors minding his father's sheep. This gave him the opportunity of noticing the ways of the dove, its swiftness of wing and its gentleness and love of peace and rest. The dove is mentioned, I think, more times in the Bible than any other bird.

The dove was one of the first birds to be sent out from the ark by Noah.

When the dove returned with an olive leaf in its mouth, hope sprang triumphantly in the heart of Noah, for he knew that it was a token of salvation to him and all that the Lord had given him in the ark.

When Jesus was baptized in the river Jordan by John the Baptist, He went straightway up out of the water and the Heavens were opened unto Him and He saw the Spirit of God descending like a dove and lighting on Him.

The Lord Himself chose the harmless, innocent and humble little dove to represent the form in which He bestowed His Holy Spirit on His Son.

The dove is my choice of all birds. I like to hear its sad mourning voice in the pinetrees. For the past several years I have not had any desire,

nor the heart to kill or harm a dove.

The dove is different from other birds. It does not fight other birds, neither does it take advantage of any other bird. It has no beak or claws strong enough to fight with. The dove depends entirely on its wings to carry it to peace and safety.

The dove is a true type of the Lord's people. The Lord's people, like the dove, have no desire to fight against nor take advantage of their brethren or fellow man.

The Lord's people, like the dove, are peaceful, harmless, gentle and inoffensive.

The Lord's people also have wings like a dove.

David in his day and time did not have the wings like a dove.

In David's time the Spirit of the Lord did not descend from Heaven like a dove, neither had the day of Pentecost come. We are far more blessed in our day than David was in his day.

Now we have the comforter, the Holy Spirit, and also we are living in the time that Jesus spoke of when He said: "I will write my laws in their minds and print them in their hearts."

When the Lord Himself establishes His laws in the minds and hearts of His people, this gives them the wings of a dove and they are able then to more carefully look out for the welfare of their souls.

It was probably the great longing in David's heart for the great rest in Christ that caused Him to cry out and desire to have wings like a dove. David knew, according to prophecy, that Christ would come and establish His Church on earth and would give to His people wings

like a dove that when troubles come they could fly away and find peace and rest in Him.

Have you ever been in a home where there was poverty and sickness and worry and trouble and heard the mother in that home singing songs of praise and prayer to her Lord?

Yes, she had taken the wings of a dove and carried her troubles to the Lord and left them there. Her heart has been strengthened and she takes up her work willingly and cheerfully.

Have you also seen the father in some home with head bowed down in sorrow and grief. Old age is creeping upon him and disappointments, and loss of home and loved ones and the loss of friendship of some he thought were his true friends.

All these things have come upon him yet he refuses to curse God and die, but instead he cries out like one of old and says: "Though He slay me, yet will I trust Him, for the Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

This man had been given the wings of a dove and he was able to rise above all his worries and troubles and hide himself in the cleft of the Rock.

The dove is a fast flying bird, you can hear the whistle or whirle of its wings as it passes by carrying its little body to peace and rest in some quiet spot.

So it is with a man that is blessed by the Lord. The evil one cannot out-wing him and no power on earth can completely destroy him.

The doves at certain times of the year separate themselves from the drove or flock and mate off and

have their little nest or homes among the pines. Then again they all come together in small droves or flocks. They are always kind and friendly to each other and seem to love each other very much. Wherever the leader goes, all go. They rest in the same trees and eat the same food in the same field. They do not fight each other, neither do they contend with other birds, and they depend on their wings to take them to safety.

The dove is a good type of the Church.

The Lord's people have their little individual homes and live in peace with each other and their neighbors.

They also have times when they all come together in the Church or meeting places. They all believe alike, and speak the same things. They have all been anointed with the same holy spirit. Therefore, they love each other and help each other and comfort each other.

And as the dove does not mingle with other birds, even so the Church does not mingle and take part in the ungodly things of this world.

When they come together in the Church they seem to take the wings of a dove and fly away in song and prayer and praise, and seem to rise above the sordid things of life.

The Lord's people are troubled on every side, yet not distressed. They are perplexed, but not in despair. They are persecuted, but not forsaken. They are cast down, but not destroyed. They have been brought to know that the foundation of God standeth sure, having this seal: The Lord knoweth them that are His. This assurance from the Lord gives them wings like a

dove and they fly away and find peace and rest to their souls.

Edmund D. Ham,
Pikeville, N. C.

THE RESURRECTION IS THE LIFE.

We appreciate the friendship of all the subscribers to the LANDMARK and their patronage, inclusive of the friendship of Mr. W. L. Parker, of Schoolfield, Va. While I have not the privilege of personal acquaintance with him, I assume that he is a devout Primitive Baptist, that he has the welfare of the church at heart, and that it is his desire to do nothing to bring on it reproach.

Reading his recent letter in the LANDMARK, we wish to call his attention to certain matters touching the "resurrection" supported by Holy Writ which is God's message to man. This is with no wish to get into an argument over this point of Primitive Baptist doctrine, but as a matter of record in order to maintain the LANDMARK'S integrity as a publication dedicated to fidelity to Primitive or Old School Baptist tenets, of which the "resurrection of the body" is a vital and fundamental one.

Paul by inspiration said: "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God." It has been said that order is heaven's first law. Christ is the first fruits of them that slept, afterward they that are Christ's at His coming. This is the Divine order. Earth is the prov-

ing, or developing ground, of the order in which the resurrection shall take place, as has been divinely prescribed. Christ came into the world to prove to His people that God is their Father who sent His Son to die as a Propitiation for the sins of His people. He brought life and salvation to His people.

Christ said: "I and my Father are one." He prayed for His people, saying: "That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us." Here is expressed the unity of the children of God in Christ, and through Christ in the Father.

When a believer dies, you cannot see the spirit leave the body and go to God who gave it; but we have God's word for it that such is the case. See Ecclesiastes 12:7. In the resurrection, it will be united to the "vile body" changed. This is called in scripture the "adoption" or the redemption of the body." Scripture nowhere says that the bodies of the saints shall not go to heaven, but it does say they cannot INHERIT heaven. There is quite a difference between not ENTERING heaven, and INHERITING it. The believer's body in the resurrection enters heaven not on the basis of INHERITANCE but on the ground of ADOPTION. The spirit and the body are again united in the resurrection. There was NO change in the body of Christ in His resurrection. There SHALL BE A CHANGE in our bodies in the resurrection. Why is this? Because His body was NOT a corruptible body and needed no changing, being perfect and sinless already. Our bodies are corruptible and must, therefore,

be changed in the resurrection from mortal to immortal and from corruptible to incorruptible. But the change from mortal to immortal involves no essential change in identity. It is the same "IT" that is sown a natural body that is raised a spiritual body. The same "IT" which is sown in weakness is to be raised in power. Christ in His resurrection was glorified, it is true; but glorification entails no change in the essential nature of His body which from its conception was perfect in its humanity without sin or spot or defilement of any kind. The resurrection could not change His body which was already perfect, though glorification crowned Him in His going upward to be with the Father.

Nothing is impossible with God, so God is able to raise any one He desires from the dead. He can assemble the fragments of the body and purify it, and He will, for its acceptance in heaven. He can save the sinner and cleanse him. He makes the tiny seed sown in the ground to burst forth in flower and foliage, a type of the resurrection. The sap goes down in the fall and comes up in the spring, a type of the resurrection. If God can, through natural laws, keep the seeds in the earth separate and distinct and cause them to bring forth again fruit in their own order and after their own species, why cannot He take care of the bodies of human beings though buried in the earth, and cause them to be brought forth in the resurrection?

When Jesus told Martha at the grave of Lazarus: "I am the resurrection and the life," He was put-

ting His seal of approval on that which she believed, but what she had not until then understood.

It is true there shall be a resurrection both of the just and the unjust: of the just unto the resurrection of life, of the unjust unto the resurrection of damnation. This is Bible truth. I know that all of us need to be taught, no one more than I. But if we deny the resurrection of the body, we then affirm that death and the grave have the final victory over the saints of God; and then it can never be said: "O, death where is thy sting? O, Grave where is thy victory?" Perish such a thought! Because of His great sacrifice which He accomplished for all the Father gave Him, the saints whom He redeemed shall hail Him and the Father through all eternity, saying: "Holy, holy, holy, Lord God Almighty; just and true are all Thy ways, Thou King of Saints." When we shall see Him sitting on the right hand of the Father, we shall know Him. This could not be if He were an intangible entity with nothing but the Spirit of Himself. The saints will have the same identity they had on earth, but the vile body shall be changed to a heavenly body, and they shall be known to themselves in the same manner in which God now knows them on earth.

Let us not insinuate some new theory among God's people to overthrow their faith, as was done by Hymeneus and Philetus in overthrowing the faith of some in their day. As Christ arose from the dead and was the first fruits of them that slept, so all His children shall follow Him likewise, to ever be in glory with God. J. D. Gold.

WHAT HAS BEEN HELD AS TRUTH.

Mr. John D. Gold,
Wilson, North Carolina,
Dear Mr. Gold:

For some time it has been the stated policy of the Landmark to publish any and all views of the different individuals, and allow anyone that did not agree with any article to protest it.

In your March 15 issue, there is an article from the pen of one W. T. Cook from Electic, Alabama, with a heading "God Does Not Predestinate Evil," and it seems the purpose of this article is to answer one in a previous issue of your paper. Let it be understood in the beginning that I am not taking up any cudgels to defend or condemn any individual, but with this thought in mind to defend briefly the things that have ever been held as truths among our people.

This article has many adjectives in it, and many things that are not in harmony with the plain teachings of the scripture, but in the last paragraph finally makes this specific declaration "she does not believe God purposed all things that come to pass, either good or bad." If this man, or any other individual, would inform himself as to what has been written in every article of faith that has ever been written, they will readily see that this declaration has not been held as truth by any of them. Also, if they will read Isaiah 14:24 it seems that it would be clear that if God is an independent, all-wise Being, and wisdom personified, then they would understand that he had certainly had thoughts in reference to all

events and all things, both material and immaterial that could ever exist, and in the same verse find proof that he purposed all the things that his thoughts had embraced. Also Isaiah 46:11, and read the entire chapter of Isaiah 45.

There is mention made with great to-do of attending the trial of a man for a heinous crime and propounds a solemn question. Why not wait many, many days that are to come, and perhaps he could answer his own question, because it would be impossible at this time, for any man to answer his question. But rest assured that God knows all about the consequences and the effects of even such a crime.

And why make such a to-do and challenge the doctrine of truth on such grounds as this, for let me cite a case that was heard before the Sanhedrin court, and also before two other courts, and all of the testimony that was produced in either one of these hearings was false in its entirety and the effect of bribery and the consequences of this hearing was that a sinless, righteous, and blameless being was cruelly put to death. Where is the man, and who is he to deny that God's purpose was carried out in this?

Is it possible that in this late day, down in the state of Alabama, that God has raised up a man that knows more than a fisherman by the name of Peter, speaking under the influence of the Holy Ghost when he says "him being delivered according to the determinate counsel and foreknowledge of God, and so forth"? But, as for me and my house, we will continue to believe the fisher-

man.

We might begin at Genesis and follow through the entire Bible, and we will find that God's influence was over all things, that His purpose was carried out, even to the destruction of individuals, or cities, or countries. Learn in the writings of Isaiah the Prophet that God called a ravenous bird from the east and destroyed the city of Jerusalem. Learn of the betrayal of a young lad by the name of Joseph, being sold into Egypt by his brethren.

So we will desist from bringing any more testimony to refute the word of one man that indeed has left us on a horn of dilemma when he affirmed that God's purpose did not embrace all good or all evil. We would advise him to give more thought and more study and enlighten us how much good or, as he has finally admitted that God's purpose does embrace some evil, just how much evil, and when all of this has been done, we will feel sure that our people will find that he is not affiliated with our kind of people.

Submitted in good feeling, but with the thought that I do not like to see our people fed things neither by word or publication that are not true.

Respectfully yours,
J. P. Helms.

Roanoke, Va.

A CORRECTION

Mr. John D. Gold,
Wilson, N. C.,

Dear Mr. Gold:

I appreciated very much your publishing the history of Roxboro

Primitive Baptist Church that I sent you a few weeks ago, but I will be very glad if you will correct a little mistake which was made in publishing.

In the paragraph where you had J. M. O'Briant was elected clerk and continued in that capacity at the present time, it should be corrected and read as follows: On September 1, 1911 the books were handed to J. M. O'Briant. He also proved himself a faithful and worthy clerk. Last, beginning Feb. 5, 1921, F. D. Long was elected clerk. His record speaks for itself. He still serves the clerk in that capacity.

I would appreciate your making this correction.

Respectfully yours,
F. D. Long.

MANY GOOD PIECES IN THE LANDMARK.

Dear Mr. Gold:

You will find enclosed check for one dollar to pay my subscription to the Landmark for one year. Please excuse delay. I enjoy the Landmark very much, and hope that you and all the other writers for the Landmark may continue to write the good pieces you have been writing, and others may join in to make it better if possible.

Yours for peace and love in Zion.
My address remains the same.

Truly,
L. A. Johnson,

Benson, N. C., R. 2.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
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TRIALS ARE TO PROVE YOU.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing is happening unto you."—1st Peter 4:12.

We learn from the scriptures that the Lord chastised the Jews by delivering them into the hand of their enemies.

By discomfiting them, weakening them to the extent they could not fight those who came against them to take possession of their country and subject them to slavery.

No people can fight when the Lord is against them, and purposes to chastise them for their sins against Him.

The great sin of Israel was idolatry. They worshipped Baal; even Solomon accommodated his pagan wives by building altars in the groves that they might worship the

gods of their own choice.

When Israel sinned by going into idolatry the Lord delivered them into the hands of the nations nearby, sometimes into the hands of one and sometimes another, but it was for turning away from Him who had brought them up out of Egypt, the house of bondage, and had given them the land which He had sworn to Abraham and his seed forever.

It was with them as it is with us and all the nations of the world—base ingratitude, considering God's kindly care of them in preserving them as a nation and wrought among them many miraculous deliverances, manifested His presence with them in the wilderness by a pillar of cloud by day and a pillar of fire by night; parted the waters of the Jordan that they might go through on dry land, and claim the inheritance given them in Abraham, a type of the heavenly inheritance given the church in Christ before the world began.

After many years, during which time the Lord sent many prophets to warn them that the Lord would scatter them among all nations if they continued the worship of idols and neglected to observe the law given them. After the Babylonian captivity it seems they were cured of worshipping idols, but they set the weightier matter of the law aside and set up many traditions instead; some are enumerated by our Savior in His Wonderful sermon on the mount, and He contradicted every one of them, and gave the pure interpretation of them as one "who spake with authority and not as the scribes."

After the destruction of the Jewish nation by Titus, the Roman gen-

eral, those who survived the siege and destruction of Jerusalem were sold into slavery and scattered among all nations. The Lord then destroyed all the nations surrounding the land of Canaan, not leaving a single nation, but caused them all to be swept away, and not one of them is an independent nation till this day. The reason given for their destruction was that they hated the children of Israel, and gave their own idol gods the glory for their success in achieving the victory over them.

Not one of the ancient nations survives, nor any of the ancient races can be pointed out or located by historians except the Jews who are the greatest enigma in all history; scattered throughout the world, yet they retain their nationality, their religion and customs; it shows that the prophecies concerning them are not all fulfilled, but the Lord will yet turn their captivity and gather them together to worship the Lord Jesus Christ in the holy mountain at Jerusalem, and they shall look up Jesus whom they have pierced; and have divided for nearly two thousand years; for He will forgive them for crucifying Him and they will rejoice in Him as their Saviour.

The terrible things disturbing the material world today should not terrify the saints who wait upon the Lord, who trust Him as the captain of their salvation, for these things have been taking place in all ages. We have sinned and departed from many landmarks which our fathers have set; and Isaiah says: "As for my people, children are their oppressors and women rule over them.

O, my people, they that lead thee cause thee to err, and destroy the way of thy paths," Isaiah 3:12.

Jeremiah, the prophet, says: "The prophets prophesy falsely, the priests bear rule by their means; and my people love to have it so: what shall ye do in the end thereof?" Jeremiah 5:31.

Our country has gone after the god of money, pleasure, fame, hero worship, adultery, fornication, licentiousness, lying, cheating, stealing, murder, carelessness and indifference towards church going; in face they have forgotten God made the world and rules it with infinite wisdom. They say in their hearts, "There is no God," not because they believe it, but because they want it to be so, then they will not be accountable to God for their sin and transgression here.

If our country should be subjected to a severe chastisement such as many people are now undergoing, would we be surprised, would we think we were unjustly punished, and that we merited better treatment at the hand of God? No, we would have to say with Job: "For the thing I feared is come upon me, and that which I was afraid of is come unto me." Job 3:25. We would feel to receive our just deserts, as no one can sin and feel clear when punishment comes, but would say with the poet: "Lord, should Thy judgment grow severe, I am condemned, but thou art clear, and if my soul were sent to hell, Thy righteous law approves it well."

No matter how much trouble and distress anti-Christ may bring upon us, the God of all grace will conquer

all foes, subdue all opposition, and give all God's servants complete deliverance in glory, and send all enemies to them to hell and everlasting shame.

B. S. Cowin.

ROBERT LEONARD DODSON

Naturally speaking, it is with a sad heart that I undertake to write of the passing of my beloved father, Robert Leonard Dodson, familiarly known to a host of friends as "Len Dodson." My father was one of seven children (three sons and four daughters) born of the parentage of Felix S. and Elizabeth Margaret Dodson. Few, indeed, are the families more devoted than they, and all were members of the Old School Baptist Church except two sisters, one dying at the age of two years, and the other at the age of nineteen years. He was born September 7th, 1857, and died of pneumonia on January 18th, 1941, thus making his earthly stay 83 years, 4 months and 11 days. He was twice married, the first time to Eliza Shelton, in 1878, and to this union were born four children, three sons and one daughter: Raleigh W., Harry F., Laila F. (Mrs. W. L. Ferguson) and R. Lester. Mother died shortly after my birth. Later, he was married to Nannie J. Williams, and this union was blessed with one son, C. Willard Dodson. His second wife and all of the children except Harry (who died about six years ago), together with a number of grandchildren, six great-grandchildren and one brother, Charlie W. Dodson, of Miami, Florida, survive him. About twenty years ago he retired from the farm and went to Danville, Va., to live, but three or four years ago he returned to a part of the old homestead, now owned by my brother Willard, where he spent his last days. Willard did all that a loving son could for the comfort and pleasure of his father.

Many demands were made upon my father by his fellow man to serve in a public way, and with respect to the various honors which were bestowed upon him, I prefer to let him speak for himself, by quoting from a letter received over a year ago. Referring to a letter which he had written, relating some of the dealings of the Lord with him, which letter was published in the Signs, he said, "I failed to state how good my friends had been to me in sending me to the House of Delegates (The Virginia State Legislature) three times; they chose me to pay one hundred thousand dollars to build the first hard surface roads in Pittsylvania County, Virginia, and I was elected several times as Supervisor for Dan River District, and

served as Justice of the Peace, and was Constable and Tax Collector. All of this I feel I was not worthy of, but my people seemed willing to trust me, not knowing how vile a sinner I felt to be in the Lord's sight. Often when I meet my friends and they ask me how I am, I will say, A little older, but no better."

After losing his eldest brother, Henry, October 25th, last, who was in the ninetyeth year of his age, my father began to fail quite noticeably, and being informed that it was doubtful whether he would live though the winter, I went to see him the fourth Saturday and Sunday in December, and I shall always be glad of having had that visit with him. I went unannounced, so it was a real surprise when I walked in the house and greeted them. On Sunday we all went to his meeting, where after listening to his pastor, Elder J. E. Hernndon, with profit, I spoke from the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28. He had before expressed the desire to hear me preach Jesus once more, and I was made to hope that that desire was fulfilled on that occasion. He was Clerk of the Staunton River Primitive Baptist Association for many, many years, and was also Clerk and Deacon of Cane Creek Church. He was faithful in maintaining good order and in contending earnestly for the faith which was once delivered unto the saints, and being the only male member residing close enough to his meetings to attend regularly, he is going to be greatly missed by the church, and the community has also lost one of its foremost citizens. My father has been a wonderful spiritual companion to me for over thirty years, and we have enjoyed many long-to-be-remembered hours, by me, in discussing the Scriptures. Well do I remember one occasion when he visited me here in Ruthersford. I took two days off from my business in order to be with him at home for an undisturbed spiritual visit. It was, indeed, a delightful season, and during our talks he told me that he had never discussed the Scriptures with any one with whom he felt to be in more complete agreement than he was with me. I shall long cherish that expression of his confidence. He had the very highest regard for the things of God, especially the calling to preach the gospel of his blessed Son. He once wrote me that he would rather I should be a true gospel preacher than to occupy the White House in Washington as President of the United States. In his passing, one of the most sacred bonds on earth has been severed, that of an earthly father and son closely yoked together in the cause of Christ, but he has only gone on ahead, and my earnest hope is that I ere long follow him to that world of glory

beyond this vale of tears. He passed away early on the morning of January 18th, and I was called on the long distance telephone and apprised of it shortly thereafter. After returning to bed, of course I could not sleep, and as I laid there pondering my great loss, methought I could hear him saying to me, Weep not for me, my son, for I have gone to that better home above. One, hearing of his passing, wrote me, saying, "His and your faith is so deeply rooted that his passing can only be an entrance into the kingdom." So far as he was concerned, I feel that was true. I firmly believe that he has entered into that rest that remaineth to the people of God, and being firmly persuaded of this, I can truthfully say to those who are left behind that our loss is his eternal gain, so let us not weep, but rather let us rejoice in Christ Jesus, through whom we, too, shall in due time be brought forth more than conquerors, if we, indeed, be among those who love our Lord in sincerity and in truth.

Funeral services were held on Sunday afternoon in the home of my brother, Willard, in Forest Hills, Danville, Va., where a large company gathered and many beautiful floral designs were sent as tokens of the esteem in which he was held. The ministers who took part in the services were Elder J. E. Herndon, his pastor, and Elders David V. Spangler and W. R. Dodd. Elder Herndon began the service by reading, "Jesus, Lover of My Soul," and he closed it at the house by reading, "Amazing grace, how sweet the sound," etc. The fourth verse of this latter hymn was especially blessed to my soul. It reads as follows:

"Yes, when his flesh and heart shall fail,
And mortal life shall cease,
I shall possess within the veil
A life of joy and peace."

Interment was made in Highland Burial Park, on the outskirts of Danville, proper. The family very deeply appreciates the many acts of kindness and the sympathy manifested in this time of our sad bereavement, by so many brethren and friends, to whom we desire to express our most heartfelt thanks.

May God mercifully remember the feeble widow, who for over fifty years was the faithful and devoted companion of my dad, for she will miss him the most of all, and may God give us all to realize what a blessed heritage has been handed down to us and cause us to thank and praise Him continually for the manifold blessings which He has so graciously bestowed upon us all the days of our lives, is my humble prayer for Jesus' sake. Amen.

His devoted son,

R. Lester Dodson,
(From Signs of The Times.)

SISTER AMANDA TAYLOR

Sister Taylor was born June 25, 1862, and departed this life January 13, 1941, making her stay in earth seventy eight years, six months, and eighteen days. She was married to J. G. Taylor, February 3, 1886. To this union were born nine children—four sons, Frank, Clarence, Andrew and Jerry; two daughters, Miss Ayla Taylor and Mrs. Pauline Davis; also several grandchildren survive to mourn the loss of a good mother and grandmother. Her husband preceded her to the grave on March 3, 1938.

Sister Taylor united with the Primitive Baptist Church in the year, 1909, and was baptized by Elder Sylvester Hassell. She was a devoted member of the old church and was ever faithful to attend her meetings as long as her health would permit. In all her sickness and suffering she always remembered her church meeting days.

Her funeral services were conducted by her beloved pastor, Elder A. B. Ayers, at the old home place on the Bethel Highway. Her body was laid to rest in the family plot, covered with a beautiful mound of flowers, to await the Resurrection, while her spirit went to God who gave it and is sweetly resting in the arms of Jesus.

Written for the church at Brier Swamp, by

Mittie Fleming and
Clemmie Flake, Committee.

MRS. HENRIETTE GRAY

By request of the church in Conference at Red Banks, will write a short sketch in memory of our dear sister, Henrietta Gray, who died July 25, 1940. She was a faithful member until death came and took her to her eternal home to ever be with the Lord. She is not dead but "sleepeth" and on the great and glorious morn of the resurrection, when Jesus shall descend from Heaven with a shout and with the voice of the arch angel and with the trumpet of God, I believe this dear sister's body will be raised and fashioned like unto the glorious body of our Lord and Saviour Jesus Christ, and will be caught up together with the sleeping saints to meet the Lord in the air and so shall she be ever with the Lord. The apostle John says, "We know we have passed from death unto life because we love the brethren." And we fully believe she did love them and enjoyed being with them and speaking to them of her hope and the joys of her salvation. May God in His mercy enable each of us to emulate her good life and character and may we all some sweet day meet her and join with her in that song that none could learn save the hundred, forty and four thousand who had the seal of God in their foreheads, which to my mind represents the church triumphant. The church triumphant means all

the saints, who are now already in Heaven. Heb. 12:23. "The general assembly and church of the first born, which are written in Heaven—and to the spirits of just men made perfect."

By order of Red Banks church in conference.

Elder J. B. Roberts, Moderator
Mrs. Bessie Brooks Gay, Clerk.

SARAH SHELOMA OAKLEY

Whereas it has pleased our Heavenly Father to remove from us our beloved friend, Sarah Sheloma Oakley, wife of the late C. L. Oakley; she passed quietly away October 7, 1940. Mrs. Oakley was born July 18, 1857. For fifty years or more she had been a regular attendant of Stories Creek Primitive Baptist Church. Mrs. Oakley never united with the church, but it was pleasant to hear her tell of her home in the Lord. For more than forty years she was firm in her belief in the doctrine of predestination, and it seemed her greatest pleasure was to attend her church meetings. Many times the writer feels that he has seen her feasting on the glorious gospel of the Son of God.

We miss her warm handshake and pleasant smile at Stories Creek. But we do feel that our loss is her eternal gain, feeling that she has fought a good fight. She spent her last years in the home of her youngest daughter, Mrs. L. B. Fox, where she was the joy of this home. Never have I seen a baby more tenderly cared for than she was in this home. She leaves to mourn her departure 8 children, 76 grandchildren and a number of great grandchildren, together with a host of relatives and friends. We extend to the family our heart-felt sympathy.

L. J. Chandler.

DEACON JAMES H. O'BERRY.

In loving memory of our dear brother we write these lines.

This subject of grace was born October 8, 1875, and died January 5, 1941. He married Miss Emma Murray, of Tampa, September 18, 1898. He leaves to mourn his departure his devoted wife, two daughters, one son, four grandchildren, many relatives and friends who esteemed him highly for his work's sake.

He was baptized by Elder M. L. Gilbert the first Sunday in September, 1918, and was ordained as a Deacon of El Bethel Primitive Baptist church, Tampa, Fla., on Saturday before the first Sunday in December, 1922, with the following Elders officiating: M. L. Gilbert, F. M. Carlton, Mark Ellis, and M. E. Petty.

He was by nature very industrious and his labors were abundantly blessed by the Lord. In his lifetime he never failed to help the poor and needy. His generous

heart went out to his brethren in their times of sorrow and distress, with genuine sympathy and material aid.

We will miss him greatly in the church, yet we must be resigned to God's will, feeling sure He has a crown of righteousness laid up for him.

"Oh what a blessed hope is ours,
While here on earth we stay,
We more than taste the blessed powers
And long to see that glorious day.

"We feel the resurrection near,
Our life in Christ concealed,
And with His Glorious Presence here
Our longing hearts are filled.

"When He shall more of heaven bestow
And bid our souls remove
And let our trembling spirits go
To meet the God we love.

"With rapturous awe on Him we'll gaze
Who died to set us free.
And sing and shout redeeming grace,
Through all eternity."

Written by request of El Bethel church in conference, January 11, 1941.

Sister Florence Roberts,
Brother J. R. Hewett,
Brother G. B. Long
Brother J. E. Whitney,
Committee.

REASON CARTER SAUNDERS

Reason Carter Saunders, born March 21, 1855, died January 15, 1941, at the home of his son, Clyde, in Lunenburg County, Va. Brief funeral services by Rev. R. A. White. Burial at Kenbridge, Va.

Mr. Saunders was born near Reidsville, N. C., and moved to Lunenburg County, Va., in 1914, where he engaged extensively in tobacco growing.

He was twice married; his first wife being Miss Nettie Neal, to whom one child was born, Brother Eugene Saunders. Both he and his mother died in early life.

The second wife was Miss Mamie Elizabeth Dilworth. To them were born the following children, who survive: Mrs. Nettie Wingold and Mrs. Edward Cheeley of Kenbridge; Miss Mabel in New York; Mrs. W. F. Somers, Burlington, N. C.; Mrs. W. M. Duncan and Mrs. M. P. Honts of Beckley, W. Va.; Clyde, Carter, Percy and Wilbur, of Kenbridge, Va.; Bernard and John of Alexandria, Va., and Edward of Annapolis, Md.

The writers had known Mr. and Mrs. Saunders a number of years, and to know them was a privilege and a pleasure. Neither were members of the church, but both loved the Old Baptists and attended meeting when convenient. I assisted at

her funeral some years ago, and was called to conduct that of Mr. Saunders, but severe weather prevented my going.

A staunch old landmark and a kind and generous neighbor has gone from us.

"The Lord doeth all things well."

C. W. Miller,

Box 86, Rosslyn Station,
Arlington, Va.

SISTER DORA CLARK

On January 6, 1941, the Lord took from our church our much beloved sister, Dora Clark. She was the daughter of the late M. C. Britton. In early life she married J. L. Clark, and to this union two children were born. They both died quite young. In her tender age she joined the Christian Church as that was the belief of her people, but having been weaned from that belief she began visiting the Church at Bear Grass, and joined the Primitive faith in July 1904. She and her husband were both members. Her husband preceded her to the grave by several years, but she remained faithful to the end and seemed to enjoy her meetings so much, and she was faithful to remember her pastors.

The church mourns the loss of Sister Clark, but not as though she had no hope, for she served her day, making manifest her hope in the Lord. While we know her body has returned to the earth, we believe her spirit is in the presence of the Lord to await His coming, for she bore a good report of them that were without.

Her funeral was conducted by her pastors, and her body was laid beside her husband to await the sound of the trumpet of the Lord.

Done by order of Conference, Saturday before the third Sunday in January, 1941.

A. B. Ayers, Moderator,
W. S. Peel, Clerk,
A. B. Ayers, Committee.

IN MEMORIAM

By request her sister, Mrs. Ella M. Fornes, has written of the sickness and death of her loving sister, Henrietta Gray. She was in declining health two years before she went to the hospital. The doctors thought an operation would help her. In March, 1932, she went to the Hospital with good spirits, thinking she would be better. They operated and it looked as though she would not live. The food they carried her, she could not eat it, so the neighbors carried her different things, but she could not eat enough to give her any strength. As soon as she was able to leave the hospital she returned home and found out she could not walk, and was so cast down. We told her she was weak and when she gained more strength we thought she could walk. The coming summer she seemed better, but still could not walk.

That fall she began getting weaker and the doctors advised her to go to Duke Hospital. She went that coming December, and they found that her blood was low. They gave her blood building food. She stayed eight or ten weeks at Duke Hospital and then came home stronger and jolly, too. She wanted to work, but could not walk, and would see so many things to do, so her husband bought her a wheel chair. She helped cook, washed dishes, sewed and even mopped floors. She enjoyed doing all these things, but worried over not being able to walk. It seemed everything was done for her that could be done. She said she could not tell anyone just how she felt, her disease was so strange. The neighbors were so nice to her and wanted to help her all they could, but there was not anything that lay in man's power.

She liked to go to church and read the Bible a lot during her sickness. The last eight months she lived she was confined to her bed the most of the time. I believe that she felt there was no better health hereon this earth for her, and was willing to go at God's appointed time. She seemed so humble and contented with everything that was done for her. She always liked to help those that could not help themselves. She was a devoted wife, loving mother, sister and a good neighbor. We all miss her so much, but I hope our loss is her gain, and that we can meet her in that "Sweet Bye and Bye."

Written by her sister,

Mrs. Ella M. Fornes,
Greenville, N. C.

ELDER R. H. PITTMAN

Elder R. H. Pittman, of Luray, Va., 70 years of age, died in a Luray hospital, March 14th, after an illness of about three weeks. Funeral services were held Sunday afternoon, March 16th, at the Mt. Carmel Primitive Baptist Church, of which he was pastor.

Elder Pittman was also pastor of three other churches of that faith in Virginia, as well as editor of "The Advocate and Messenger." Interment was made in the Luray cemetery.

He was born in Edgecombe County, North Carolina, the son of R. E. and Sarah P. Pittman.

Surviving are his widow, the former Eunice Elizabeth Barnes of Elm City; two sons, Dalton and Leland Pittman; three daughters, Mesdames Virginia Findley, Groveen Ewers, and Mary Barnes Hardin. Also surviving are two brothers, Edgar Pittman of Bishopville, Va., and Frank Pittman of Philadelphia, Pa., as well as a number of nieces and nephews.

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There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ELDER R. H. PITTMAN.

Elder R. H. Pittman, a prominent minister of the Primitive Baptist faith, residing at Luray, Va., and Editor of the Advocate and Messenger departed this life Friday afternoon at two o'clock. He was around sixty five years of age.

Elder Pittman has been a minister for many years, and he was a capable editor and a prominent citizen of his community and interested in its progress and development.

Elder Pittman leaves a wife, sister to Mrs. J. D. Lee of Wilson, and two sons and three daughters. He also leaves three nephews, Mr. J. D. Lee, Jr., of Wilson, Mr. W. E. Lee of Raleigh, and Mr. Julius Moore of Wilson.

The funeral occurred at Luray, Va., yesterday afternoon, and among those who attended from Wilson was Mr. Julius Moore.

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-AT-

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PRIMITIVE OR OLD SCHOOL BAPTIST

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APRIL 15, 1941

NO. 11

THEY THREW OUT THE MIXED MULTITUDE.

"On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God forever;

Because they met not the children of Israel with bread and water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:

And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine and the oil, which was commanded to be given to the Levites, and the singers and the porters, and the offerings of the priests.

But in all this time was not I at Jerusalem: for in the year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king.

And I came to Jerusalem, and understood of the evil that Tobiah, in preparing him a chamber in the courts of the House of God, did.

And it grieved me sore, therefore I cast forth all the household of Tobiah out of the chamber.

Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense."—Nehemiah 13:1-10.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE LOVE OF GOD.

Mr. John D. Gold,
Wilson, N. C.

Enclosed you will find a letter that I received last summer from Elder W. E. Jarrell. I think it is a very sweet letter and would like to see it published in Zion's Landmark as I have his permission for you to do so. I intended sending this to you last summer or the first of the fall, but being very busy, laid it aside and forgot about it, until now. I think it is a good letter and I hope the readers of the Landmark will enjoy it.

Your friend,
F. D. Long,

Roxboro, N. C.

Mr. F. D. Long,
Roxboro, N. C.

Dear Brother:

I have seen your piece you wrote in the Landmark of October 1, 1940, and you wrote on the subject of love, and I have been blest to talk and write on the word love a few times and it is a sweet word to me. And I have read and re-read your piece, and it is such a comfort to me I just feel like I want to answer your letter.

When we are talking about the word love we are talking about the blessed Saviour, for He is love, and all of His people, when they are blest of the Holy Spirit they are in love with each other.

Now we have different kinds of love, as far as that is concerned; but the love we have for Jesus is the same kind of love we have for His little children, our brethren and sisters, and our friends that have never joined the church but who believe the sweet doctrine of the Lord Jesus Christ. God was love forever and ever, before we were ever born, and He is the same love today that He has forever been. God the Father loved His children before the world was, and He still loves them with the same love. He does not ever forget the love He has for His children. God has forever loved Jacob's family, the ones that He chose and did elect, and gave to His loving Son, Jesus, and Jesus loved the ones that were given to Him in that holy covenant of grace.

Now, dear brother, in looking at this in our natural mind, we cannot see why God loved some and hated the others. But that's His business, and not ours. I believe I was made to see this one night about midnight. I was awakened that night, and I lay there on my bed and was blest to see that great love for the children of God. I was burdened, and had spoken in public some, but had tried to never preach again. I had told my companion that I never would preach again. So that night I was awakened by the Lord (I hope it was of Him) and I saw God the Father and God the Son. I saw

them both in a spiritual standpoint there in one room of my home, and I saw the power of God shut the door and I saw the children of God. Oh, I don't say I saw all the family of God, but I saw a number that no man could count, and when God shut the family of God in that room, the same power shut the world out, and the children of God were inside. And they were so still, not saying a word, but it looked to me that they were in some spirit, that they looked to be under preaching, and the crowd that was shut out was just talking and laughing. So there's the work of God the Father and God the Son. Then some power said "Preach this, what you are seeing." Then I was shown the bottomless pit of hell, and it was so deep I could see no bottom to it. And I was standing around the bank of hell, and in my vision I was made to walk clear to the edge of that awful pit, and the corners were hanging off over hell, just like you have seen branch banks and it looked to me like when I was made to walk so close to the edge of that place I was bound to step on the corners that were hanging off over hell, and if I stepped on one of the corners it would break off with me and I would be a-bound to go into hell. But in the vision I was blest to look around, and Jesus was standing beside me, and I tried to reach and touch His garment, but I just could not reach Him. But Jesus spoke to poor me, and asked me, "How are you going to stay out of that awful hell?" I said to Him, "Lord, Lord, I can't stay out, but I am looking to you, dear Jesus, to keep me out." And the answer He

gave me was "I will never let you go in that awful hell. You are one of that number that My Father gave me in that holy covenant of grace." Then He showed me the steepest way upward, that no man could climb, and He said to me, "That is the way to heaven." "And how can you get up there?" I said. "Lord, Lord, I can't go, but I am looking to Thee to take me there (to heaven)." And He said back to me, "You can't go now, but I will carry you home some day." Now this is the blessed Jesus I am looking to and this is the reason I love this doctrine and the sweet word love, is because I have been blest, I hope, to see it so plain. So everything the Lord revealeth to us is love, because He is love. He makes us love to pray when we are burdened to pray. He makes us love to preach when we are blest to preach. He makes us love to hear when we are blest to hear. He makes us love to sing when we are blest to sing. He makes us love to meet together in heavenly places and worship Him together with His children. He hath chosen us by His love, and He ordained us by His love unto eternal life. So it is by grace and grace is love, so it is all love. Jesus said, "As the Father hath loved me, so have I loved you, and ye also ought to love one another." Jesus said, "If you were of the world, the world would love its own. But being as I have chosen you out of the world, the world hateth you. But if they persecute you, ye know they have persecuted me before you." When we are persecuted for His sake it doesn't hurt us, for the more they rub a piece of gold, the brighter it

shines. So the Lord blesses His people with His love, grace, and mercy, and many times when we are sick and are suffering in pain and misery, and all the doctors and nurses and loving hands have done all they can, then is when Jesus, that great loved One, comes and reveals His grace to us and shows His smiling face, and hovers over us with His healing wings. Then we can say the Lord is in the place, and we knew it not. Then we can say that this is none other but the house of God, and the Lord is our shepherd and we shall not want. Yet He maketh us to lie down in green pastures, and He leadeth us beside the still waters. But we fear no evil when He is with us. Then we can say, by His grace and love, that He has brought our feet out of the mirey clay and has put them on the rock, and He has put a new song in our mouth, and has made us sing praise to His great and holy name. Praise the Lord, O, my soul. Praise His Holy Name. Praise Him all ye saints here below, and praise Him in heaven above. O Lord, keep blessing us, if it is Thy holy will, to believe this holy truth. O Lord, make us love Thee more and more. O Lord, bless us to love each other so much until we can't be backbiting each other. O Lord, make us able, by Thy grace and love, to pray for one another. O Lord, bless our children to pray with us, if it is Thy will. O Lord, we know that Thou dost have plenty of grace in heaven for us and our children, if it is Thy will to give it to us. But our arms are too short to reach it for ourselves or our children. But, dear Lord, if Thou wilt give us grace and

love, we can pray for ourselves and our children. O Lord, have mercy on the old fathers and mothers in Israel. Make their old days happy as their young days have been. O Lord, make us trust in Thine own arm, that has brought salvation to our poor and needy souls. Make us love Thee. Make us trust in Thee. O Lord, bless us to be ever looking unto Jesus, who is able to keep us from falling, and is able to hold us up by Thy grace. O Lord, have mercy on the cripple and the lame, and deaf and the blind and the sick and afflicted and heal them, if it is Thy will. O Lord, bless thy loving children everywhere. O Lord, we know they are scattered everywhere it may be that some of the poor boys that are on the battlefields have been shown the love of the Lord, but we believe that thou knowest where they all are, and art able to take care of them. O Lord, bless the fathers and mothers that have to see their boys leave home. O Lord, reconcile them unto Thy will. Make them trust in Jesus, who is able to take care of fathers and mothers at home and of the children abroad. O Lord, we know we have to give up our loved ones when Thou dost call. We have to stand still and see Thy will being done. O Lord, somehow best known unto Thyself, Thou has called our fathers and mothers away from this old world, and has left us younger ones here. We hope to fill the vacant seats they left, and we pray the dear Lord to lead and guide us in a way that we may live a life that we can have a sweet home in the militant church here on earth. Then, dear Lord, when we come to die,

may it be Thy will to bless us to die in the triumph of the faith that was once delivered unto the saints. We hope to be blest to say when we come to die that "We have fought a good fight; we have kept the faith, and there is a crown of righteousness laid up for us, and not only for us, but for all that love Thy appearance." Then lay us away in our cold graves to await that great resurrection morning, when Thou art coming in Thy own power, and in Thine own glory. Then we hope to be raised and our bodies be fashioned like unto Thine own glorious body, then place that blessed spirit back in a glorious body, then enable us to sing equal and undivided praise with Jesus, and all His family in that world that shall never end. Amen.

A little brother in hope of mercy in this world, and in hope of a sweet home in heaven some day. O Lord, have mercy on us all, is my prayer.

W. E. Jarrell,

Lexington, N. C.

R. F. D. No. 2.

THE OMNIPOTENCE OF GOD

Zion's Landmark:

In answer to Brother Cook's theology on limited predestination.

If the flight of birds is directed by the Lord, surely He cares more for man and directs all their events. "I know that the way of a man is not in himself: it is not in man that walketh to direct his steps."—Jer. 10:23. If it is not in man to direct his steps, then who has the power to direct his steps, but the omnipotent God?

"Man's goings are of the Lord, and how can a man then understand

his own way."—Prov. 20:24.

"The preparation of the heart in man and the answer of the tongue is from the Lord."—Prov. 16:1.

We cannot speak a word unless God chooses the words. No man can say Jesus is the Christ, except by the Holy Ghost. I affirm that God has all power and controls all things and events, believe it or not.

If we admit God is the Creator of all things, we must admit that God has a right to govern His creation by laws suitable to Himself, and to the best interest of His purpose, which He purposed in Himself before the world began.—2nd Tim. 1:9.

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth."—Psalms 33:6.

If a man is killed by the wreck of an automobile, or any cause, most people, according to carnal reason, will say it just happened so. But he who reads the words of Christ that even the hairs of our head are all numbered and do not fall to the ground without God's knowledge, then we conclude that all events are governed by the secret will and counsel of God and without His counsel nothing can come to pass.

God is the principal cause of all motion, fallen angels and fallen man are the second cause and the cause of all evil, but none move without God's permission.

When Abraham said, "God will provide," (Gen. 22:8) he had reference to future events which come to pass according to the will and counsel of the omnipotence of God and by the providence of God are all events regulated.

"In him (God) we live and move and have our being." Acts 17:28. "And upholdeth all things by the word of His power." Heb. 1:3. There is not a drop of water or a sparrow that falls, without the providence of God.

The eyes of the Lord see the evil as well as the good, and He knoweth all things and worketh all things according to the counsel of His own will.

God, by His governing providence, put one man down and raises up another according to His own will and counsel.

When God would have Jonah thrown in the sea, he sent the wind for that purpose.

In the providence of God he rides upon the wind and in the case of the Hebrew children, He stops the effects of fire so there was no damage to Daniel and his friends, and likewise he controls the mouths of the wild beasts. These are all events that God had perfect control over and the devil did not overpower him and never will.

The devil is a fallen angel, and has no power of his own, and is a wicked spirit in the hands of God, and can only move as the Lord permits him to accomplish his wicked designs as in the case of the crucifixion of Christ, and the case of Job and thousands of other cases, and this is known by us to be the cause of all evil. God has no fellowship with the devil, neither the wicked acts of man, but he can rule and overrule the same according to his counsel and purpose, without being the cause of sin.

If Brother Cook had been fair in his limited theology on the doctrine

of predestination, he would not have misrepresented the doctrine of God's rule and over-rule of all events. To not believe that God rules and over-rules all things and events is playing the part of an infidel.

All events that come to pass of first cause or secondary causes are in some sense the will of God and come to pass through a God-given power. Christ said to Pilate, who thought he, being ruler, had power to release Jesus and Christ, said, "You have no power at all over me except it is given you from above."

Do we claim to have an independent power so that God does not govern all things and events according to His purpose?

Was this not the purpose of God for His Son to be crucified? And then, was it not His purpose to punish the wicked people who crucified Him? There is His will of purpose and will of precept. Acts 2:23 and Acts 4:28.

All things come to pass according to the will of God, or according to the will of chance, and I will not admit that anything comes to pass by chance, for chance is nothing and has no will.

David believed and said when his enemy cursed him, "Who knows but what God ordered him to curse me?" The evil spirit came from the devil, but God permits him to do all the evil that he does.

It is recorded in the Bible that God sent a lying spirit into the prophets. The spirit was the devil, but was ordered of the Lord to enter the prophets for a purpose. It is useless to quote any more to Brother

Cook, for he will not believe it, just as Pharoah was in his day.

Thomas W. Kimsey,
High Point, N. C.

EXPERIENCE.

To the Household of Faith:

If it's the Lord's will, I will write some of my experience. Will go back to my younger days, when I saw myself dead and laid out for burial. I saw the devil coming to get me, and thought I was doomed to hell forever, as I could not see any chance of escape. Then I heard a voice speak to me, saying, "you need not fear, for I cannot get you on either side." I awoke and saw it was a dream or vision, so I went on for sometime with this on my mind, hoping this was of the Lord, for I thought if He had commenced a work with me He would carry it on till Jesus comes again, hoping He would visit me with more spiritual blessings sufficient to the end.

On another occasion I saw myself going along a foot path in a field. When I looked up to my right I saw Jesus standing with my sister in the flesh in His arms and my father standing with Him. He looked at me and said, "You can't come yet." I awoke with this on my mind, the word yet gave me some comfort, hoping the day would come when I could be with Him. I could not give myself credit for anything I had ever done to cause Him to bless me. I saw it was only through His grace and mercy He had kept me thus far, and hoping His grace would carry me on, as it is only through Him that we have anything for "Nothing in my hands I bring,

but simply to the cross I cling," for I cannot look to any other save Jesus Christ, so I went on for some time, hoping He would come again and show me some token that I was a fit subject for the church, for I loved the brethren and my desire was to be with them and be one of them. It seemed that all I did was unworthy of being one of them. I would go to church and enjoy preaching, but felt too unworthy to ask a home with them.

Again I saw Jesus sitting with His apostles as the Great Physician that could cure all diseases. I was happy for awhile. Again I saw myself standing at the edge of my yard, looking up, and I could not move hand nor foot, and I said I have got to stand and see the power of God. As I said that I saw the heaven shake. Oh! how little I saw myself, for if God could shake the heavens what more could he do to me, for I could see His great power. Also I could see how little I was, all undone, and had nothing to offer Him. I could only beg him to save me or I would perish, begging God to be merciful to me and give me grace so I could be with His people here on earth, and to be counted to be worthy to be with them.

Again I saw myself starting to go hunting, and it was on the sabbath day. I got in a path and came to a branch which I crossed the best I could. When I had gone about ten steps, I looked and saw the blackest cloud I ever saw. I thought it was sent on me to take me in the woods, but I turned around and started home. It was so dark I could not see hand nor foot, but stayed in the path the best I could. Soon I saw

a light shining in the west which became brighter and brighter all the time until it was as bright as day. I saw it was the face of Jesus Christ with a beautiful wreath on His head. I have also had other dreams in this connection, but will not relate them.

I had a view of being in my church telling my church that I had been asked to move my membership to another church. As I spoke these words, a voice spoke to me saying, "Stand still, I will fight your battles for you." So I can't move my membership until I feel that the Lord has bid me to do so. If he gives me a mind to move my membership, then I can do it. I had rather stay where I hope the Lord led me, and I will say placed me, than to follow man, for man is weak.

About eight weeks ago I had a vision. I saw myself trying to get in a beautiful road, but I could not see the way I was trying to go. A beautiful young lady came to me and said, "This is a better way," so I turned and followed her, and we got in this beautiful road with all ease. I traveled on for a distance and came to the end of the road. Then I looked up and saw a door which had a crack in it, so I could see there was a light up there. I wanted to go up there, but could see no way. I saw a man step to the door and open it, then I walked in with ease; and, behold, it was a large room with tables and chairs in it. I sat down at the table and ate the best food I ever ate. After I finished eating there was as much on my plate as there was at first. I saw everybody happy. Oh! what

a feast it was. When I awakened I saw it was only a vision, but I feel that it was Jesus who opened the door, for He "shuts and none can open," and He "opens and none can shut." I have left out a part of what I have felt, tasted and handled as I hope of the word of God, but it seems all cannot be told. Will say if you take dreams and visions away from me, you can take it all. Pray for me.

Your brother, I hope,
J. F. Batts,

Rochester, N. Y.

PEACE AND LOVE.

Dear Brethren and Sisters:

I have a mind or desire to write just a few lines, but I fear to try to make the attempt. I fear I am not fit to mingle with the children of God, but peace and love have been on my mind for quite awhile, and especially since our Union at Tarboro Church. When we learn that peace and love abounds in the churches we are satisfied that God is still walking in the midst of the seven golden candlesticks, holding the pastors in His right hand, and commands them to feed the flock of God which the Holy Spirit hath made them overseers to feed the church of the living God; that our hearts might be comforted, being knit together in love.

What is more joy and comfort to our poor hearts than to meet with the little flock and see the spiritual love manifested one with another. If we are risen with Christ I hope we can seek those things above and set our affections on things above, not on earthly things. We have just been blessed with a most en-

joyable Union at Tarboro Church. The preaching was sweet and God honoring, and I feel like it was a union in deed and in truth. The Union was affectionately entertained by Tarboro Church, assisted by members of sister churches, also assisted by many friends of our church whose help we most heartily appreciated. We realize that meetings such as we had are possible only through the mercies of God, and we pray that He will keep us in bonds of peace and in Christ's name and hope that we may be permitted to meet together from time to time.

The church was saddened for our pastor and his family. His wife's sister died and they could not be with us until Sunday.

May the God of all grace guide, guard, and protect us from the evils of this world, is my prayer, for Christ's sake.

A sinner saved by grace if saved at all.

Mrs. J. D. Harrell,
R. 1, Tarboro, N. C.

P. S.—Mr. Gold, if you think this worth publishing, do so; if not, all will be well. Please correct all mistakes.

OVERCAME FAULTS WITH THE HELP OF GOD.

Mr. John D. Gold,
Wilson, N. C.

Dear Friend:

I am very much interested in the Landmark. I consider it to be not as good, but the best paper of its kind. I am also intensely interested in the discussion of the Resurrection of the Dead, now going on by able writers, and I hope it will go its full length, but I do hope there

will be no bitterness to spoil the pleasure and beauty of it.

Mr. Gold, I have tried all my life to live right and do the right thing by everybody, but I did have some bad habits which I knew to be wrong, and they caused me much trouble. So the latter part of last year I was determined to overcome these faults of making slighting remarks against other people and passing judgment of my own against them, and sometimes speaking ugly words and so by watching my every step and bridling my own tongue, I have overcome not only these faults, but I have overcome my thoughts as well, not to make my flesh serve God, but because I desired to live and act as Jesus did as far as I could. And I find it just as easy not to do them as it is to do them and then suffer for it. I have found that I can do it and by the help of God I will do it, and if I can by the grace of God master this body, Jesus will take care of the resurrection and all other things that are too hard for my feeble mind to undersand.

Enclosed please find check to pay for Landmark another year.

Yours in hope,

W. L. Parker.

READING THE LANDMARK SINCE 1882.

Dear Mr. Gold:

Enclosed find check for which you will please renew my subscription another year for Zion's Landmark. The extra dollar you may apply to some one unable to pay. I have been reading the Landmark since 1882. It was then published in large sheets, some of which I yet have on hand.

I became interested in the Word of Truth during my early teens. I found myself before the Judge of quick and dead, wholly unfit to live. The weight of sin sunk me in deep despair. The prayer, "God be merciful to me a sinner," became my prayer. It was hard for I was made to stand erect and sing praise and thanksgiving unto Him who had delivered my soul from so great a death. Despite the many conflicts and sore trials through which I have been called to pass, this spirit of praise has not been taken from me. Like Elijah, and the church clothed with the gospel sun, have fled to the wilderness and there nourished and sustained. The name of such have been cast out as evil; yet, by the grace of God, our personal character remains clean. In my flesh there dwells no good thing.

How to perform that which is good I find not. The Lord is the sole author of all the good we ever do.

I was sick during January and February so that I missed all my appointments to the churches I try to serve as pastor. For sometime there has been a prayer in my heart that the Lord would raise up or send a preacher to these coastal churches, for my time will soon close on the shores of time.

Love to the Household of Faith,
J. P. Tingle,
Grantsboro, N. C.

ENJOYS THE LANDMARK

Mr. John D. Gold,

Enclosed find P. O. Money Order for one dollar on subscription to Zion's Landmark.

I enjoy so many articles in this paper. Dear old Sister Susan Hig-

gins, whose heart seems to be full of love for the Primitive Baptists. The scripture tells us God is love. Brother Cowin, Brother Denny, Brother Kinsey, I believe are looking forward to the coming of Christ and many others who write for your paper.

Mrs. M. C. Story,
Ramer, Ala.

WOULD APPRECIATE LETTER

Dear Sirs:

Enclosed please find a money order for \$2.00 as payment on my Landmark. Am sorry I am so late sending it.

I will appreciate a letter from anyone that has a mind to write me.

For some reason of late it has been my lot to be in the dark, feeling to be lonely and cast down, miserable and undone. Feeling most of the time that the Lord has forgotten to be gracious.

Mrs. Larry Hooks,
Fremont, N. C.

LANDMARK WILL CONTINUE COMING.

Dear Sir:

I would be glad to keep taking the Landmark, but I am not able. Please excuse me for neglecting to write you, but I have been sick. I hate to give this dear book up, but I am a poor woman and have to work hard for my little children, and I am sick most of the time.

I sure thank you for your kindness.
Mrs. B. R. Williams

Your subscription will be continued through the kindness of the Landmark subscribers and this office.

ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

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Winston-Salem, N. C.

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THE ORIGIN OF LIGHT.

Natural as well as spiritual light, originated with, and proceeds from God. God is the fountain head of Life, Light and Immortality.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

"And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called night."

There has been no change in this order, for it was the work of an eternal, all wise Creator and Preserver of all things, in the order, and for the purpose for which it was created.

David said, "The heavens declare the glory of God: and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

Before the command of God, saying, "Let there be light," was given, and obeyed, darkness prevailed, for darkness is the absence of light.

Just as truly as God commanded the light to shine, and darkness was replaced by light, naturally, just so surely all Spiritual Light, Life and Glory comes from God, the Father, the Son and the Holy Spirit.

The Almighty God, not only has power to speak to man, and bring low, or exalt him in spirit; but He has power to speak to the winds and seas and they obey His voice, and to the dead, and they arise, and come forth to bless and praise His glorious name.

How dead to all things spiritual, we poor mortals are, until He speaks to the comfort of His people.

"Verily, verily, I say unto you, (Christ speaking) The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." Not may live, if ye will, or if you do the commandments of men. "They that hear shall live."

Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

David said, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? "I

had fainted," said David, "unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord?"

David, like all of the Lord's people, had his times of sorrow and darkness. "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet raise him, who is the health of my countenance, and my God."

David not only knew that God was his light, and his salvation; but knew that he was in darkness when left alone. He said, "Why go I mourning because of the oppression of the enemy? "O send out Thy light and Thy truth; Let them lead me, let them bring me unto Thy Holy Hill, and to Thy tabernacles."

No other fountain of life, light and immortality, can or doth, serve to deliver the sin cursed soul into the glorious light and liberty of the Kingdom of God here or hereafter.

God not only said, "Let there be light and there was light," naturally; but we read, "God is light and in Him is no darkness at all." "Ye that love the Lord hate evil: He preserveth the souls of His saints, He delivereth them out of the hands of the wicked. Light is sown for the righteous, and gladness for the up-right in heart." (Ps. 97:10-11.)

Light is sown for the righteous, David said "Thy word is a lamp unto my feet, and a light unto my path." Yet, in the following verse, David says, "I am afflicted very much; (how experimental) He cries, saying "O Lord, quicken me according to Thy word."

The final end, of life here, is to be followed by Life everlasting for all who truly love and fear His name. "And there shall be no more curse, but the throne of God and the Lamb shall be in it, and His servants shall serve Him; and they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign forever and ever." He which testifieth these things saith: Surely I come quickly, Amen. Even so, come, Lord Jesus. "The grace of our Lord Jesus Christ be with you all. Amen." (Rev. last chapter and verse.)

O. J. Denny

THE FATHER GOD.

"I have declared unto them Thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."—John 1:26.

This chapter contains our Saviour's high priestly prayer which He offered to His Father at the conclusion of the talk with His disciples at the supper table as recorded in the 14th, 15th and 16th chapters of St. John.

In this prayer two classes of people are spoken of; the world, and those whom the Father had given Him. It was not made in the form of prayer as human beings understand prayer, as to what it is or shall be, but He makes known to His Father what His will is toward those whom the Father had given Him; and as the Father and son are one, so the mind of one is the mind of all three persons in the Trinity.

He first states that the hour is come for His glorification, His ministry was finished, His preaching of the gospel was done to perfection. His work could not be undone. He had planted the seed of Divine love in the hearts of His disciples and many others, and He had finished the work His Father had given Him to do.

He prayed for His disciples first, that they might not be taken out of the world, but that they might be kept from evil.

He did not pray for the world; but for those the Father had given Him; he prayed for the success of their ministry, and for all who should believe on Him through their word; and for the oneness of all true believers, that as He and His Father were one, was and is the same pattern for all Christians in every age of the world; that there should be no divisions among them, but they should be of one mind; inasmuch as they all have the same Father, the same saviour, borne and guided by the same Spirit, exercised by the same faith, hope and love; there can be no just cause for any division at any time; but shows a falling away from their steadfastness in Christ; that they are not satisfied with the teaching of the Spirit by which our fathers were guided, but like the Jews they are substituting their own traditions for the plain teaching of the scriptures; which is, and always has been the mind of the Spirit, by whose dictation they were written, and by the same spirit they are interpreted, and applied to our conduct as Christians in our daily walk and conversations.

He prayed for all who should be-

lieve on Him through the word of His disciples who were witnesses of His ministry, His miracles, His divinity as was manifested at His baptism, His transfiguration, in His agonies in Gethsemane when He was strengthened by the angel, in His arrest, His trial, His condemnation, His crucifixion, His resurrection, His manifesting Himself unto them for their examination of Him that they might know He was the same man they had followed during the whole of His ministry; and finally His ascension to heaven in their presence, and in the presence of angels who testified he was the same Jesus and would come again to the earth to take His own to heaven and send the wicked to hell.

He says, "I will that they ALSO whom thou has given me, be with me where I am."

This proves that all who believe on Jesus through the word of His disciples are a part of the number given Him of the Father for whom He prays that they may be with Him, not on earth, but in heaven to which place He would ascend shortly to sit down at His Father's right hand to fulfill His mission as Saviour and great High Priest of His redeemed children forever.

The great moving cause for all these things which Jesus said and did was His everlasting love, "That they may know Thou has sent me and hast loved them as thou hast loved me," 23rd verse.

He had declared the Father's name unto them in the face of all opposition. His own tribe (Judah) was arrayed against Him, and bitterly opposed His preaching and healing on the Sabbath day, and like

their fathers when bid to stand in the ways, and inquire for the good way and walk there, they said we will not walk therein. Jer. 32:35. No weapon formed against Him could stand; if they persecuted Him in Galilee He crossed the sea and healed the lunatic and fed the multitude with a few loaves and fishes; He finished His course, proclaimed His last will and testament and sealed it with the blood of the everlasting covenant which the Lord pitched and not man.

Again He says, "And will declare it that the love wherewith Thou hast loved me may be in them and I in them," 26th verse.

Thirty-five years ago I went into the field all alone to pick cotton, and the above scripture was given me for meditation, and while I was wondering how that a holy, just and righteous God could take notice of such a sinner as I, I do not know how to tell what I saw and felt on that great and wonderful day, when it seemed the Lord sent His angel to demonstrate the wonders of His love to me, for no one else was present. His great plan of salvation was laid open so I could see, admire and wonder at the height, depth, breadth and the immensity of the great love of God. As John says, I wept much; a continual stream of tears went over my cheeks, falling down to the ground; but they were tears of joy, for I had lately passed through one of the darkest periods of my life and to think the great God of heaven should stoop so low to comfort the very least of His creatures, created in me a feeling of gratitude that knew no bounds; for this love which was demonstrated

to me that day was like a great sea without bottom, brim or shore; it was boundless, full, free and gracious. I do not know how long it lasted, but I know when I came to myself there was not much cotton in my sack. And after I had had the sweet pleasure of seeing and feeling these things to my soul's satisfaction, these words came to me with much force: "You must tell it." I said, "Lord, I cannot do it," and from that time on an impression took hold of me and would not let me go. I tried to tell something about the great love of God; it seemed to be irresistible and I was willing to try, but I realize I have never been able to tell of the wonders of that love. Sometimes after trying to speak in His name, I felt relieved, and sometimes it seemed to be increased, that is the burden I felt to be upon me to tell of the wonders of God's love. I felt my inability to tell it then, and as I grow older I feel less able; I am weaker, smaller, unprofitable, having nothing but just the same hope I had in the beginning, which I hope in the end will ripen into fruition, and faith into sight, and I will know as I am known.

B. S. Cowin.

MARY FRANCES BARNES

It has been impressed on my mind to try in my weak way to write the death of my dear sister, Mrs. Mary Frances Barnes, who departed this life on December 23, 1939. She was born March 17, 1870, making her stay on earth about 69 years, 9 months, and 6 days. She was married to Mr. Joshua Barnes, and to this union four children were born, all of whom are living. She was a true and faithful wife and mother, as well as a friend. She was in ill health for four years, first a stroke of paralysis so severe she could not walk for a long while, then after she got able to walk with her crutches she fell and

broke her hip, causing her to have to lie suffering again a long time before she was able to even sit in a chair. A few weeks before she passed away she was taken worse, and they took her to the hospital and kept her a few days but she steadily grew worse and they decided there was no hope for her, and she was brought back home, where all was done for her that husband, children, relatives and friends could do. But she kept growing weaker until she passed on where sorrow and suffering are not known.

I have a strong hope that she has reached a resting place. Although she did not have her name on the church book here in this world, I feel it is written in God's book above. She was a strong believer in the Primitive Baptist faith and went to church when she could as long as she was able, and she loved to read the Landmark. It pleased her so much for any one to give her a copy to read and she would read it over and over.

It was so hard for us to stand by her and see her suffer so much and not be able to do anything to give her ease or comfort, but as the end drew near, how sweetly she went to meet him. Not a sigh, nor a groan. She just quietly passed on.

Her funeral was conducted by Elder J. D. Fly, and in the presence of family and friends she was laid to rest in Kenly cemetery to await the blessed day when Jesus will call her home to stay.

May we ever be humble and submissive to His will, and pray that we will ever strive to live and copy the virtues so radiated in her life, so that when the summons comes to us, we can meet her, from whom we have been parted for a while. May God's richest blessings abide with her husband and children and comfort them in their loss, that they may feel their loss is her eternal gain and say:

"We would not wish her back again,
To bear our grief and pain,
No, dear precious mother,
With Jesus you remain.

"Yet again we hope to meet you,
When the day of life is fled
When in heaven we hope to greet you,
Where no farewell tears are shed.

Written by her sister,
Mrs. Sarah E. Boyette
Lucama, N. C.

IN MEMORIAM SUSAN M. MARSLENDER

It is with sad hearts that we attempt to write in memory the obituary of Sister Susan M. Marslender.

She was born in Pitt County, February 19th, 1864, and departed this life around

seven o'clock Monday morning, March the 17th, 1941, making her stay on the earth 77 years, one month and twenty-eight days. She was the daughter of Mr. and Mrs. Aaron Jones of Pitt County. She was twice married. First, to a Mr. Harris of Pitt County. Her second marriage was to Brother Charles Marslender of Beaufort County. They both preceded her to the grave several years ago. She joined the Primitive Baptist Church around about seventeen years ago at North Creek in Kehukee Association and was baptized by Elder D. W. Topping, who was said pastor of the church at that time. She has been in feeble health for a few years. Her funeral was conducted by her pastor, Elder Sylvanus Gray, of Kinston, N. C., at the Mason Cemetery in Beaufort County in the presence of the hosts of brethren, sisters and friends. Then her body was consigned to the grave to wait the Resurrection morning when it shall rise and be fashioned like unto the body of Christ and her hope turned into sight to see Jesus as He is and be satisfied and be at the Right Hand of God where there is pleasure for evermore. "Asleep in Jesus, Blessed sleep from which none ever wake to weep. A calm and undisturbed repose, unbroken by the last of foes," and we say "Sleep on, Dear Sister, Take Thy Rest. We hope to meet you above where all is peace and love." Written by her two brothers in Christ, we hope.

(Signed) W. L. Marslender,
Sylvanus Gray

Post Box 81,
Kinston, N. C.

BESSIE LEE KING

Whereas, God in His great wisdom and power has seen fit to remove from our midst, and her loving family, Sister Bessie Lee King, who departed this life January 20, 1941, making her stay on earth 62 years, 1 month and 20 days.

Sister King was the eldest child of our deceased Brother Deacon Wm. A. Lee. She united with the Primitive Baptist Church at Clayton, N. C., December 5, 1903, and was baptized the first Sunday in January following. She was received into Fellowship Church the first Sunday in November, 1919, and was a loyal and devoted member until death. We shall greatly miss her, but we sorrow not for her as one without hope, for we feel that her spirit is gently resting with Christ our Lord.

Therefore, be it resolved; that we bow in humble submission to Him who doeth all things after the council of His own will, and that we extend our sympathy to the bereaved family. May the God whom she loved and trusted, comfort and reconcile them, enabling them to follow in her footsteps, and teachings, not forsaking the

true principles of life.

Resolved, further, that a copy be sent to Zion's Landmark for publication, one sent to the family, and one put on our Church record.

Done by the order of the Church in Conference Saturday before the first Sunday in March, 1941.

Elder Shepard Langdon, Mod.
J. C. Langdon, Clerk,
R. R. Pollard,
Ben Stephenson, Committee.

RESOLUTIONS OF RESPECT

Mrs. Julia D. Currier united with the Hunting Quarter Primitive Baptist Church on Saturday before the second Sunday in June, 1923, and was baptized by Elder W. W. Styron and remained a faithful member until her death on February 12, 1941.

Therefore be it resolved, that we have lost a most faithful member and one whom we all dearly loved.

Second, That we believe our loss has been her eternal gain.

Third, That a copy of these resolutions be spread on our church book, one sent to Zion's Landmark for publication and one sent to the bereaved family.

Done by order of Conference assembled on this Saturday before the first Sunday in March 1941.

Elder S. Gray, Moderator
John D. Smith, Church Clerk.

JULIUS STEPHEN HOWARD

With a sad heart I will try to write a short sketch of my dear husband, Julius Stephen Howard, who departed this life the 6th day of March, 1941, making his stay on earth 71 years, 7 months, 28 days. We were married 23 years, the 9th day of February, 1941, the happiest 23 years of my life.

He joined Upper Town Creek Primitive Baptist Church in 1925, and has been a true and faithful member, and enjoyed going to church until he got disabled to go, and he wanted me to go and tell his brothers and sisters to come, but I didn't want to go without him. But now the Lord has called him and if he leads me I will have to go without him. But I feel like he is resting in the arms of Jesus, for we read where he says, "Blessed are they, whose hopes are in the Lord," and there was where his were.

A few days before he died one of his dear brothers went to his bedside and he burst out crying and said, "Bless your heart, I'm going home. I have seen my home, and I am going home." And up until the day before he died he would reach out for everybody's hand that went near him, telling them goodbye, although he couldn't speak. So we must wipe our eyes and

do the best we can, so we can meet him by and by.

He is survived by his wife, five children, 14 grandchildren and four great-grandchildren and one sister, Mrs. Artesia Walston of Elm City and Mr. George Howard of Greenville.

His funeral was held at his home, conducted by Elder J. C. Smith and Elder R. H. Boswell. Interment was made in Cedar Grove cemetery, beneath a beautiful mound of flowers.

Oh, may I meet my dear husband

In that bright and shining place,
Where I will praise Thy Holy Name
That saved his soul by grace.

Written by his lonely wife and a sister
whose hopes are in the Lord.

Mrs. Julius S. Howard,
Elm City, N. C.

RESOLUTIONS OF RESPECT FOR MRS. ADDIE SERMONS

Whereas it has pleased our Heavenly Father to remove from us my dear aunt and sister in the church, Mrs. Addie Sermons, who was born on April 3, 1855 and departed this life, February 3, 1941. She was 85 years and 10 months old. She was a faithful member of Red Banks Church and always filled her seat when not providentially hindered. The church has lost a faithful member and the children a good mother. She was strong in her belief in the doctrine of salvation by grace and grace alone, having no confidence in the flesh. Therefore be it resolved,

First, That we desire to bow in humble submission to Him who doeth all things well, and we feel that our loss is her eternal gain.

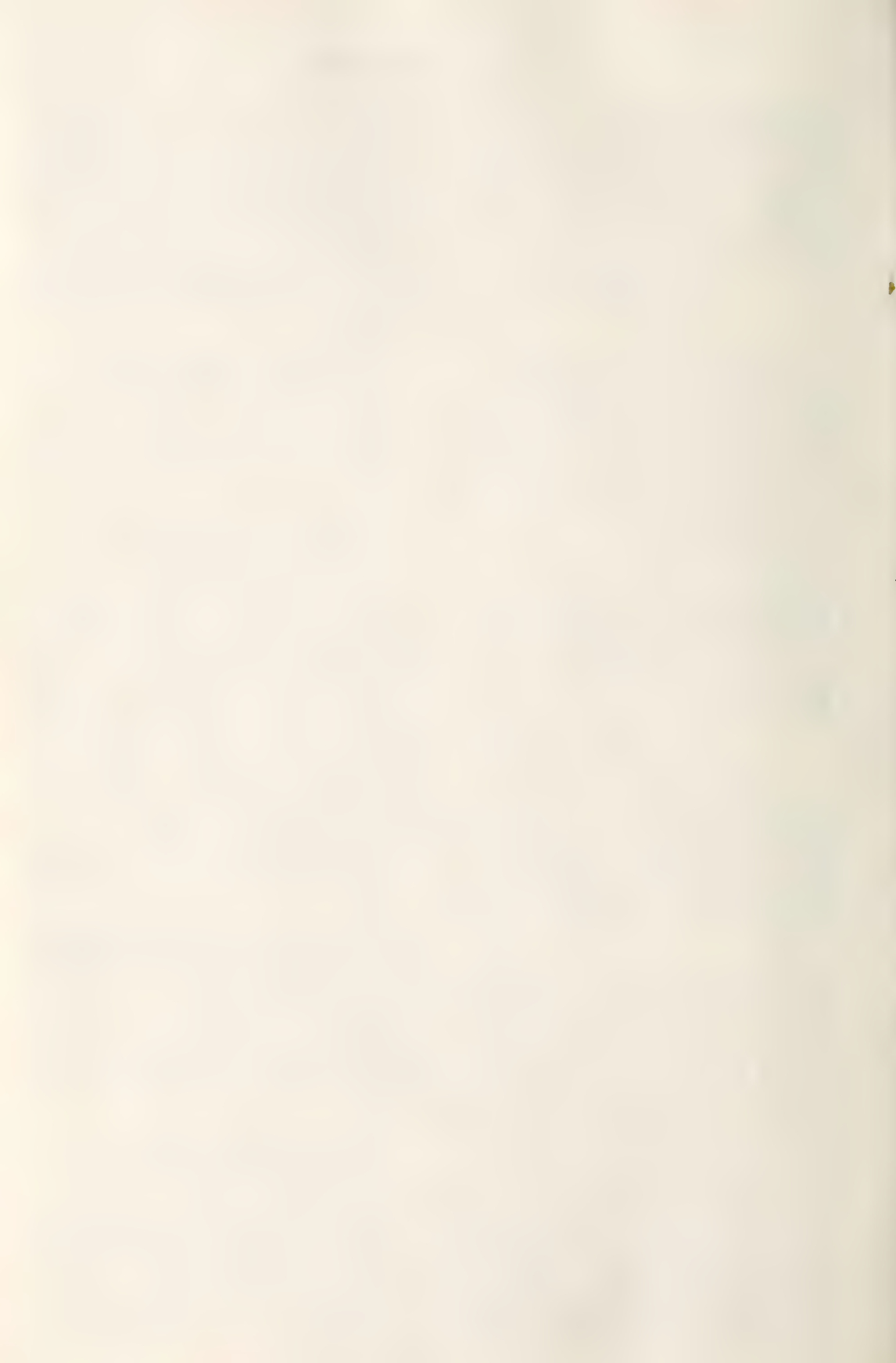
Second, We believe she fought a good fight and kept the faith. Now therefore there is a crown of righteousness laid up for her—not only for her but all those that love his appearing.

Third, We extend to her bereaved family our heart-felt sympathy and may He reconcile them to His will and may they some day meet her in that home, a house not made with hands, eternal in the heavens.

Dearest Aunt, thou hast left us,
And thy loss we deeply feel,
But it's God who has bereft us,
He can all our sorrows heal.

This done by order of Red Banks Church in Conference Saturday before the second Sunday in March, 1941.

Written by one who loved her,
Mrs. Jethro R. Mills,
Greenville, N. C.
Route 3, Box 48.



SISTER MARTHA ELIZABETH AMBROSE.

Martha Elizabeth Ambrose, the wife of Elder James Iredell Ambrose, was born February 22, 1865 and died March 8, 1941, being 76 years, 14 days old. She leaves one son, Noah L. Ambrose, one daughter, Mrs. Stuart Ambrose, 3 grandchildren, all of Creswell, N. C.; two stepdaughters, Mrs. J. H. Ange, of Plymouth, N. C. and Mrs. U. G. Davenport of Creswell, N. C.; one daughter-in-law, Mrs. Donnie Ambrose, of Creswell, N. C.

She was a faithful wife and mother, true to her husband in his health and in his death sickness, and was always ready to lend a helping hand. She had many friends. Her son and his wife looked after her until the Lord called her to her home beyond, we all hope, where all is peace and happiness. She suffered pain untold here on this earth.

Her funeral was preached at home by Elder Gray, Primitive Baptist minister, the faith which she believed in, but never did belong to. She was laid to rest at home to await the resurrection morn. Elder Gray delivered a beautiful message in the presence of many people. Mr. and Mrs. Edgar Barnes sang her favorite hymns at the grave, while sorrow encompassed me around.

Written by,

Mrs. U. G. Davenport,
Creswell, N. C.

FRANK M. ROBERTS

On December 11, 1940, it pleased the Lord to call our father (my father-in-law) Elder Frank M. Roberts, from this world, making his stay here on earth 84 years, 8 months and 20 days. Although we hated to give him up, we feel our loss is his eternal gain. He leaves his widow, four sons and five daughters, two brothers, two sisters and a host of friends. He was a faithful member of Fellowship church for over fifty years, always his home a welcome place for the Primitive Baptists and was enjoyed by many. He was a good neighbor, a kind husband and a loving father. I feel we would do well to fol-

low the example he has left behind. He was a prosperous farmer as long as his health permitted, having taken sick and dying at our home. He bore his suffering with patience, never complaining. He was precious to me. He was the only father I ever knew, mine dying when I was small. He lived in Johnston County all his life, making many friends.

The funeral was held at Fellowship church and was conducted by Elders Frank Nordan, Shepherd Langdon and Renzie Parrish. His body was laid to rest in the church cemetery, with many beautiful flowers.

Written by his daughter-in-law,
Mae Belle Roberts

Willow Springs, N. C., R. 1

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to remove from our midst Sister Nellie Payne who was a faithful member of Mt. Arrarat Church.

Therefore may we bow in humble submission to Him who doeth all things well.

Yet we feel in the death of Sister Payne that the church at Mt. Ararat has lost a faithful member.

First: Resolved that we extend our sympathy to the bereaved family and friends.

Second: Resolved that a copy of these Resolutions be spread on our church minutes and one sent to Zion's Landmark for publication.

Raymond Payne.

P. S.—The Sign of Times, please copy.

PSALM 100

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before His presence with singing.

Know ye that the Lord He is God: it is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.

For the Lord is good, His mercy is everlasting; and His truth endureth to all generations.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

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For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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R. LESTER DODSON, Pastor.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

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NO. 12

HELP THE MINISTERS AND KEEP THE SABBATH HOLY

"And I perceived that the portion of the Levites had not been given them: for the Levites and the singers that did the work were fled every one to his field.

Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.

And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites Pedaliah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful; and their office was to distribute unto their brethren.

Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

In those days I saw in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals."—Nehemiah 13:10-15.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE CHURCH AND WHY I GO

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple." Psalms 27:5.

The church is a spiritual kingdom, a heavenly Jerusalem in an earthly sphere, composed of a militant body of believers. Its doctrines of Christianity were taught by Christ in person and its truths were received from His own lips.

The Apostles who founded the first churches were blessed above all men by the gifts of the spirit bestowed upon them. They had beheld the Glory of Christ on the Mount of Transfiguration; they were witnesses of His resurrection; they had partaken of the memorable supper where they drunk of the wine as a symbol of His spilled blood, and partook of the bread of His broken body. In times of relaxation they had leaned upon His breast and declared they would ever be loyal to Him, even unto death. What an intimate relationship! They were given the same miraculous power in the healing of diseases, the casting out of evil spirits and even in raising the dead to life again. How they labored to promote the purpose of Christ in forming the first churches! Nothing at first was further from their dull understanding. They had been slow

of heart to believe his doctrines. They could not see the purpose in doing good for evil, for had not the Law said, "an eye for an eye and a tooth for a tooth?" They truly believed Him to be the Messiah but expected Him to reign a triumphant military leader who would restore again to them the kingdom of their father, David. Finally, when they understood His kingdom was not of this world, they went about teaching and preaching that Jesus was the very Christ who came to save His people from their sins, and with one exception died martyrs for preaching the word of God. Peter the most fiery and impetuous was crucified with his head downward.

At this time the prophecies of the Old Testament were fulfilled when among those kings was set up the Kingdom of God among men. A kingdom which shall never be destroyed. We who live today, in this century, do have part in this kingdom, can enter into it, can live in it. It is not an earthly kingdom to be ruled in militant power by an earthly king, but a heavenly kingdom ruled by the Son of God on earth. Where forever after the order of Melchisedec, Jesus is to be the High Priest in this tabernacle of sacrifices. In these words we see a symbol of Christ as He reigns today, "And David my servant shall be king over them; and they shall also walk in my judgments, and observe

my statutes and do them. My tabernacle shall be with them: Yea, I will be their God, and they shall be my people."

This Jerusalem which is above this world furnishes an insight into spiritual things that mere flesh and blood cannot see nor understand, and gives a joy and consolation the world can neither give nor take away. And only those who have been touched by a bestowal of divine grace can partake of these things of Christ in this kingdom of God upon earth.

To follow Christ is to be enlisted as one of his soldiers, willing to follow through evil report as well as good; to be instant in season and out; to carry on a warfare that ends only with life.

To be one of His first followers was to forsake ease and the comfort of living, even worldly possessions, having all things commonly shared and to confess Christ with a signal loyalty to truth and to God. To some today the church has no such significance. They confess Him but turn every man to his own way. They possess no moral courage nor Christian fortitude. Their faith becomes dead because it stands alone being devoid of an exercise thereof. They are hearers of the word, only.

The church is my chief source of obtaining spiritual food or communion with God. In the midst of the fellowship of saints there is kindled a more fervent flame in my own breast. And to me it becomes sweeter as I see it drunk in by other thirsty souls. I rejoice to see the signs of Christian affection in those about me, in which warm hearts are beat-

ing on every side, in which a deep stillness speaks of this boundless love. Here a stream of living water has broken forth in the desert of a heart. One look from a beaming countenance, one tone from a deeply moved soul, or a teardrop from an eye that is viewing spiritual scenes moves me, perhaps, as much as the sermon, and I feel it is good to be among such devout people.

How contagious is holy feeling! On the other hand how freezing, how paralyzing is the gathering of a congregation, who come to God's house without reverence, without love. The very sanctity of the place makes this indifference more chilling. True believers give a glory, a sublimity, to the place of worship where they come together "Christ in them the hope of glory." His very spirit beaming in the face attests to their love the one for the other and for God.

How easily does the light of divine grace brush away the cobwebs of despair which have darkened the spiritual vision when souls commune with God. The spirit has had a foretaste of heaven, the hopes are bound up in the resurrection, there is nothing able to separate from the love of Christ and for the moment we see God.

The church in its true form is a retreat from the world. We meet in it that by union with the holy we may obtain strength to withstand the impure. Its spirit of love unfolds the virtue and purity of the soul, as we catch glimpses of the angel form man is one day to wear. We see in the visible a possibility of the invisible, and in the outward in-

fluence an image of God's work in the inward parts. It separates from the elements of good all admixtures of evil and deformity and aspires to excellence and perfection. This spiritual dominion, this kingdom of heaven within the soul, alone endures. It is the greatest reality of earth. Everything here but the soul of man is like a passing shadow. The only enduring substance is within.

The soul's anxiety is that of a higher life. There we find marks of a nature not made wholly for this world, where the spiritual nature within us will open forever and where the immortality after which the soul seeks will prove a reality.

In a more negative picture of my soul, I see stains of sin and fears and forebodings of guilt. And I realize but for One who "stood as a Lamb slain from the foundation of the world," I stand before God unclothed, without the garment of righteousness.

I go to church because there I hear spoken a spiritual language which I understand. It is an unknown tongue to the world but to the believers it is the power and wisdom of God. It is the finest of the wheat, and honey out of the rock, that calms and animates the soul. I go to be convinced of the things I know are true; I go to be warmed with love and strengthened with hope that I may bear life's burdens with fortitude and without complaint. Here I am enlisted under the banner of Christ to fight the battle of truth, although the world, the flesh and the Devil are set in array against me. I owe a service of love and of loyalty to the church, to its

members, and to Christ, who established this kingdom.

The church is God's house; an oasis in a desert land to way-worn traveler and pilgrim. It is a spring and fountain which flows out from the Paradise of God. It is a covert from the storms of life; a shadow of a great rock in a weary land; it is the nearest place to heaven upon earth and I ask nothing more than to have access to its banqueting table. The trials of life become little and contemptible in the light of this joyous tabernacle of God among men. While in the midst of these cheering scenes have I not set up stones of remembrance as a witness of God's presence among us? Did not heaven come down our souls to greet and glory crown the mercy seat? Have I not often exclaimed in the words of Jacob, "Surely the Lord is in this place." This is none other than the house of God, and this is the gate of heaven."

Submitted in love and fellowship,

Mrs. Bessie E. Mefford

Titusville, Florida.

THE CHURCH OF GOD

(By Elder J. P. Tingle)

The Church of God is a local and independent assembly of baptized believers, called into a covenant of fellowship by the Holy Spirit, each member agreeing to observe all things whatsoever the Lord has commanded in His word. Being the body of the Lord, she recognizes no law or authority over her, other than the will of her Great Head. Each local assembly is entrusted with the administration and execution of the laws of Zion, the great

city of the Celestial King. These laws coming down from heaven, carry with them the right of organization and power of action and are not delivered into the hands and organizations of men. When this assembly is organized into a conference, it constitutes the highest ecclesiastical power on earth, and from its decision, there is no appeal.

When the church is preserved in gospel order, she is the beauty of all the earth. She is meek and lowly and her countenance is comely. She is the choice and only one of her mother. She stretcheth out her hands to the poor and extendeth help to the needy. Her apparel is royal, with a needle-work of wrought gold. She is not afraid of the snow for all her household are clothed with scarlet. Her children arise and call her blessed, her Husband, also, and He praiseth her. Many organizations have done virtuously, but she excels them all.

But, nevertheless: The church being in this world, with each member dwelling in a temple of clay, surrounded with the powers of darkness, like sheep in the midst of the wolves; and, like Sarah and Abraham, often feel a poverty of soul and barren of the fruits of life; become anxious about their future, with a distrust in the Lord, and introduce means and other aids to bring about the promised word, with the dreadful result that mockers and unbelievers appear in the family. With this departure, she further leaves off to require of each applicant to bring forth fruits meet for repentance and a tongue that magnifies the Lord. Hence, a majority of unbelievers enter, not spar-

ing the flock and overcome those who hold fast to the faith once delivered to the saints. By these, other works and laws are introduced, to the turning away and leaving her first love. From such, with a threat, she is called on to repent and do her first works, and repents not, but further departs by coming under heads and bishops of men, councils, associations and other dictating bodies, who usurp authority over her and assume the administration of her affairs. In this state, the identity of the original body passes from the view of men. With all this, the old form feels to be rich and increased with goods and have need of nothing, and knoweth not that she is wretched, and miserable, and poor, and blind, and naked, holding to the doctrines and commandments of men, and will not buy gold tried in the fire.

But blessed be the Lord: He is ever watchful and will take care and save His Heart's Delight. He comes in the power of His love and removes her as a candlestick out of its place, leaving nothing but the old form and dead letter of the organization, which can find no place for repentance, although they may seek it carefully with tears. The true church or candlestick having now been removed, is allured and given to fly into the wilderness, where she hath a place prepared of God, that they should feed her there, as in the day of her youth. She is the betrothed and ever knows the voice of her Beloved and will not follow the voice of a stranger. Her inmates hunger and thirst after righteousness and are filled with the bread which cometh down from

heaven, that whoso eateth thereof shall never die. They hold fast to the faith and works first delivered unto the saints by rejecting everything not found or commanded in the church of the apostolic age. They have the testimony of Jesus, which is the spirit of prophecy. Her servants are like a flock of sheep, coming up from the washing, like two young roes that are twins. These are the two anointed ones, clothed in sackcloth, standing before the God of the earth, with His word like a fire shut up in their bones, which proceedeth out of their mouth.

But woe be unto you shepherds, who have piped the uncertain solund of Lo here, and Lo there. You have eat the fat of the flock and have not fed them. You have not strengthened nor healed the sick, neither have you bound up the broken in heart. You have not brought again that which was driven away, neither have you sought that which was lost; but with force and cruelty have you ruled and scattered them. Thus saith the Lord God; Behold, I am against the shepherds, and I will require my flock at their hand. I will both search and seek out my sheep, and will deliver them out of all places where they have been scattered, in the cloudy and dark day. I also will keep them from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

To the careful reader: It is not our purpose to combat the theories of uninspired men, but to help you to take notice and think. A dark, murky cloud hangs over the earth,

surpassing anything which has appeared since the time next preceding the flood, in the days of Noah. Men are lovers of pleasure, more than lovers of God and they hate, betray and kill one another. The love of many have waxed cold. The sun of peace and liberty has gone down and we are approaching the midnight darkness. The sign of the Son of man is on the horizon. The wise and foolish are slumbering and sleeping, without a watch, to be aroused only at the midnight cry, saying, "Behold the Bridegroom cometh, go ye out to met him."—Published in the Banner Herald in 1936.

GOD'S PROVIDENCE

Zion's Landmark,

To Whom It May Concern:

Providence represents God, the Ruler and Governor of all His creation, visible and invisible, of all things both in heaven and in earth. All created things in heaven and in earth are subject to the power, will and command of God and all moving at His command, order or permit and that is the way all things are governed by the providence of God.

There is no event so small, even the hairs of our head falling and the fall of the sparrow, all of which came to pass only under the control of the providence of God and are according to His determinate will and counsel, which He decreed within Himself from all eternity. God works in harmony with the laws of nature or against the law. He can make iron float on water and all are regulated by His providence to accord with His will and decree.

All necessities of life are provided by the will and providence of God and also all the animals and birds are fed and cared for in the same manner.

All our sorrow and punishment come on us through and by the providence and will of God for a punishment of our sin.

If the devil afflicts us, it is by the providence, order and will of God because the devil is under the providence of God as well as we are, and cannot do anything without God's permission.

The wind, the sea, fire, lightning, thunder, hail, rain and famine are all under the providence of God and move or cease to move at His will and command. We could present scripture as proof of this, but have not space here. "I form light, and create darkness; I make peace, and create evil; I, the Lord, do all these things." Isaiah. XLV:7

God restrains all things by His power, governs all things by His will, and regulates all things by His wisdom, in such a manner, that nothing can happen, but by His appointment. God has committed him or her to the care of angels, so they can sustain no injury from water, fire, or sword, any more than God is pleased to permit for a good purpose. Though I walk through the valley and the shadow of death, I will fear no evil, for the Lord is my protector day and night.

It is a comfort to know we are protected by the providence of God, when we are attacked by the devil and wicked men who operate according to the appointment of God, and is restrained by God's power. The devil cannot act, only as the

Lord permits him to act. I have heard it hinted at by old Baptists, as though they believed that God did not create the devil. 'Though this may be a little off the subject, yet I will say I believe that everything was good and very good at creation, just as God stated it was. 'The devil was a created angel and lost his first estate and a host of angels with him.

For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved into judgment. The fallen angels as well as fallen men are wicked and go by order or permission of God to do wickedly and that is the way God creates evil. The case of Job proves this, also the legend of devils being cast out of the wild man and by the command of Christ entered in the herd of swine and caused them to be drowned.

"I make peace, I create evil." We see Christ made peace with the wild man and by the providence of God He ordered the devils to enter the hogs and that created evil for the swine and their master and he asked Christ to leave their country.

God is the first cause of all created things.

The fallen devils and fallen men are the cause of all evil. It is a mystery how Christ was delivered by the determinate counsel and foreknowledge of God, yet by wicked hands you have crucified Him in fulfillment of what God had determined to be done.

All things whatsoever come to pass, come to pass according to foreordination of God.

His judgments sent upon the peo-

ple are only the fulfillment of His predestination.

Thomas W. Kimsey,
High Point, North Carolina.

A FINE SPIRIT.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

I am sending you check for \$2.50, for which please give Mrs. Alice Lannier, 702 Park Avenue, credit for one year's renewal to Landmark and the 50 cents you will give credit to some one not able to pay. I feel this is a fine feeling of love to share with someone else.

Guess you remember hearing me make mention of Sister Mildred Tilley; the much afflicted sister for many years. Well, she was able to be at church last Saturday, yet very feeble, but said she would be glad if I would ask you to discontinue her for the time being as she was short of money. Well, you remember I have been giving my commission for just such people as Sister Mildred, and you will please credit her with one year as you have in the past, and may the Lord bless us and keep us humble.

Mr. Gold, I have enjoyed some of the writing in the Landmark very much of late, and hope I am thankful for these brethren that have a mind to write defending the very sacred fundamental doctrine the Primitive Baptist love and believe, yet they have done it lovely without offending any one.

I feel that the writing of Elder Lefferts in the April 1st issue, will cover the safety of the church for time, and the saints forever, and there was one sweet thought seemed

to fasten on me while reading, and that was (eternal ages) how secure are His people and yet how helpless.

I enjoyed what you said about the resurrection and hope we can have the pleasure and confidence of many more good brethren writing for the Landmark.

I always look forward to reading Elder O. J. Denny's and Elder B. S. Cowin's editorials and glad to read from Elder Lefferts. I wish Elder Cobb could find time to write, and perhaps many more.

I feel we have had some things printed that did not measure up to the standard of the Baptists, yet it gave some of our brethren that had fruitful minds to give us some of the things that bring comfort and joy, therefore it seems that these are some of the all things that are spoken of working for good.

Mr. Gold, we are expecting to have what we call our all day services the third Sunday in May, with dinner at the church. Hope you and yours can be present. May the grace of God and communion of the Holy Ghost abide with us all so we can live as little children, because we have to become as these to enter the kingdom.

J. J. Whitley,
Durham, N. C.

OUR CONGRATULATIONS

Our best wishes for a long life of happiness to Elder Gilbert and his bride. They were married recently, and we trust and believe that Mrs. Gilbert will be the means of further extending the life of a remarkable man, who in his advanced years is still vigorous in the cause of the Master.

SALVATION BY GRACE

Mr. John D. Gold,

Wilson, N. C.

Dear Friend:

Find enclosed two dollars (\$2.00) to pay my subscription to Zion's Landmark for another year.

It's such a comfort to read the instructive editorials, and also the articles written by those who know and love the truth, "salvation by grace."

Heart answers to heart, and we feel to know and love those we have never met, feeling assured we have been led and taught by the same spirit, and have no confidence in the flesh, but rejoice in Christ Jesus.

Oh, to be enabled to keep the confidence of our hope, steadfast unto the end.

With love unto the household of faith.

Sallie B. Holland.

Axton, Virginia.

ENJOYS THE LANDMARK.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find check for two dollars (\$2.00) for which please renew my subscription to Zion's Landmark for another year to April 1942. I am 77 years old. I enjoy reading the Landmark very much. I hope I can continue reading it in the future. I have been a member of Hannah's Creek Primitive Baptist Church for 32 years. I try to always attend church regularly.

Sincerely,

Mrs. Louenzy Allen.

Four Oaks, N. C., Route 3.

ELDER CORBETT IMPROVING.

Dear Mr. Gold:

I see my date is out for the Landmark, and enclosed please find post-office money order for one dollar for the Landmark one more year. I hope the Landmark will continue to come and be free from contention and strife. May the good Lord give you many more years to send it out.

I have spent much time in Duke and Rex hospitals during the last two years. I am staying at home now and my general health is much better, but owing to my afflictions I have to stay close at home most all the time. I have not been to church only a few times since I came home. I left my home the last time and went to the hospital the fourth of July and came back the fifth of December. I spent eighteen days in Rex hospital, then I went to my daughter's, Mrs. G. A. Garrett, seven miles east of Greenville, where I could be waited on with regular services by Dr. Aycock, who was true and faithful. He was so good to me. Oh how wonderful it is to feel thankful to God, who is over all and above all.

The doctors and nurses were all good to me and I pray God's richest blessings on them all. I was very sorry to hear of Elder Pittman's death.

As ever, your friend,

Jas. S. Corbitt

Tarboro, N. C.

LANDMARK DEAR TO HER.

Dear Mr. Gold:

Enclosed find money-order for another year's subscription to Zion's Landmark. Am sorry to be so far behind, but circumstances have been

such that the delay was unavoidable at this time.

The Landmark is dear to me. I enjoy the good letters and especially the editorials, and pray that God will bless each one who contributes to its pages. It is good to be reminded that there still remains a remnant, who believe and love the doctrine of salvation by grace.

Submitted in love,

Mamie W. Rowe,
704 Deepdene Rd.,
Baltimore, Md.

Mrs. Rowe is the relict of the late Elder J. T. Rowe who was Editor of Zion's Landmark, an able minister and a man of blessed memory, whom we will never forget.

Mrs. Rowe still retains that courage and faith which is inspired by her trust in the living God, who takes care of all of us, and her faith has made her whole.

John D. Gold.

COMMENDS POSITION.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

In the April 1st issue of the Landmark, you had an article in reference to the resurrection of the body from the dead. As I have been apt to criticize, I also desire to be apt to commend, so I wish to commend this article to our people, and to endorse what was contained in it, and I appreciate very much the attitude that you took in this matter.

Hoping and desiring that our people may not be confused on this important doctrine, I am

J. P. Helms,

Roanoke, Va.

A SAFE AND PLEASANT JOURNEY.

Mr. John Gold,
Wilson, N. C.

We arrived home safely Sunday morning after a pleasant journey north from Florida. We find things pleasant here, but as yet the trees have not put forth their leaves.

We wish to thank you again for the hospitality shown us and we wish to assure you that it will not soon be forgotten. God's children are blessed in so many ways and we feel to be counted among them, even if for no other reason than that we have been blessed to partake of the things He has blessed His people with.

I am enclosing check for which please send the Zion's Landmark for a year. May it be God's will to preserve both you and your publication for many years to be of comfort to His people.

We trust that John may be fully recovered from his illness before this. With kindest regards to each and ever member of your household, I remain,

Leo G. Kerst,

Sabael, N. Y.

DESIRES PRAYERS OF BRETHREN.

Dear Mr. Gold:

Please find enclosed one dollar (1.00), which pays my subscription for Zion's Landmark until October 1, 1941. I have been sick in bed for ten months, but I desire the Landmark to come on in my home. I desire the prayers of all my brethren and friends.

Yours in a humble hope,

Perry E. Johnson,

Four Oaks, N. C., Route 2.

ZION'S LANDMARK

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C., MAY 1, 1941

SALVATION.

"For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:21.

A very gifted Missionary Baptist some months ago said to me: "Brother Gilbert, I believe every principle of salvation like you; but by the gospel that the believer is taught these things." I replied, "If what you say is all the difference, now we may be closer together than you think." Paul said, "Do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men I should not be the servant of Christ." Gal. 1:10. Let us contend for scriptural teaching, not the opinions of men pleasing preachers. It is saved believers, not unbelievers. It is by the foolishness of preaching, not by foolish preaching; but by the preaching of the cross, which

the unregenerate, the unbeliever regards it as foolishness. To the unregenerate Jew the gospel is a stumbling block; and to the Greek, foolishness; to the regenerate of any nation it is the power of God. The revelation of a thing is not the thing itself. The gospel does not impart salvation, but the understanding of it is revealed through the gospel. The angel that was sent to the virgin said of the son given and the child to be born, "His name shall be called Jesus, for he shall save His people from their sins."

Did Jesus save His people when He cried in His expiring breath, "It is finished?" If Jesus saved when He made the offering, how can any think that proclaiming the gospel was the act that saves the believer from His sins? It is evident from the inspired word that the three-one God saved. In God's foreknowledge He chose His people in Christ, out of the fallen race, and purposely saved them; Jesus meritoriously saved them on the cross; and the Holy Spirit saved them vitally when they believed. Thus salvation was accomplished by the Trinity, with no condition to be performed by the subjects of salvation, or by the gospel preacher to accomplish this salvation. God's promises are certain, nothing affixed for the believer or preacher to do, for there is nothing for them to do to save from sin. So, then, "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. 9:16. Men are not consulted as to salvation no more than the clay is consulted as to the kind of vessel the potter is to make. Man

has a very important part to do in salvation, says the parson; for he must accept Christ in order to be saved. The atonement was made by Jesus Christ about 1908. There was not one there to say they would accept Him before He exclaimed, "It is finished." His work was certain for the prophet Isaiah hath said: "He shall see of the travail of His soul, and be satisfied. By His knowledge shall my righteous servant justify many; for He shall bear their iniquities." 3:11. I hear some one of the apostles hath said: "He (Jesus) is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world." I John 2:2. The word propitiate means to conciliate or appease, to remove a displeasure from, make favorable. It just meant the people of Jew and Gentile in every nation of earth. Not what Peter was moved to say in his sermon at Pentecost: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord, our God, shall call."—Acts 2:39.

M. L. Gilbert.

FELLOWSHIP AND PEACE OF FORMER DAYS DESIRED.

I want to be a Primitive Baptist of the old fashion kind—just a plain flat-footed Baptist, and if one should please to call me a hardshell I would not be offended. There is not so much in a name for you will find more George Washingtons in the penitentiary than there have been presidents by the same name. My mind reverts to the times following my first association with the Baptist Church, when I had the

great pleasure of hearing those old preachers who have gone to their eternal reward who never had a school book only Webster's Blue-back, and some never went to school at all, and a few went as far as "baker." There were but two special books in all the world to them—their Bible and hymn book. They were wise in things pertaining to God and the church,—what was written there was almost surely believed by them and they were pillars in the church, strong on doctrine and discipline, poor in this world's goods but rich in faith and good works, not slothful in spirit but fervently serving the Lord. They left all behind and went in such conveyance as they had, many times on foot, with no reward or hope of reward, but with them it was a labor of love to God their Saviour, and all His lambs whom they were called to feed on the sincere milk of the word. They were wise, but not beyond that which is written. They preached the pure gospel of the Son of God in demonstration of the spirit and power of God, using only plain Bible language and no words or phrases that were not in perfect harmony with the scriptures and the spirit of God which unfolded to them the mysteries of God's love to poor sinners who justly deserved His wrath for their wilful transgressions of His most holy laws. And I have never heard such sweet, comforting preaching as this was,—all was lovely, pleasant, joyful, comforting and consoling to the simple-minded children of God. It was like a sea without a ripple,—no storm in sight, no rumble of distant thunder, and I sometimes wonder

are those days gone forever? Will we ever meet in such delightful worship again, where our brethren will be of one mind; where there will not be any doctrine preached that every Christian cannot learn unless he goes down deep in the sea? There is no scripture of private interpretation says the Apostle Paul, and I know of no one who ever went deeper or higher or covered any more territory than this great Apostle who preached what he received and not what he believed. Believing a thing does not make it true, nor disbelieving a thing does not make it untrue. And we have no right to preach that we believe unless we have a "thus sayeth the Lord" to sustain us. And then it should not be based on presumption or just carnal reasoning.

Oh! that we could be more sensible of our leanness, our weakness, our blackness and nothingness, and that we could love ourselves less and the precious church of our dear Redeemer more,—that we could follow after the things that make for peace and strive to edify and comfort each other rather than throw a stumbling block in each other's way.

May the peace of God, which passes all understanding, keep, preserve, sustain and finally present His church to our Heavenly Father without spot, wrinkle or any such thing.

B. S. Cowin.

IN MEMORY OF MOTHER

In loving memory of our dear mother, Mrs. Luca A. Wright, who died May 4, 1939.

It was three years ago today
That our dear mother passed away,

Leaving our hearts so sad and still,
But forget you, we never will.

How sad were the hours, when you said
good-bye,
And went home to live with Him on high,
But the dearest and sweetest thought so true,
Will always whisper, "We still love you."

While we have lived alone so sad,
You were the dearest we have had,
But if tears could bring you back, we'd say
Dearest mother, safe in His arms we want
you to stay.

But some day we hope to meet you,
And together we will dwell,
Living happily forever, dearest mother,
In a Heavenly home we love so well.

The sweetest love is mother,
And the dearest love of you,
Is far greater than any other,
If we only had you.

But parting has been our sorrow,
And goodbye was all in vain,
Though on the great tomorrow,
We hope to meet you again.

Many hours of sadness have filled our
home,
Many aching hearts and tears have been
shed,
And at the vacant chair beside us, we gaze,
And wonder if it's you, instead.

Thou art gone, dearest mother,
No more will we see thy sweet face,
But in heaven we hope to meet you,
Where there's no parting in that pearly
place.

She came to us to guide us,
Dearest mother has passed away,
Her hands so willingly performed the task,
That had to be done for us each day.

Her task was not an easy one,
For sickness took its toll,
And three years ago today,
God called and took her soul.

We are so glad we had her,
And it hurt to see her go,
But she deserves the place she gained,
And God loved her we know.

Dearest mother, you are not forgotten,
Though on earth you are no more,
Still in memory you are with us,
As you always were before.

Dearest mother, you've always taught us,
To meet each setting sun
With humble hearts and deeds well done,
And to share our joys with every one.

Thus was she called from earth to answer,
And this is now our prayer,
O may she rest in peace in Heaven,
And some day may we meet her there.

Written by her children.

BROTHER SIDNEY BULLINGTON

He was born October 28, 1851, in Pittsylvania County, Virginia, and departed this life on January 15, 1941, making his stay on earth 89 years, two months and a few days. He was married to Miss Lucy A. Holland, January 12, 1875.

To their union were born twelve children. His wife and six children preceded him to the grave many years ago. He left to mourn their loss the following children: Ira F. Bullington, Mrs. Narcissa Lawrence, Mrs. Sallie Norman, Mrs. Fleetwood Turner; Mrs. Esther Haraway, and W. Henry Eullington—also a host of relatives and many friends. Brother Bullington was so afflicted in his last days he was deprived of visiting as he wished to do so. It was the pleasure of the writer and many others to visit him. Many hymns were sung, tears of joy were shed, and handshakes of sweet fellowship were extended while singing for him. All was done for him that loving hands could do.

After a short funeral service was conducted by his beloved pastor, Elder S. B. Denny, and the writer, his body was laid to rest in the family burial ground nearby to await the glorious resurrection, when our blessed Lord shall come in the clouds of His glory with tens of thousands of His holy angels to call his children home where pain and sickness and death are felt no more.

We, the church at Axton, bow in humble submission to our Heavenly Father, who doeth all things right.

Brother Bullington united with the Primitive Baptist Church at his late home on the third Sunday in May, 1939.

During the time the Association was being held with the church at Axton, many brothers and sisters had gathered at the home of his son, Ira. During this time Brother Bullington told some of them of his love for the church. The news was soon spread, so the church soon met in this home with many brothers and sisters. He was gladly received in sweet fellowship of the church and immediately he was taken by friends, in a chair, to a creek nearby, where he was baptized by Elder J. A. Fagg and Elder Ed Priddy. Due to Brother Bullington's afflictions he was deprived of attending his church meetings, but he seemed to bear his afflictions very patiently.

We wish to leave these words with the bereaved family, feeling that our loss is his eternal gain. "The Lord giveth and the

Lord taketh away. Blessed be the name of the Lord." So sleep on, dear brother. We all loved you, but God loved you best.

We, the church at Axton, ask for a copy of this memory to be sent to our religious paper and a copy be sent to the bereaved family.

Written, in much sadness, by one who loved him. I am, yours in humble hope,
W. L. Pruitt,

Axton, Va., R. 1.

GRAY T. BOYETTE

It is in much weakness, inability, sorrow and sadness I attempt to write the sad death of Brother Boyette, for his family are dear people to me. But, by the request of his children, I send you the notice of the death of our dear brother in Christ.

He was born April 3, 1862 and departed this life April 10, 1941, making his stay on earth 79 years and 7 days.

He had been feeble for several months, was taken ill with a heart attack on Saturday night, and pneumonia developed and he died the following Thursday at 7 a. m. He was married June 6, 1889. His wife preceded him to the grave several years ago.

He leaves to mourn his departure, nine children, Paul Kenly, Jasper, Oscar and Alberta, Princeton; Edgar, Wendell; Joe, Clinton; Mrs. Eula Wellons Princeton; and Sadie, of Apex and Princeton. Raymond died in infancy, at the age of two months.

He united with the church at Bethany (Pine Level) at the July meeting in 1906 and was baptized the following day by his pastor, Elder J. T. Collier. He lived a faithful member until death. Funeral services were conducted at the home by Elder Floyd Adams.

Two hymns were sung, "Amazing Grace," his favorite, and "How Firm A Foundation," a favorite of his wife, who passed away on September 22, 1934.

He was a hard working man, and with his industrious wife, by economy and thrift, succeeded in providing themselves with a productive farm and comfortable home.

He greatly enjoyed entertaining his brethren and friends and talking with them about the goodness and mercy of God.

He was faithful to his church, and ready to help bear the expense without being urged to do so.

He enjoyed the privilege of meeting at the place of worship, and was always on time to join in singing praises to his Saviour, and greeting his brethren and welcoming them to his hospitable home.

He was a true lover of the Primitive Baptist faith and contended for it. He had many friends, and was well known, only to be loved and respected. I feel the church has lost a dear old father in Israel, but their loss, I feel, is his eternal gain.

I wish to say to you dear children in your sad bereavement, that you have my heart-felt sympathy, and may you all, if it is the Lord's will, be prepared by His grace, as I believe your dear father was, to answer the summons, "Well done thou good and faithful servant, enter now into thy rest, prepared for thee."

We feel that surely he has "fought a good fight; he has kept the faith; therefore there is a crown of righteousness laid up for him."

We believe he met the Lord in peace and has been taken to that final rest which remains for the people of God.

I know there is a vacancy in your home which never can be filled, but remember the Lord has promised to be a father to the fatherless, and we know He is not slack concerning His promises. While you loved him very dearly, the Lord loved him best and said, "Child, your father calls, come home," to enter into that rest that God promised His people in Christ Jesus before the foundation of the world. Sleep on, dear brother, that sweet sleep in Jesus. The closing days of his life will continue to shed their after-glow about you children. Dear children, don't grieve, for we believe He is gone on to meet your dear sainted mother, where the wicked cease from troubling and the weary are at rest.

Your hope is that he is at rest, for his talk and walk in this life, is proof that he was a child of God.

I pray the Lord you may be comforted by Him, in this sad hour, and that you may be enabled to follow his teachings, precepts and examples, so when you are called home that you can meet loved ones gone on before and be at rest, where none ever wake up to weep.

Weep not, children, for your father,

For your loss will be his gain;

But seek to meet him on that shore,

Where peace and pleasure forever reign.

How sad it is from earth to part,

None can tell but children dear;

Still we say, "God knows best,"

Whose hand shall wipe away every tear.

May we all meet him in that heavenly home above, where there will be no more sad farewells, is the wish of the unworthy writer.

Mrs. Elgie Lee Collier,

Micro, N. C.

SISTER ELLEN A. SCOTT

I will again, if the Lord is willing, make the attempt to write a short memorial of another of our dear sisters, Sister Ellen A. Scott.

Sister Scott, or "Aunt Ellen," as she was lovingly known by many, was born on

January 4th, 1846, in Onslow County, the daughter of Miles and Mary Sikes, and died on July 23rd, 1940, making her stay on earth ninety-four years, six months and nineteen days.

On February 4th, 1866, she was united in marriage to the late B. H. Scott. To this union were born ten children, six of whom are left to mourn her departure; I. J. Scott, M. G. Scott, Mrs. O. B. Smith, and Mrs. C. J. Keen, of Wilmington, N. C.; J. W. Scott, Kinston, N. C., and Mrs. Spicer King, of Elm City, N. C.; sixteen grandchildren and numbers of great-grandchildren.

On February 2nd, 1884, she, with her husband, united with the Primitive Baptist Church at South West, in Onslow County. She was baptized the following day by Elder Aaron Davis. She remained with South West Church until May 16th, 1897, when she and her husband presented their letters to the Wilmington Primitive Baptist Church, where she was a faithful member the remainder of her life.

She was a faithful member of the Primitive Baptist Church fifty-six years, five months and twenty-one days and never failed to fill her seat unless sickness kept her at home.

Sister Scott had been in feeble health for several years, unable to go to her church but able to be up around the house, until the winter before she died, when she suffered a slight stroke, took influenza and pneumonia, from which, owing to her extreme age and feeble condition, she could not recover, although her daughter with whom she made her home, as well as the other children who could be present, and friends, of whom she was blessed to have many, did everything that was possible for her comfort, there was nothing that could stay the icy hand of death and on July 23rd, just as the evening sun was sinking low, she quietly fell asleep in the arms of Jesus.

In the absence of her pastor, Dr. C. H. Story, Rev. C. D. Barcliff and Rev. J. H. Whitmore, her son and daughters' pastor, conducted her funeral two days later and her body was laid to rest in Oakdale Cemetery beneath a beautiful mound of flowers to await the Resurrection morn.

Much more could be said about this dear sister and mother in Israel, her many fine qualities and the beautiful life she led, but the writer feels too unworthy to undertake to say more, except that she lived a life above reproach.

Therefore, Be It Resolved:

That the Wilmington Primitive Baptist Church has lost a true, faithful and useful member;

That we bow in humble submission to the Will of our Heavenly Father, who doeth all things well, as we feel that our loss is her eternal gain;

That we extend to her bereaved family our deepest sympathy in their hours of grief and sadness;

That a copy of these Resolutions be placed upon the Church records and a copy be sent to Zion's Landmark for publication.

Done by order of Conference, August 17th, 1940.

Written by her nephew,
Edw. J. Scott,
Church Clerk.

SISTER LUENZA COTTON

On July 24th, 1940, Sister Luenza Cotton departed this life. She was born January 23rd., 1857, making her stay on earth eighty-three years, six months and one day.

Sister Cotton has been a wonderful woman, sister and mother. She was a widow for many years, but God gave her the guidance, ability and strength to carry on and she was rewarded with a noble family of devoted and loyal sons and daughters to mourn the loss of her. She leaves behind three daughters, Mrs. Mary Rhodes, Mrs. Lillian Prince, Mrs. A. L. Johnson, and five sons, Messrs. L. W., F. L., B. F., M. J. and Meton J. Cotton.

Sister Cotton first became a member of the Primitive Baptist Church about forty-six years ago, joining the old Neil's Creek Church—now extinct, later moving her membership to Sandy Grove in Johnston County. About thirty years ago she became permanently located near Willow Springs Church and moved her membership to this Church, where she was an ardent and faithful member until her death.

Sister Cotton seldom failed to fill her seat at her meeting time. Her sons and daughters made it possible for her to do this, thus fulfilling the scripture that says "Honor thy father and thy mother that thy days may be long in the land which the Lord, thy God giveth thee." She was well established in the faith once delivered to the saints and sound in the doctrine of predestination and election.

On July 24 her funeral was conducted by her pastor, Elder T. Floyd Adams, and her body was laid to rest in the Willow Springs Cemetery, to await the final resurrection of the saints.

Sister Cotton will be sadly missed by her children, her church and a host of friends and admirers.

Therefore be it resolved:

1st. That while we mourn her departure, we desire to bow in humble submission to the will of our God, who doeth all things well; believing our loss is her eternal gain.

2nd. That many of us may be blessed to emulate the beautiful and faithful life of this dear sister.

3rd. That a copy of this be sent to each son and daughter, one recorded in our

Church book and one sent to "Zion's Landmark for publication.

Done by order of the Church in conference and humbly submitted by

Mamie Adams
J. Carlie Adams
Pauline W. Adams
Committee.

MRS. BOLDEN CUMMINGS

It is with a sad thought I attempt to write a few lines in remembrance of Mrs. Bolden Cummings, better known as Mrs. Bettie Cummings, who died January 20, 1941.

We do not remember her birth date or exact age, but she was around 87 years of age. About 43 years ago she was married to Bolden Cummings, who preceded her to the grave by sixteen years and was the father of six children, five sons and one daughter. The sons are: J. B., O. C., H. C., D. L., and George D. Cummings, and the daughter is Mrs. Earl Harper. Each one of these children will say Mrs. Bettie (as they called her) was a good step-mother and a Christian one. She was a member of Lower Town Creek Primitive Baptist Church of about 33 years. She was a loyal member, always ready to do and say anything she could for her church. She filled her seat as long as she was able to get there, and loved the brothers and sisters of her church and friends around about her. Never did we hear a murmur or a grumble about Mrs. Bettie. She was one of the good women among the faithful few.

Her funeral was held at the home. Elder Smith officiated and burial was in the family burying grounds beside her husband near the home.

Sleep on, Mrs. Bettie, take thy rest. We loved you, but the Lord loved you best. We miss your smiling face here, but we hope to meet up yonder.

Written by Mrs. George Cummings, by request of her step-daughter, Mrs. Earl Harper.

MRS. SARAH A. BRIGHT

By request of the church at Red Banks I will try to write a sketch of the death of our dear sister, Sarah A. Bright, who departed this life, January 13, 1941, age 68 years, five months and 2 days. She united with the church at Red Banks in 1908 was baptized by her brother, Elder G. W. Stokes and lived a true and faithful member, always filling her seat when her health would permit. She was a great sufferer with arthritis for two years before her death. Her greatest pleasure was going to her meetings.

Her husband preceded her to the grave 32 years ago. She made her home with her old mother and father and nursed them

so faithfully in their last days. She was the daughter of H. J. and Nancy Holland Stokes.

A precious one from us is gone,
A voice we loved is still
A place is vacant in our home,
That never can be filled.

Dearest sister, thou hast left us,
And our loss we deeply feel,
But it was God who has bereft us,
He alone can all our sorrows heal.

Written by her sister-in-law,
Mrs. M. A. Stokes
Greenville, N. C.

SISTER MILLIE EVERETT PARKER

Millie Everett Parker, our beloved sister, who through the will of our Heavenly Father, after twelve days of sickness, died March 22, 1941, of paralysis. The funeral was preached at home by her pastor, Elder W. E. Grimes, and Elder B. S. Cowin, to a large congregation.

She was born No. 1870. She married John Parker, 1909. To this union were born twins, Frances and Simon Everett Parker, on March 27, 1910.

She joined the Primitive Baptist Church at Flat Swamp Saturday before the first Sunday, September 1936, and was baptized the next day by her beloved pastor, Elder W. E. Grimes.

She is survived by her husband, two children, one grandson and one niece, Fanny Mit Case, also many friends and relatives to mourn her departure, but not without hope that though our loss it is her eternal gain.

She was kind and affectionate to those who loved her. She was faithful in attending her church meetings unless providentially hindered.

Therefore be it resolved:

First, we the members at Flat Swamp bow in humble submission to our Heavenly Father, who doeth all things well after the counsel of His own will. The Lord giveth and the Lord taketh away, blessed be His name.

Second, that we extend to her bereaved family our heartfelt sympathy. May the God of all grace and comfort console them in their sorrows.

Done by order of church in conference, Saturday before the first Sunday in April, 1941. A copy is to be spread upon our church book, a copy sent to the family and one sent to Zion's Landmark for publication.

Elder W. E. Grimes, Moderator
Ada E. White and
Myrtle Hyman, Committee

RESOLUTIONS OF RESPECT.

In loving remembrance of our beloved sister, Ellen Jernigan.

On March 7, 1941, God in His infinite wisdom and mercy saw fit to remove from our midst by death our beloved sister, Ellen Jerniagn. She was born November 7, 1882, and was united with the Church at Black River by experience and baptism, October 1915. Sister Jernigan was a loving mother and faithful member of the Church. She was loved by all who knew her.

Sister Jernigan was in ill health for a long period which kept her from attending her Church meetings regularly, but she was strong in the faith and at times requested the gospel preached at her bedside. She endured her afflictions with patience.

Funeral services were conducted at the home by her pastor, Elder L. W. Turner, and assisted by her former pastor, Elder E. C. Jones.

Therefore be it resolved:

First: The members of the Church at Black River desire to bow in humble submission to the hand that has deprived us of this earthly pleasure, feeling that our loss is her eternal gain.

Second: That a copy of these resolutions be spread upon our Church records, a copy sent to Zion's Landmark for publication, and a copy sent to the family.

Elder L. W. Turner, Moderator
Sister Myrtle Moore and
Sister Nettie Turlington,
Committee

APPOINTMENTS FOR ELDER KEY

Appointments for Elder J. D. Key are as follows:

Concord Church—4th Saturday and Sunday (June 21st and 22nd.)

White Plains—Monday, June 23rd.

North Creek—Tuesday, June 24th.

Hayes Swamp—Wednesday, June 25th.

Bear Grass—Thursday, June 26th.

Bethlehem—Friday, June 27th.

The Eastern Union at Concord—June 28th and 29th.

. S. Gray,
P. O. Box 81, Kinston, N. C.

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There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

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For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

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R. LESTER DODSON, Pastor.

MAY 5 0 1941

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

MAY 15, 1941

NO. 13

THOU SHALT KEEP THE SABBATH DAY HOLY.

"There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?

Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

So the merchants and sellers of all kinds of wares lodged without Jerusalem once or twice.

Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy."—Nehemiah 13:16-23.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A GOOD EXPERIENCE.

Elder A. C. Key,
Carthage, N. C., R. 2.

Dear Brother Key:

Today I will try to write a part of what I feel like the Heavenly Father has done for me. Brother Key, when you asked me to write my experience and send it to you, I so much felt my unworthiness. I've been trying for some time to get ready to write and my unworthiness is still the same, but if anything I should say should be of any comfort, I shall be glad to write.

I can't remember, Brother Key, when I first began to fear the Lord. It seems like it's been all my life. All my life I've had serious thoughts about dying and whether I might meet a resting place or not. When I would feel burdened I would get down on my knees and try to pray, but when I was nineteen years old, in the fall of 1915, a great fearful uneasy feeling came on me. I carried this feeling wherever I went. I couldn't sleep much. Some mornings I would get up without having gone to sleep all night. I couldn't understand what this feeling meant. Even the sun did not look bright to me. I wanted to pray, but didn't know how. I felt like the Lord wouldn't accept the prayers of a sinner like me. I felt to be a great sinner. I felt like the Lord was just and holy. I tried to pray, though, as best I could, but I felt

like the Lord didn't even notice my feeble petitions. I went on in this feeling of distress until toward spring, which was the spring of 1916. I dreamed of standing facing a nearby mountain. It was so near me I had to look up to see the top of it. This mountain was so steep and rugged it didn't look like anyone could get up it, and a voice said to me, "You've got to go over this mountain to get to heaven. I thought it looked impossible, but I thought I would try, and I started, and when I started I looked down and I had a lamb in my arms. When I awoke and thought over my dream it added to my distress. I thought, "Well, I awoke before I got over the mountain. There's no chance for me to get to heaven." I've tried to go, I thought, and my efforts have failed. I wanted to know something to do, but there was nothing that I could think of but trying to pray and beg God for mercy, though it didn't relieve me. I did love to go to church and hear the dear children of God sing the sweet songs of Zion and talk of the goodness and mercy of God, though I felt unworthy to be there. Sometimes I would promise myself, "I will go today, and next time I'll try to stay at home," and the next time I would want to go just as bad as I did before.

Somehow my mind was directed to read the Bible. I would read of the good things that the Lord had in store for His people, but I felt like

that it was not for such as me.

One night I dreamed of being on my way down a long hill, toward the east, walking through high weeds that looked like they do in winter. I thought I was in search of a baby that was lost. I didn't look about, though. I went straight ahead, down this hill to a river and waded right on out into this to where the water was very deep, and looking down I saw the baby lying in the bottom of this river. The water was perfectly clear. I reached down and picked the baby up in my arms. It was naked and looked like a new-born baby. I happened to glance down the river and just below where I stood it looked like the water was running against something solid which caused the water to go up several feet in the air and fall in crystal-like sprays. I went on out of this river the same way I went in and on up the hill to about half way the top, then, turning across the hill, went out into a pasture of short dead grass, which appeared to have been grazed off. Here and there over the pasture stood a low pine, and by a pine was a bedlike concern made of rough plank. I laid the baby on this, and I woke up, wondering what this dream meant.

I went on mourning, hoping and praying that the Lord would show me in some way that I would be saved. I didn't want to die and be forever lost. I felt to be alone in the world, without a friend on earth or in heaven. I so well remember one evening I had about given up. I had prayed and I had prayed and still it seemed like the Lord hadn't noticed my praying,

and I felt like the Lord didn't love a sinner like me. I went to bed feeling like I couldn't live and I had no hope of a resting place. I thought I would try to pray once more, and I began my feeble prayer, and I fell asleep and dreamed of being in the Primitive Baptist Church at Walnut Cove, where my membership now is. The church had several large, round, smooth posts in it which reached from floor to ceiling. The church was lighted up so light, oh so light, without a lamp or bulb. I was standing up near the pulpit with one bench between, and Elder Fagg, the one who baptized me later was standing between the pulpit and this bench, and he was shaking hands with me. I did think he looked so angelic. Oh, he was as white as snow. And we were both shouting praises to our redeemer. Oh, I was so happy. I love to think back on that grand moment when I first felt my sins forgiven. It's been comfort to me so many times when I get down in the valley of despair, and I've been in that valley so many times. The next morning when I got up, this world looked like a new world. Every way I looked everything looked happy and seemed to be in praise to God. The sun seemed to shine brighter than I had ever seen it shine before. Oh, I was so happy and so light. It didn't seem like there was anything between me and my Saviour, and, dear children of God, I hope to feel that blessed assurance when the time comes for me to take my departure from this life. I pray for me that I may walk worthy and keep the faith that was once delivered to the saints, and never

never faint, but hold out faithful unto the end. I feel to be so little, such a mere speck in the sight of the Lord, but the good Lord has been so good to me. He has delivered me so many times. And when you get this letter, Brother Key, I want you to pray for me, and pray that the Lord continues to allow me to go to him with my feeble petitions, for I feel to say if not to Him to whom shall we go? All power is in his hands. Jesus reigns. He reigns forever.

A sister in hope of a rest beyond.
Mrs. W. P. Bibey,
Walnut Cove, N. C.

P. S.—Brother Key, are you and your family well? We hope you are? Our family are all well as common except myself. I am never well any more. At this writing I am only able to sit up a little while at a time. How is your daughter, Brother Key? Give her my best regards. We often think of you good people down there, and the good preaching you did in our home, and how I enjoyed your prayers. I love the doctrine that you preached, if not deceived, and would love to hear you preach again. We want you to come and visit us, and please pardon me, Brother Key, for waiting as long as I have about writing this letter. I am such a poor hand at writing and, Brother Key, I so much felt my weakness, my insufficiency, when it comes to writing anything that is supposed to be comforting to the children of God. I want to ask you again to pray for me. I feel this morning that I need your prayers, though I feel unworthy of them. Powell wants you to come. The lit-

tle boys do, too. They say they want to see you. They are all the children we have at home now. The girls are married and gone.

I must close. Write and tell me if you get this, please.

The above is the experience of Sister Bibey, who has been sick a long time, but is now able to be up a little. I have been able to visit her and talk of the wonderful work of God, which she seemed to enjoy.

A. C. Key,
Carthage, N. C., R. 2.

PRIDE AND PROUD.

1. What is the meaning of Pride? State or quality of being proud; self-esteem; a cause of pride; to value one's self.

2. What is the meaning of Proud? Having a high opinion of one's self; haughty; of fearless spirit; ostentatious; magnificent.

3. How does the Lord regard Pride?

"These six things doth the Lord hate; yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood.

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief.

"A false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6:16-20.

4. What is pride a forerunner of?

"Pride goeth before destruction, and an haughty spirit before a fall.

"Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." Prov. 16:18-19.

5. What was the cause of satan's

downfall?

"Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Ezekiel 28:17.

6. What is God's attitude toward the proud?

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God.

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." James 4:4-7.

"He is proud, knowing nothing, but doting about questions and strifes and words, whereof cometh envy, strife, railings, and surmisings." I Tim. 6:4.

"Blessed is the man that maketh the Lord his trust: and respecteth not the proud, nor such as turn aside to lies." Psalms 40:4.

"Whoso privily slandereth his neighbor, him will I cut off, him that hath a high look and a proud heart will not I suffer." Psalms 101:5.

"Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." Psalms 138:6.

7. Why should we not indulge in pride?

"An high look and a proud heart, and the plowing of the wicked, is sin." Prov. 21:4.

8. What is to be one of the sins of the last days?

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. 3:1-2.

9. How are the proud now generally regarded?

"And now we call the proud happy. Yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Mal. 3:15.

10. What is to be the fate of the proud?

"For behold, the day cometh, that shall burn as an oven; and all the proud, stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

From first two questions you will note, I gave natural or literal answers, and the remaining eight questions I gave scriptural answers.

In both spiritual and natural answers we do not find anything good that comes from pride or being proud, a thing God hates. Yet the people of the world are taking pride in whatever they do, and are proud of this and that, even I hear Old Baptists saying they are proud of this and that and they pride themselves in their blessings or this or that. Is it not better to be glad and thank God in the name of Jesus Christ, our Lord, for all good and perfect gifts and for our love we hope to have, one for the other, than to take pride or to be proud in whatever we do or whatever we possess.

For you know full well without

Him we can do nothing.

Is it not better to give thanks to our Lord, and be glad, and render praises unto him, than to be proud, and full of pride.

I thank God, and his Christ for the love the brethren show for me, for it is his Spirit in them that prompts them to show a love for me.

Am I proud? No, but I am glad, thankful happy, and praising His holy name for these great blessings shown me, for all blessings, both spiritual and natural come down from the Father of light, in which there is no variableness nor shadow of turning.

Shall I then be proud? No. But very humble and thankful.

I do not feel that pride and proud belong to the Lord's people, but to the world only, and the proud call themselves happy.

Submitted in love,
E. P. Gerrard.

ENJOYED MEETINGS.

Dear Sister Higgins:

I will write you all a few lines to let you know that I got home last night about nine o'clock. I cannot tell you how good I enjoyed the appointments at the White Oak Churches that my good brethren had the appointments set for me. And I cannot tell you all in the White Oak Association how I did enjoy all of your good homes and the good treatment that you all gave me. Yet I do not feel worthy of the good treatment. Yet I feel so thankful to our good and merciful Lord for all the love you all showed to poor me. I got home and found all some better of the colds they

had when I left.

I am awfully tired this morning to write, but I promised to send you a few of my hymns I composed, so I am sending you three of them, as I can't have time to write any more at the present time. Hope and pray to the Lord that this finds you all well down there. O, dear sister, I feel that my prayer was answered when I was made to pray with you all down there. O Lord, we feel to thank thee for the many sweet blessings naturally and spiritually that thou didst send from that blessed home above, the place from which every good and perfect gift comes. I also enjoyed the churches so much that I got to in the Black Creek, Contentnea and Kehukee Associations, that Elder Cobb arranged for me at 19 churches, and I was blessed to fill them all in three weeks, besides the sweet home meetings we had and I was blest to get to. (I believe 13 churches on the round, while I was on my round at the White Oak churches) that Elder Pollard, Elder Gray, Elder Edwards and Elder Walton and all arranged for me. And I want to thank the dear brethren and sisters of all these associations for their kindness and their conveyance they gave poor me.

Dear Lord, we thank thee for all these blessings, for we know that our dear brethren and sisters don't want any of the honor. But, O dear Jesus, thou art so good to all of us to bless us all to meet together and sing and pray and preach here thy wonderful truth proclaimed. Have mercy on us all, O Lord, and bless us to meet again, if it is thy holy and righteous will. O, dear Jesus, bless us to live a life in this world so our

associations can mix and mingle together. O Lord, bless us to live to have a home with the militant church. O Lord, bless us to be found praying for one another. Bless us, Lord, to love each other so much until we cannot say anything harmful of each other. But bless us to look over each other for good and not for evil. Then when thou art done with us in this life, give us a sweet home in heaven, where we will be enabled to go home with Jesus. We are looking forward, dear Jesus, for a better home some day. O, dear Jesus, thou hast come once, and thou wert born a Saviour for us. Thou didst not come and be born in order to become a Saviour, but hast forever been our Saviour. O Jesus, we thank thee for pouring out thy precious blood for us poor children, and now thou hast gone back to thy Holy Father and, sweet Jesus, we are looking forward for thee to come again on that resurrection morning after us, when these bodies of sleeping dust will be raised as spiritual bodies and then we feel that thou wilt place that ever blessed spirit back in a body like unto thine own body. We believe that blessed spirit will be put in paradise in heaven until thou seest fit to come after our dust. Then, when thou dost place that blessed spirit back into a body like thine, then we feel that we will be carried home to glory, where we will be enabled, by thy grace, to hear that welcome call, said by thy holy Father, "Come in, Son, and bring thy children, the ones that I have given you in that holy covenant of grace and have written their names in heaven before the world

was. Then we hope that we will be enabled by thy grace to sing equal and undivided praise and all the redeemed family, the ones, dear Jesus, that you have bought and paid the price for with your own blood that you have shed for us. We feel that there the old will be made young and little babes will be made as big as their mothers and fathers, and the poor black people's souls will be as white as our own. There we will sing our Dear Redeeming Dying Lamb's praise forever and ever, in that world that shall never end. Amen.

This from your most unworthy brother in hope of mercy in this world, and in hope of sweet heaven some day when we are done traveling in this world.

W. E. Jarrell,
Lexington, N. C., R. 2.

A GOOD LETTER.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

As the time for the renewal of the dear old Landmark has come, and is in arrears since April 1st, I am enclosing two dollars for same. I want to thank you for sending my April 1st issue after my time had expired, for I do enjoy reading it so much. Have just finished reading the last issue, and must say that I enjoyed reading your good piece on "The Resurrection Is The Life." Also, "Trials Are To Prove You," by Elder B. S. Cowin. So much of the time I feel when I am tried with the temptations of this world, I fall by the wayside, and am made to feel as Peter did when he denied his Master thrice. I know that in and

of myself I can do nothing. I feel as nothing, and less than nothing. But I have a hope that I would not exchange for all the riches of this world. I only hope that He has for Christ's sake forgiven me my many sins, and has given me a foretaste of good things, which are yet to come. Once in a great while I awake in the morning feeling to praise His Holy Name, and care not for the things of this world; I feel so happy in the thought that "Jesus died for me," a poor, unworthy sinner. It seems that most of the time I am walking in the "valley of the shadow," and made to exclaim, "My God, my God, why hast thou forsaken me?" Then at His appointed time He (I hope) reveals His loving face, and shows His tender mercies, and I am comforted.

I was saddened over the news of dear Elder Pittman's death. I never knew him in the flesh, but have read after his writings in the Advocate and Messenger, (which I do hope will continue to be published.)

Oh how I long for the time to come when we shall see Jesus, and be like Him; singing His praises in the world without end; where it is eternal day and no clouds to obscure his smiling face. Then we shall be made able to say, "Oh, death, where is thy sting; and grave, thy victory? All will be peace and harmony, and all tears shall be wiped away; no more pains, sorrows, or anything to mar that celestial bliss.

Mr. Gold, this is Easter Sunday; and while many are enjoying the pleasures of this world's advantages, I am made to wonder in my heart just how many of them really stop to think what this day is significant of. The resurrection of our

blessed Saviour, Jesus Christ. He was crucified, buried and arose the third day, and later, ascended to His Father to sit at His right hand, and maketh intercessions with groanings which cannot be uttered; for the chosen vessels of His mercy. Oh, to be robed in the robe of righteousness, and blessed with an everlasting love!

Ever since arising this morning, the words of this beautiful song have been with me:

Oh when shall I see Jesus,
And reign with Him above,
And drink the flowing fountain
Of everlasting love?

I did not think to write so much, only to send in my renewal and thank you for your kind forbearance. When you have read this, cast it aside, for it is like myself, very imperfect.

I hope I thank the Lord for the sweet privilege of having the Landmark and Advocate and Messenger to read, as I do not get to go to church often, which I deeply regret. May the dear Lord bless all who help to make this possible, and all who feel the need of His mercy.

Most unworthy, a sister,

Mrs. C. W. Adams,

730 Hamilton Ave.,
Portsmouth, Va.

THE GOOD OF PRAYER IN SICKNESS.

In Isaiah 38:1, will be found this scripture: God sent Isaiah to King Hezekiah and told him, "Thou shalt die and not live. Set thy house in order." The king turned to the wall and prayed earnestly for God to spare his life, for he was not pre-

pared to meet death. His house was not in order.

That message is sure to come to us some day. "Is our house in order and are we living in the sweet fellowship of God and the Lamb," that taketh away the sins of the world.

God sent the prophet back to the king with a sweet message from God, saying, "Thy days shall be lengthened fifteen years." The only case in the Bible where man's life was extended when the death sentence was come to him.

How many good Christians out of the church, who have received forgiveness of sins and stay out in the world when they could take up their cross and follow Jesus in the liquid grave and go on their way rejoicing. Their house would be made in order through the teaching of the Lord. In other words, many years would be added to their Christian love and fellowship with the dear saints on earth. This is heaven below, to dwell in the house of the Lord. Pray to God and the Lamb to help us to be ready when the message comes to us as it did to King Hezekiah. If we have sickness in the family, there is nothing better than prayer, as did the king. The Lord answered his prayer and He may answer yours, too. There is nothing lost in trying, but much relief in fervent prayer.

I can't be much longer here on this earth, but I want to live in sweet fellowship with all the dear children of God. That is sweeter to me than all the silver and gold, which perish with the using, but the Spirit of the Lord endureth forever, and will, at last when death is finished, bring us to the eternal home in

heaven where Christ and all the holy angels dwell. There will be no night, but one eternal day to sing and praise the Lord forevermore. Will we be ready to go?

Paul said he was ready and had fought a good fight. There was laid up for him a crown of righteousness and not for him only, but for all the dear children of God who love His appearing. The church is the dwelling place for the redeemed of the Lord where they sing and praise God for his goodness to the children of men. "In the world you shall have tribulation, but in me sweet peace. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

In love,

W. H. Worsley

CHRIST HAS ENTERED INTO HEAVEN.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24.

What comfort it is when a poor sinner can fully realize that while our Lord was in the world that He desired, and did in the most perfect way execute the holy will of His Father. And He, being God, manifested in the flesh, only did His work once. For He said, "I came down from heaven not to do mine own will, but the will of Him who sent me, and this is the Father's will, that of all He has given me I should lose nothing, but raise it up again at the last day."

And since it was the will of the Father to choose the bride, which

includes all the elect family of God before the foundation of the world, (Ephesians 1:4), it was also His will that His only begotten Son should take upon His own sinless body the sins of all His dear people, and bear them to the extent that His sweat was as great drops of blood. And then in perfect accord with the will of His Father, laid down His life for His dear people, and on the third day He rose from the tomb, and later appeared to His disciples, and after about forty days He was taken up from earth into heaven, there to appear in the presence of God for us. And that is not all our hope for we believe He will come again, as the scriptures teach, and by the word of His power, the dead in Christ shall rise first. Then we which are alive, and remain shall be caught up together with him to meet the Lord in the air, and so shall we ever be with the Lord. This is a perfect, complete, and finished salvation for all the dear people of God. And I am entirely astonished that some men say there will be no resurrection of the body. For the scriptures plainly teach that at the second personal coming of Christ He will change our vile body, and fashion it like unto His own glorious body. This is my hope, and shows without a successful contradiction a finished salvation for all the children of God. Now, if Christ be preached, that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen.

And if Christ be not risen, then is our preaching vain, and your faith

is also vain. Yea, and we are found false witnesses of God because we have testified of God that He raised up Christ whom He raised not up if so be that the dead rise not. For if the dead rise not, then Christ is not raised, and if Christ be not raised your faith is vain, and ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished. I Cor. 15:12, 18.

With these plain statements recorded in holy writ should be proof the bodies of those that sleep in Jesus will come forth.

My prayer is that God will give to all his people faith to believe His written word.

In hope of the resurrection,
A. B. Denson,
Rocky Mount, N. C.

YOUR LANDMARK WILL CONTINUE.

John D. Gold,
Wilson, N. C.
My Dear Friend:

You may think ill of me for not writing you concerning our paper, Zion's Landmark, but it seemed I just could not find courage to tell you to stop it. I am at a loss—I know not what to say, for to say I want it stopped is a lie. Yet I can't tell you to send it any more. No, no, for you have been too good to me already, so much more than I am worthy of. Yet, I know I am grateful. Yes, my very being is filled with gratitude.

When I call to mind what you have done for poor me in sending me the paper—without one word—but I am not asking you to do so. No, no. My desire is to pay you for

what you have done and your being such a friend to me, and to continue paying for it for another year, but I can't do either. My desire was to do that, but being a creature of circumstance, things over which I have had no control, have intervened, and I have no power to remove those barriers. If I had I could do all these things, but I am powerless, helpless. I can't change my circumstances, nor my environments, so I am letting you know just how it is, leaving it with your better judgment. You know what I would do if I could, yet I find what God wills is ever best, and I have no desire to murmur. I do not have to tell you how I love my paper. That is why I can't say stop it. Yet I know you tire of sending it to me. Yet, do as you like.

From one that loves you for Christ's sake.

Your sister in bonds of love,

Effie H. Carrawan,

Swan Quarter, N. C.

It would be difficult to resist such an appeal from a dear good friend and saint, and so we are continuing the Landmark to you. May God bless you in basket and store, and keep you always as He has done in the past as His child, for He never forgets those who love and trust Him.—John D. Gold.

OUR PEOPLE GETTING CLOSER TOGETHER.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

I feel after a long delay of time due to bad health and feeling my weakness, I desire to drop you a line.

Dear friend, I enjoy the Landmark very much from several standpoints. There is one great blessing about it. When I receive the Landmark my mind goes back to childhood days. My dear old grandmother was a great reader of this paper. I feel I would have been for many years, but due to so much confusion among our people, over words of no profit, making a mountain out of a mole hill; but I am glad to say that it seems like our people are getting closer together.

Dear Mr. Gold, I hope I appreciate your kindness in sending me the Landmark. Due to bad health and other things I find myself a poor beggar.

Dear Mr. Gold, I am enclosing an obituary of a very near and dear friend of mine. I would be glad to see it come out in this dear old Landmark for the benefit of this good man's friends who love him. I also have had many requests to send it to you for their benefit. I also would appreciate it if you will. I would be glad for you to send it to the Advocate and Messenger for me after you copy it. I could, but I don't know whether the family will continue the paper after Elder R. H. Pittman's death, or not.

I will close. I am your friend or brother, in humble hope.

W. L. Pruitt,

Axton, Va.

Route 1, Box 62

A GOOD MEETING.

Dear Landmark Readers:

Sister Madeline Walton, I do hope you read this.

With the help of the Lord I am trying to write of our good meeting the 1st of April at your and Lewis'

home, Thursday night before I and my daughter left there Friday. This meeting was gotten up for me by Brother Ward, and oh I did enjoy it. I was blest to help sing the dear old songs that my parents used to sing. My hurts and pains were all gone at that time. We had three preachers, Elders Gurganus, Freeman and Edwards. We had right many hearers, all Primitive Baptists, or I think were believers. We were up until about 11 o'clock. Lewis sat with us. I think he enjoyed it. One of the boarders came in and sat awhile with us.

Until April 1st, I hadn't heard any preaching since in January, by Elder Jarrell. Sister Annie Higgins, you know he was a preaching man. I hope I get to hear him again.

On Friday my daughter and I were taken to Elder Pollard's home, where we did enjoy it, with him and Sister Pollard. He held prayer.

I have fears that I'll not have many more of such enjoyable times. I'm getting old and feeble, can scarcely see to write, but I love you Old Baptists more and more.

Sister Mary Scott, am so glad I went to see you on your bed of affliction. You looked so good to me.

And Sister Brancy Trott, I went to see you, I think, in February. You were up and down. Both of you are some older than I. And I am 85, or will be in June, if I live. Sister Fannie Joyner, I was glad to hear from you through Elder Gurganus.

I must close. Hope I may write you some more another time. I hope you all pray for me. My quarterly meeting is Saturday and Sunday. I hope to be there and praise

my God for the blessings He has given me, for 'tis heaven below to poor me.

Love to all of you,
Susan Higgins.

**GOD GIVE US LIGHT. WE FALL
OUT OVER WHAT WE DO
NOT KNOW.**

Dear Mr. Gold:

I notice my Landmark is marked August 15, 1940, and while I do not want to plead poverty, yet I am not able to work as I am nearing my 69th birthday, and my health has been such for several years, I have done very little work, and I don't expect you to send it to me free, although I enjoy reading it very much, and I know I will miss it very much. But my income is very small from the government, which is all I can count on. So, this being the case, I guess you will have to continue it. I was very glad to read the reply to the non-resurrection. There is my hope, in the resurrection of the body. These natural bodies will be changed and fashioned like unto the glorious body of Christ and we shall be like Him, and that will be enough. If we all will take the plain Bible, just like it reads, and speak that we know, we will get rid of some of our troubles. Men don't disagree on what they know, but on what they don't understand.

May God bless you to continue to publish the Landmark for the good of the cause of Christ, is my prayer.

E. C. Oakes,
Leasburg, N. C., R. 1.

The paper will continue to go to Elder Oakes.—J. D. Gold.

MAY GOD HAVE MERCY ON US ALL.

Dear Mr. Gold:

I am enclosing a \$2.00 money order for the Landmark for another year. To me it is well worth the price.

Mr. Gold, I read Elder Holloway's article in the February 1st Landmark. I can join in with him in regard to the way you were attacked. May the good Lord, if it is His will, have mercy on us all. I know I need His mercy. I don't need it just now and then, but I need it all the time, as the poet says,

"Without thy sweet mercy I could
never live here,
Sin soon would reduce me to utter
despair;
But through thy free goodness my
spirits revive,
And He that first made me still
keeps me alive."

And how true it is, but not all the time can I feel and witness that.

* In Lloyd's Hymn Book, hymn 298, verse 2,

"Down from above, the blessed dove
Is come into my heart;
Witness of God's eternal love,
This is my heavenly feast,
This makes me "Abba, Father" cry,
With confidence of soul,
This makes me cry "My Lord, my
God,
And that without control."

I like the word MAKE.

"He makes us to lie down in green pastures." "He makes us sit together in heavenly places." His way of making is not like the way people

make. We can't make each other willing. He just makes us willing, and also makes the preacher want to preach, and makes the hearers want to hear. He just makes me want to join the church so they just can't stay away.

May the Lord, if it is His will, bless you and yours, and all that is His will to do so.

Respectfully,
W. S. Smith,

Reidsville, N. C.,
Route 1, Box 75.

IMPROVING.

Dear Mr. Gold:

I feel like I want the Landmark readers to know that I am improving from my long shut in—going on six weeks. I have had angina for six years and flu shut me in. My breath has been so short I could not rest—rolled and tumbled all night. Last Saturday night I slept about four hours. When I awoke I was breathing normal and resting so good I was almost afraid to move for fear I might get back as I was. I did rejoice and tried to praise the Lord. I asked my wife if she was awake. I said, "Praise the Lord for me." My tongue was not enough. I thought of David. O, that men would praise the Lord for goodness and mercy.

I thought of my preaching since my confinement. I have nothing to retract. It will stand when I am under the clods.

I got much enjoyment out of Elder J. A. Monsees' article on the resurrection, and also the last Landmark on the same subject by Elders H. H. Lefferts and E. L. Cobb. They have written just what I believe, but

explained, perhaps, in a better way. You have a short article from my pen, when I first began to stay in my room, written by request of Sister Coleman, of Bailey. I was too sick to write much. I am writing this by the fire. I have had lots of good company. The first heart attack, I had 65 came in one day. Nearly two years ago I had 54. I prize my friends better than wealth.

Wishing you much happiness, I am,

Your friend,
T. A. Stanfield,

Reidsville, N. C.

**GRATEFUL TO GOD FOR
HIS BLESSINGS.**

My Dear Mr. Gold:

For a purpose best known to Himself, God has restored me to my former health, for which I desire to praise His Holy Name. Then I want to thank you sincerely from the depth of my heart for the continuance of the Landmark to me. It is so kind of you to do this and yet I could not think of asking you to do so. My utter unworthiness would prohibit, as much as I love to have it continue coming to me, and as much as I enjoy many of the articles contained therein. I have just received the February 15th number and have enjoyed it so much. It is unusually good, and such a noble spirit manifested by the writers, and especially Elder Monsees and you. The article by Elder Lefferts is indeed wonderful.

Again I thank you, and may God bless you.

Your friend,
Mrs. Louise A. Coffey,
Polkton, N. C.

**TO RECEIVE LANDMARK
ANOTHER YEAR.**

Dear Mr. Gold:

I just received the dear Landmark, which reminds me my subscription has expired, so please discontinue the Landmark now as I am not financially able to pay for it. Do hope sometime I may take it again. I am a widow and am not able to work, so just depend on my children for everything. I love your good writings and those of all the good sisters and brothers and do hope you may continue to prosper in the good writings of so many good people.

Yours truly,
Mrs. Lucie E. Griggs,

Axton, Va.

We are continuing your Landmark from the fund, one dollar donated by subscribers and one by the P. D. Gold Publishing Co. We hope you will continue to enjoy the good pieces.

LOVES THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find money order for one dollar (\$1.00) to pay my subscription until the first of November. I hate to do without it. It is most of the preaching I get and I do love and believe the doctrine above everything in this world. Pray for me, a poor sinner, saved by grace if saved at all.

Mrs. C. M. Jordan,
Carolina Beach, N. C.
Box 109.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C. MAY 15, 1941

THE NEED OF PRAYER.

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1.

It does not appear that our nation is a Christian nation at all when we scan the pages of current literature, or read any of the new books that are being published every day. There is no Christianity without Christ, and no true religion without God; and how that a writer can write a book and leave out the worthy name of God, who is the creator and preserver of all things, who is the author and the finisher of our faith, I fail to understand.

I have a history of our country which is more than one hundred years old. It was my school history, and no one can read it without being impressed with the simple faith in God which animated the noble patriots who laid the founda-

tion of our great country. They, in the hours of distress, set days of fast and prayer to Almighty God to uphold them in contending for a cause they knew to be just, and righteously resisted oppression; and were not ashamed nor too proud to appeal unto the supreme ruler of the universe to vindicate them in their efforts to build upon the solid foundation of truth and virtue. They realized their utter dependence upon God, and manifested the same in their documents which they left us, and which we prize, but we are too proud to imitate them in our devotions, and have gone to the trouble and expense to organize all kinds of societies, helps and auxiliaries so we can get along safely without trusting in God. How strange, and yet how true, that people at this age have to be driven by chastisements to trust in the living God. They will trust in their strength, power, might, wisdom, racial supremacy, or any other source known to the human mind, except in God, who rules and controls all worlds by the word of His power.

There has been a great falling away for the last twenty years. In the great distress caused by World War No. 1, we were called upon by our chief executive and others to pray at a certain hour each day, but when the war ended we plunged into sin such as this country has never before known; every virtue was more or less neglected, and the morals of our people were sold for a mess of pottage. People forgot the God who delivered them when they called upon Him in their distress; they almost forsook the church; they talked about their

crops and other business; they laughed, talked and jested when they went into the church, until called upon to sing by their pastor or some other person who was not so much interested in these things which perish with their usage, and will vanish away as the smoke.

When we knowingly and wilfully waste the precious opportunities given us to show our loyalty to God, and spend the valuable time given us to let our light shine, we can but expect to be overwhelmed with distress again, and to cry unto God and He refuse to hear us, which will be nothing more than our just deserts.

The Lord says, "Seek ye the Lord while He may be found, call ye upon Him while He is near." Isaiah 55:6.

Paul, in the 6th chapter of Ephesians, tells the church to "put on the whole armor of God." Truth, righteousness, the preparation of the gospel, the shield of faith, the helmet of salvation, the sword of the Spirit, and prayer. This armor is not to be bought, dug up or made, nor is it to be found anywhere on or in the earth, and the command is not to go out and get it, but to put it on.

This leaves it plainly inferred that it is freely supplied by Him who has called them from dead works to serve the living God; and when we turn aside to enjoy the pleasures of earth, it is evident we have left off the armor of God, and we cannot fight the good fight of faith without it, but are relying upon self, who always makes a shipwreck of everything entered into without putting on this armor.

Christians are exhorted to pray evermore, as the great need of it is felt in the bosom of all who have

been quickened into divine life. Christ in the heart by His Spirit points upward from whence all good comes; we need all things natural and spiritual and cannot see how we can obtain these things only through God. We know He has begun the good work in us, and we know He alone can finish it. We need zeal, comforts and a fresh supply of heavenly manna every morning to equip us for the journey through another day.

The great distress in the world to-day calls for prayer, which proves we are trusting not altogether in our armies and the many munitions of war, for we know they are of no avail without God's help; but with His help one can chase a thousand and a few can put ten thousand to flight.

We should not pray only when at church, but any where and at any time when we feel the need of God's help. God has no set time to answer prayer, and there is no set time to pray. Paul says to "Pray without ceasing, and in everything give thanks." What a rich legacy Christians have; they are cut off from having any confidence in the flesh, but they can call on God, who made and sustains all things; can talk to God through the Spirit and tell Him of our deep poverty, our great need of Him, our fears and anxieties, our hopes and our aspirations. They should pray and not faint, and though we ask for the same thing every day, and fail to see a complete answer to our petitions, we still have the promise, "As thy day is so shall thy strength be." We have enough for each day.

B. S. Cowin.

SISTER LORENA JARVIS

It is with much fear and trembling I attempt to write a few lines in memory of our dear Sister Lorena Jarvis, of Swan Quarter. Our dear sister fell asleep on April 11, 1941. Born May 1, 1867, she lacked 20 days of being blessed to live on earth 74 years.

Now, I feel to say that her children's loss is great. Also her aged husband has parted from one he has wonderfully been blessed to spend 57 years of his life. Such a loving companion she was. The community has lost a good neighbor, and the church a good mother in Israel.

In all her suffering she didn't complain. When I went to see her she would always speak with a smile. She was so wonderfully blest with the Spirit of God that she could always show us the bright side and cheer us up with the Spirit of Love and Godly conversation. But thank God she has passed through the sting of death, of which she has no more fear.

Sister G. M. Jarvis was the daughter of the late J. E. and Elizabeth Credle Bridgman. Surviving are her husband and four children, J. O. Jarvis, of Swan Quarter, N. C.; Mrs. J. H. O'Neal also of Swan Quarter, N. C.; Mrs. Charles E. Ricks, of Pantego, N. C., and Charles H. Jarvis, of Fayetteville, N. C. Two grandchildren and two great-grandchildren, also, survive and three brothers and one sister. They are R. G. Bridgman, of Swan Quarter; T. G. Bridgman, of Elizabeth City; E. E. Bridgman, of Roanoke Rapids, and Mrs. S. R. Rice, of Swan Quarter.

Now I want to say that I believe she was thoroughly established in the faith that was once delivered to the saints. She was unchangeable. If any one came preaching any other doctrine, she didn't receive such, but always believed that doctrine that Christ set up when He was here on earth.

About three months before her death she fell in the floor and broke some of her bones. Then she was taken to the hospital and I believe all that doctors and nurses could do, was done. Then she was brought back home. All that her loving children and neighbors could do, I believe was done. But the loving hands could not stay the hand of death.

Now we desire to bow in humble submission to Him who doeth all things well. And we feel that our loss is her eternal gain. We believe she fought a good fight, and kept the faith. Now there is a crown of righteousness laid up for her in heaven. She made her confession June 19, 1891. She was blessed to stay with Primitive Baptists lacking two months and 8 days of being 50 years, and she was always faithful to her church, and in her home there was always a hearty welcome to her brethren and sisters. So now we extend to her bereaved family our heart-felt sym-

pathy, and may God bless each one to follow her advice. Her funeral was held in her church at Tiny Oaks, conducted by her pastors, Elder Jobie Harris and Elder J. L. Ross. Then her body was laid to rest in Saul Cemetery, to wait until the Lord comes to call it from the tomb and fashion her body as His glorious body. Then I know she will be satisfied. So grieve not, dear brother and children, over your loss. She can't come back to you, but by the grace of God you can go to her.

We know her friends were many by the large offering of flowers that was given, and the large congregation that attended the funeral.

This is only a sketch of the life of the deceased. The half will never be told.

Written by an unworthy brother, by request of the family.

A brother in hope,
Jobie Harris.

BLACK RIVER UNION

Please publish in the Landmark that the next session of the Black River Union will be held with the church at Black River on the Fifth Sunday and Saturday before in June, 1941. The church is located on the eastern edge of Dunn. All lovers of the truth are invited.

Elder L. A. Johnson, Moderator
Bro. W. V. Blackman, Clerk
Lester E. Lee, Asst. Clerk.

Dunn, N. C.

FISHER'S RIVER ASSOCIATION

The 109th annual session of the Fisher's River Primitive Baptist Association will be held with Pleasant Grove Church in Yadkin County, N. C., on Friday, Saturday and second Sunday in July, 1941.

The church is located one and one-half miles north east of East Bend, on a good road, and we extend an invitation to our brethren, sisters and friends, and especially to the Elders of our faith and order to come and meet and worship with us.

F. P. Stone, Moderator
G. J. Key, Clerk.

**APPOINTMENTS FOR
ELDER W. E. JARRELL
OF LEXINGTON, N. C.**

Please publish the following appointments in the Landmark:

Pine Level—Fourth Saturday and Sunday, June 21st and 22nd.

Scott's—Monday, June 23rd.

Contentnea—Tuesday, June 24th.

Lower Black Creek—Wednesday, June 25th.

Memorial—Thursday, June 26th.

Cross Roads—Friday, June 27th.

Angier—Fifth Saturday and Sunday, June 28th and 29th.

Elder W. E. Jarrell,
Lexington, N. C., Route 2.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year.....	\$6.00
Price for 6 months.....	\$3.00
Price for 3 months.....	\$1.50
In a club with the Landmark, both papers sent for one year.....	\$7.00

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

Price for 12 months.....	\$1.00
Price for 6 months.....	.50
Price for 3 months.....	.25
Clubbed with the Landmark, both papers sent for one year for.....	\$2.50

Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

Address

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

Old School Baptist Meeting in New York City

Readers of Zion's Landmark, when visiting in New York City, are cordially invited to attend our meetings at 221 West 57th Street—11 A. M. and 1:30 P. M., every Sunday except the 4th in each month.

R. LESTER DODSON, Pastor.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

JUNE 1, 1941

NO. 14

GOD WANTED THE BLOOD STREAM PURE.

"In those days also saw I Jews that had married wives of Ashdod, of Ammon and of Moab.

And their children spake half of the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people.

And I contended with them and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives.

And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite: therefore I chased him from me.

Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business."

—NEHEMIAH 13:23-31.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

ELDER E. L. COBB-----Wilson, N. C.

ELDER T. R. CRAWFORD-----Cairo, Ga.

\$2.00 PEP YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

GENERAL RESURRECTION.

As I have been requested to write an article on the resurrection, and as I seem to have a mind to do so to-night, I will make the attempt. I do not feel equal to the task, but I do feel that I have at least had a little light on what I feel is one of, if not the greatest, and most precious subjects of the Bible.

Jesus said, "Destroy this tabernacle, and I will raise it up again the third day." We note that there are some who, while they do not deny, but rather affirm the resurrection of the body of Christ from the tomb, or grave, but they deny that the bodies of the saints will be raised. If this be true, where is our hope? What are we hoping for? "Blessed be the God and Father of our Lord and Saviour, Jesus Christ, who hath begotten us again unto a lively hope by the resurrection from the dead." Was the Spirit of the Saviour put to death? I do not think so, for, "Fear not him that can kill the body only, but fear Him who has power to destroy both soul and body in hell." I cannot see how any Bible student can believe that the spirit of the child of God even dies and is buried, much less that of Christ. I understand that the same body in which Jesus lived, was crucified and buried, He came forth from the tomb, and on one occasion the doors all being shut, suddenly He appeared in the midst of the apostles, and they thought He was a

Spirit, and He called for food and ate it before them, to prove that He was not a Spirit, for said He, "A spirit hath not flesh and bone as you see me have."

Again, He told Thomas to put his finger in the scars of His hands, feet and side, etc., and Thomas said, "My Lord, and my God." "It is I, myself."

In the resurrection, Jesus became the first fruits of them that slept, that is, those of the saints who had previously died, it may be that they arose with Him, for it is said that many of the saints arose and were seen in the City of Jerusalem. Let us remember that they had long ago died the natural death, and were in their graves, and had been turned back to dust.

It may be that some of those who were seen on the streets of Jerusalem had been placed in some brick wall. What of that? Shall we say God is not able to collect their dust out of a brick wall as well as from the tomb? Or from the depths of the sea? Shall we, in our little weak finite minds limit Him, in His great and infinite power? Some may try to, but will just as surely fail.

Phil. 3:21. "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." Who shall change, (future tense). Doesn't seem that our bodies arose with Christ, does it?

And the apostle plainly says, "Our vile bodies." He doesn't say, Spiritual bodies, and thus it is that it will be the same identical bodies we now live in, that shall be changed, and fashioned like unto His glorious and sinless body, as the language itself shows beyond any doubt at all. It is yet to be accomplished, and that by our blessed Saviour, at His second personal coming to the earth, which we understand to be the general resurrection of the dead, both the just and unjust.

Again, the Apostle says, Phil. 3:10. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death." 11th verse, "If by any means I may attain unto the resurrection of the dead." 12th verse, "Not as tho' I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus." This language makes it as plain as can be, that the apostle is referring to some future time and not the past, and it is equally plain that our vile bodies and not the inner life, or man, is under consideration as pertaining to the general resurrection at all.

It must be admitted by all reasonable minds, that it is our fleshly bodies that die and go back to dust.

The apostle in treating on this, says, "It is sown in corruption, it is raised in incorruption: It is sown in dishonor: it is raised in glory: it is sown in weakness: it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1st Cor. 15:42, 43,

and 44.

"Behold, I shew you a mystery: We shall not all sleep, (die), but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51, 52, and 53. Surely it is our fleshly bodies that are corrupt, mortal and vile. Surely the inner man is holy, just and perfectly sinless and altogether good.

"Whosoever is born of God, doth not commit sin, for His seed remaineth in him and he cannot sin." John 3:9.

This proves beyond a shadow of a doubt that which is born of God is the Spiritual part and never dies, and is not buried, and therefore is not resurrected, except in a figure. I understand this takes place in, and at the time of regeneration, for it is written, "If ye be risen with Christ, seek those things which are above," etc. This is in the present, not future tense.

Again, "We are buried with Him by baptism into His death, that like as Christ was raised from the dead, even so we should walk in newness of life." This is figurative, and not to be taken literally, but is made manifest in a literal way by outward water baptism, which typifies that inward baptism administered by the Holy Ghost, and is a type of the burial and resurrection of the body of Christ from the tomb.

In the case of Lazarus, when the messengers brought the news, "Him whom Thou loveth is sick," he said

"Our friend, Lazarus sleepeth, and I go that I may awake him out of sleep."

When He arrived, one of the sisters said, "If Thou hadst been here our brother had not died," etc.

"Thy brother shall rise again." Martha said, "I know he shall rise again in the resurrection at the last day." Did Jesus tell her that there would be no last-day resurrection? If she had been mistaken about it, isn't it reasonable that He would have corrected her? "But this I confess unto you, that after the way which they call heresy, so worship I the God of our fathers, believing all things which are written in the law and in the prophets and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just, and unjust." Acts 24:14, 15. Thus we see that according to Paul's testimony, his hope was in a future resurrection, for he plainly says, "There shall be a resurrection of the dead, not only of the just, but also of the unjust."

With such plain declarations of the apostle, how strange it is that there are those called Baptists, who would pervert these sacred truths, and thus overthrow the faith of some. But it isn't new by any means, for Paul had this same thing to contend with in his day. Hear him, "And their word will eat as doth a canker, of whom is Hymenaeus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already, and overthrow the faith of some." 2 Tim. 17:18.

From the foregoing, we see that these two men were misleading

some of the Lord's people even in Paul's day. It matters not what men may start in the name of religion, they will get a following, and some of the saints at that. No wonder then, that we are to take heed as to how we hear.

"What I say unto you, I say unto all, watch." It is written that, "There shall arise of your own-selves false teachers, to draw away disciples after them, and many shall follow their pernicious ways, by way of whom the truth shall be evil spoken of." That time is here now, and is fast developing. We need to study the scriptures more intensely, that we may be prepared to meet these things with a "thus sayeth the Lord."

No wonder that we are to "contend earnestly for the faith," etc. But the errorist doesn't want you to do that, and if you do, they will speak evil of you. So did they of Christ and the apostles, but if it is for the sake of truth, then you are blessed.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works."

"And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works." Rev. 20:11, 12, 13.

I understand that the above is in reference to that eventful day when Jesus shall come to call our sleeping dust, not spirits, from their place. It matters not where that may be, whether in the depths of the sea, hell, death, grave, brick wall, or the belly of some wild beast, and fashion it like unto His own glorious body, and not until then will we be satisfied. "I shall be satisfied when I awake with Thy likeness."

"This is all my hope, for, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's, at His coming." This proves that our resurrection will take place at the Last Day, as Martha said to Christ, in reference to her brother Lazarus, and it will be the selfsame bodies we now live and move in that shall be raised, which I have abundantly shown throughout this article, and I have not the least shadow of a doubt about it, notwithstanding others to the contrary. "If in this life only, we have hope, we are of all men, most miserable."

I hope all who may read this, will turn to the scriptures quoted, and diligently read them with an open mind, and after having done so, compare and analyze them and see if my view of it is the truth or not, and if it is the truth, accept it, otherwise reject it, and there will be no hard feelings on my part.

May the Lord give us an understanding in these things, is my prayer.

Obe Tingen.

A GOOD MEETING AT PLEASANT HILL.

My wife and I attended the quarterly meeting Saturday and the fourth Sunday in May at Pleasant Hill Church, near Rocky Mount. We enjoyed the meeting both days. Saturday Brother Joyner preached from the text: "Without me you can do nothing." He explained the text with demonstration and power given him from God, who preaches through the mouth of the servants of God. He was followed by the dear pastor, who preached from the text, Romans 8:1-4. His preaching was very explicit and rightly divided the word of God, giving each one his portion in due season. I felt that I received my portion and was built up in the Spirit of the Saviour of sinners, the Lord from heaven.

Sunday we had the pleasure of hearing Elder Roberts, of Farmville, who preached from the text, Exodus 4th chapter, explaining how Moses, the great leader and law-giver led the children of Israel out of the land of Egypt, which was a land of bondage, into the land that flowed with milk and honey. We were in that land of bondage and sin until Christ came into our soul and led us out into the true church of Jesus Christ, which is the land of the free. We can suck the sweet spiritual honey from the comb by mingling with the dear children of God and singing and praising His holy name.

Elder R. B. Denson's text was Romans 7:1-5. Brother Denson preached very sweet to me and to the comfort of all that love the truth as it is in Christ Jesus. He is a very sweet preacher to me. He is a chip off the old block, his dear

father, Elder A. B. Denson, as the old saying goes. They both are endowed with the power from on high.

Brother Joyner followed and his preaching was good and fed the flock with the true gospel which cometh from the Father of lights and is revealed unto the children of men. When the preaching was over we came together and observed the Lord's Supper. I felt that it was good to be there and that the Lord was in the place.

There is much trouble in the world for some cause, we know not what. It may be that people have wandered away from God and are seeking worldly things and don't have time to worship God and attend church. These things may be sent on the world for unbelief, as it was on the Jews when persecutions came on them and they were driven from their land and country. Let us return unto the Lord with prayer and supplication, that these things don't befall us.

David fought the great giant in the name of the Lord and conquered him and slew him.

Let the people of this country prepare for the struggle of defense against the great enemy who is defying the whole world and trying to take all of our freedom of religion and of natural things from us. Let us go in the name of the Lord and seek first the Kingdom of God and His righteousness, and the other blessings will surely follow in our everyday life. We are suffering from a very serious drouth in our land. We are dependent upon God for the rain which we badly need. Let us pray that He will send it so that we can eat and live and with

that send His Spirit into our hearts so that we can rejoice and be exceedingly glad.

We have a drouth in the church at present. I pray that God will send the needed rain of the Holy Spirit to revive the church and cause many to come in and be blessed to mingle with the dear saints of the living God and go on their way rejoicing. I enjoyed the Landmark that came today. I read it through during the day.

Pray for me.

W. H. Worsley

Rocky Mount, N. C.

A VISION.

Dear Brother in Christ:

It is in my mind to write a letter to be printed in the Landmark and has been for some time, but I could not get myself together to write it. I want to tell you all about how this came upon me when I was liberated to speak in public.

One day my wife and children and myself were in the field picking cotton. I was taken out of myself and carried in the northern part of the world, and I was made able to preach about 15 minutes and then I was carried in the east part of the world, and I was made able to preach about 20 minutes, and I was taken from there and carried in the south part of the world and I preached there about 30 minutes; and then I was carried into the west part of the world and I stood there one hour. I was made able to preach the gospel of Jesus, and when I came to myself I was picking cotton just like I was before my judgment was taken away. And that left a burden on me for a while,

and then that left me for a while, and when it came back on me again I went to Elder Christopher Hooks, and I talked with him, and he told me to come back to talk with him again. I never did go back, and when he died I was away from home. I came home that night and my wife met me at the door and said, "Elder Hooks is dead, and was buried today." My poor heart cried in me, "You are too late. Now what are you going to do?" And my poor heart began to mourn until I lost all of my strength, and I was confined to my bed from the time he was buried until June, and in the month of April I was not able to be up. One day about 9 o'clock it spoke to me and said, "You were commanded to go and talk with Elder Hooks and you didn't," and it said, "Now you write a portion of your experience and let God's people see it."

And, my dear brother, I do not feel that I am worthy to have my name in the Landmark, but I want rest and I have learned to receive rest from the Lord. You must obey the Lord and do what He has commanded you to do.

Brethren, I am writing these few lines and I do hope the Lord will give me a peaceful mind. Sometime I feel like I am bound to go somewhere and I don't know where. Brethren, if you can have a mind to pray for poor me, that I may be able to be blessed with the Spirit to go in and out before His people, and if it is His will I want to do the bidding that He bid me to do.

My dear brethren, did you know that it takes a poor man in spirit to follow the Lord and in His footprint

and obey His word and it makes his poor heart beg for mercy. Oh, Lord, lead me in the way you will have me to go, and brethren, sometime I want to go in all parts of the world to speak of God's rich mercy and free grace to those who love the Lord, and sometimes I want to meet the white brothers whom God has called to preach His wonderful word, and brethren, it will be much to me to try to tell you the way the Lord has brought me. All the works of the Lord are a great mystery to the ways of man.

My dear brethren in Christ, I want to say to you all, "Love one another as Christ also loves you. Live in peace and pray that God's will be done and ask Him to reconcile our will in His will as far as it can be. You know that we are all carnally minded, and not subject to His will. May the Lord bless you all. I want your God to be my God, and where you are buried I want to be buried."

I trust I am,

Your brother in Christ,
Marshal Cooper,

1011 Stantonsburg St.,
Wilson, N. C.

LANDMARK VERY DEAR TO HER.

Dear Christian Friends and
All Readers of Zion's Landmark:

I do enjoy reading the writings of each. Knowing I am liable to mistakes, I hope I am enabled by the Almighty God to throw the mantle of Charity over others' mistakes. I have read Zion's Landmark many years as I have read it since early childhood. I learned to read before I was old enough to enter public

school, and I hope I was enrolled in the great school of grace ere this.

Our periodical has a very special name: Zion's Landmark—Zion, the Church of God; Landmark which means Guide, etc. Who gave it its name? Mr. J. D. Gold, please answer. Your father, a beloved brother in Christ, was the Editor when I first remember reading his good editorials and the experiences of dear ones of long ago. And now, the ones telling the new old story that I have loved so long.

In my youth I wrote a poem on Christ's Crucifixion, but during my afflictions, with others keeping house for me, it got misplaced.

As Easter drew near I meditated much on the sufferings of my dear Jesus, April 11, Friday, Good Friday, or the day as it seems Christ was crucified. It seems to me the world likes to crucify Him, or His people today. I was (or my feelings) surely crucified. A very hard-hearted woman took it on herself, as it seems, took great delight in this very act. I am very much afflicted, not able to work. A great portion of the world likes to punish God's humble and poor people, but, as it seems, I was very much smitten, cast down, when the presence of the Lord cast a ray of light around about me—and I was enabled to rejoice in a crucified and risen Saviour, and my soul did sing praises unto His great and glorious name, my beloved Redeemer.

The sinful world can hurt my feelings, but old satan cannot touch my life; my conscience has been made tender in the fear of the Lord, and is to suffer persecutions from the world, etc. One writer said: Such

a conscience is an unspeakable blessing. Pray for me that I may ever be enabled to praise the Lord as I ought forevermore.

I do not know what I seem to others, but I greatly rejoice in my God speaking to me in my infancy—and called me His child, saying: "Lo I am with you alway—even unto the end." I can read and rejoice in the writings of the wisest natural philosopher that ever lived. His name was Sir Isaac Newton. He said before he died, "I seem to myself as a little child, playing on the seashore, finding now and then a smoother shell or a prettier pebble than ordinarily, while the great ocean of Truth lies unexplored before me."

My mother, Judith Mary Blalock, was a Primitive Baptist for many years. My father, William A. Blalock, was a strong believer in the same precious faith. My older sister, Lula Blalock Moore, joined the Primitive Baptist church on her death-bed, in 1916, and died one month later. I offered to the church in May, 1912, was received, and oh how happy I was. I thought I never would suffer again. I was carried above on wings of God's love, the world was put under my feet. I was enrolled with believers to live and to die, is my hope all day long. Oftentimes my sufferings are so severe and it seems I just have to say "Abba, Father, why hast thou forsaken me?"

When I was taken down and could not walk, one morning nearing the dawn, an angel appeared, hovered over me and these words I heard in that still small voice: "I am your Shepherd, you shall not want." This has been a great con-

solation in trouble. O how I rejoice when I am lifted up and can feel safe in the arms of Jesus, for He is very pitiful and of tender mercy.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me."

I hope to feel I was made willing and enabled to bear the cross for Christ's sake, and hope when I lay down in death—to be raised in the first resurrection to wear that bright and shining crown forevermore. Be like Jesus and, blessed thought, be satisfied when I shall awake in that Bright City, eternal in the heavens. Where God and Christ and heaven appear unto my raptured eye, then I shall sing more sweet more loud.

Submitted in love, for I have a precious hope in Christ.

(Mrs.) Allie Blalock White,

F. S.—Please notice my new address, 110 Holloway St., Durham, N. C. The old address was 2017½ Chapel Hill Boulevard.

As far as I know the Landmark has had the same name from its very beginning, November 15, 1867. Father always believed in a landmark to guide men and believers into the right way of thinking and acting. But he also believed the true light came from God. J. D. Gold.

THE RESURRECTION OF THE BODY.

Dear Brother and Sister Coleman:

Was glad to get your good letter today. I am glad I can concur with you on the resurrection. If our bodies are not resurrected, where is

our hope? "If only in this life we have hope in Christ, we would of all men be most miserable." Take the resurrection away from me, and I have no hope. If our bodies are not resurrected, we will be as the beast of the field. But we have many proofs that these bodies of ours will be resurrected. We have Enoch in the first dispensation; Elijah in the second dispensation, and Jesus in the third. The very same body that went down in the grave came forth from the grave, but left the grave cloths at the grave. Nothing natural will go to heaven. We will be as the angels of heaven—no male nor female—but we shall be like Jesus. That will be enough for poor me. As I sit here tonight writing about those things, I feel like my stay here is very short, and I wanted to write a few words on what I believe will stand and when my body is laid low in the earth. Now, what became of the bodies that I have just mentioned, if they did not go on to glory? The sons of the prophets hunted for Elijah's body for three days, but could not find it.

That makes the proof stronger.

There was a guard placed at the grave of Jesus to make it sure, but He came forth at the right time, and the guards fell back as dead men. That was some more proof—they, the guards, were there. Jesus showed Himself openly to the sisters, the apostles and above 500 at one time. And He told Thomas to behold (look) my hands, and thrust your hand into my side, and be not doubting, but believing. Then he could say "My Lord and my God."

Jesus spake through Isaiah, the prophet, saying, "Thy (your) dead

men shall live; together with my dead body shall they arise." He was talking about our bodies, not about our spirits. The spirit does not die. In the mind of God, all the children of God arose when Jesus did—not actually so. Jesus is the first fruits of them that slept. That guarantees the whole resurrection. If the spirit that raised Jesus from the grave, be in you, it will also quicken your mortal bodies and raise them from the grave. 1st. Thes. 4th chapter. Read the last of that chapter. It is very plain that these bodies of ours will Jesus raise when He comes again. When Paul says, mortal shall put on immortality, corruption shall put on incorruption. If he is not talking about our natural bodies, then I must confess I do not understand language. Nature sets forth the resurrection. Look at the trees. They do not show life now. But when the sun begins to warm the earth, the buds begin to shoot out, and the buds that are the highest from the ground will bud just as quickly as those that are near the earth. So those that remain till the coming of the Lord shall not hinder those that sleep. Those that remain shall be changed in a moment, in the twinkling of an eye, and the dead in Christ shall be raised first (before the non-elect) and they shall be caught up together to meet the Lord in the air. The caterpillar is ugly in its first state, but he comes forth from the ground. He is a beautiful butterfly. Just so with the saints of God. We abhor ourselves here, but when we awake in His likeness we shall see Him as He is and will be satisfied. Won't that be enough?

No, I do not endorse that article that was in the last Landmark. It destroys the resurrection.

Yours in a sweet hope of immortality from the grave.

(Elder) T. A. Stanfield,
Reidsville, N. C.

A GREAT SERMON

To The Zion's Landmark:

After reading the good pieces in Zion's Landmark of May 1st, I had an impression to write. I don't know whether it's the right impression or not. Only hope and trust to God that it is. I hope to be thankful to God and His Son, Jesus Christ, our Saviour, that we have here inspired men of God to preach the unsearchable riches of Christ and write such wonderful writings as Brother Tingle wrote. It's food to the hungry soul. I have no way to go to preaching and that was a great sermon to me. I enjoyed it, and had a great feast over it. I read and reread it. It will never grow old. I had read all of the scriptures that he used in his writing, could recall what book they were in, in the Bible. It fed my hungry soul. He explained them so well, I could hear the joyful sound. I felt I was with the saints and listening to him preach. All of his writing was sound. Praise the Lord, oh my soul, praise His Holy Name. Such preaching and writing as that is profitable for all can hear it that can hear, and understand it all. It's good food to the poor hungry lambs of God.

Sister Bessie E. Mefford wrote such a good piece. All in Zion's Landmark of May 1st was such good news from a far country. Oh, how I did enjoy it all.

Brother Cowin, that's the way I feel and have always felt. I just want to be a plain, old fashioned Primitive Baptist. It's nothing I can bring, simply to the cross I cling. I think sometimes I'm not doing so bad, but alas this old flesh of mine is what worries me. I try to pray to God for Jesus' sake to strengthen me and give me faith to endure the temptations of life, but at times it seems the flesh and the devil are against me. I do so many things that make me mourn, things I don't want to do, things I hate. I'm unprofitable, can't always do the things I so much want to do. It makes me cry. Am I a child of God or am I not. I feel a child of God should be so perfect, and I'm so imperfect. I feel like David of old; if I had wings like a dove I'd fly away to rest,—rest from this flesh of sin of mine, to never sin no more.

My boy that's in the army in Edgewood Arsenal, Md., has written me so many times, "Mama, please pray for peace. I don't feel we will have peace any more on earth until we see Jesus face to face and be like Him. Then we will be satisfied. Peace of mind is the greatest peace of all.

Experience is all the teacher. Peace of mind comes from above. No one here can give it. He speaks, and it's peace. I calms the troubled breast. He is all I can look to, to ease my troubled soul. Praise His Holy Name. You household of faith, pray for me and mine. Pray that God will give me faith and strength to be worthy to have part in the first resurrection. On such the second death hath no power. Pray that I may live a Christian life

here and die rejoicing.

God bless all the household of faith everywhere is my prayer.

Mrs. C. W. Giles,
R. F. D. No. 2, Danville, Va.

P. S.—Mr. Gold, please cast the mantle of charity over what I've written, and correct the mistakes. It's like the writer, full of mistakes. Cast it aside if you think best. I surely will not have any hard thoughts. I wrote to ease my mind and know I enjoyed the good writings in Zion's Landmark of May 1st.

EXPERIENCE.

Dear Mr. Gold:

Sometime I feel like I want to tell the Landmark readers about some of the things that I have seen, handled with my hand and felt.

But with fear and trembling I fear that I am not prepared of God.

Sometimes I feel like that there is no place with God's people for such as I am, and again though poor and afflicted, I will trust Him whom I hope has called me out of darkness into His marvelous light to walk therein.

As the Hebrew children said, the God whom we serve is able to deliver us. Deliverance is by faith and faith comes from God.

I pray that my Creator may keep me at the feet of my brethren and in fellowship with the saints. I am far from perfection, but I have a desire to be like unto Jesus.

Sometimes I wonder if there is another like me.

I have been made to pray for my enemies.

On one occasion a man that I had no good will for, was murdered, and the feeling that came over me made

me wonder if I was guilty of the murder, while I had not suspected the evil that was in my heart.

I will remember that night when I felt the effectual cleansing power of the blood of Jesus applied to my lost and hell deserving soul. And when I came up out of the water of baptism, I saw the earth and all therein so much more beautiful than ever before. I hope and have evidence that God for Christ's sake has forgiven my sins. Yet I have doubts and fears arise, making me doubt if I am born again.

One day on my bed I saw God, just, holy and unchangeable, all powerful, and having love and mercy. I saw His son at His right hand, filled with mercy, all wisdom, and not empty as some picture Him. I saw my bed empty, or nothing noticeable on it. Yet the Son was greatly concerned, watching my bed, and the Father was moved by the suffering of the Son to show mercy.

I had a dear friend who continually told me that if you take one step to God He will take two to you.

After many years I told him that if there had been any change in me it was all wrought by God. He answered that "You must be on solid ground."

When his days were spent, he sent for me and asked if I held anything against him to please forgive him. I assured him that I had nothing.

I feel like there is no condition on the sinner's part as to regeneration, and of the new birth which Jesus created in us.

Yet, there is a condition as to the obedience and disobedience of

God's people here on earth, and we receive reward or chastisement accordingly.

I would to God that all Christians have a mind to pray for peace on earth and that we especially have peace with our brethren.

I feel like many went out from us because they were not of us, and so doing some were misled, and some too stubborn to confess.

May God be merciful to all suffering humanity and forgive our sins and keep us as the apple of His eye. All honor, glory, adoration and praise to His Holy Name.

Mr. Gold, if you think this is worth the space in Landmark, you may print it; if not, charge it up to my ignorance.

May God bless you and be merciful to me.

E. C. Harrison,
Williamston, N. C.

THE BABE OF BETHLEHEM.

Dear Friend Mr. Gold:

I read your beautiful letter in Zion's Landmark concerning the Little Babe of Bethlehem. Such good reading fills my soul with pride and my heart with joy and though He was born so far down the line that He was not noticed by the nobles, but sought by beasts, who were so jealous of Him that His life was despised and hated, though He had done no one any harm and the nature of man has not changed to this day. His task was a hard one from His birth to the grave.

He was eagerly sought by two classes of people. One of them sought to worship Him, the other to destroy Him, and both claimed God as their Father. The most of the

people now claim Jesus as their Saviour, but not His children as their brother and their sister, and so will it be till time is no more. The rich and the poor are always with you.

Jesus was born a child of sorrow. Grief was His constant companion, and our stripes were laid upon Him and our sorrows He carried in His own bosom and our chastisement was upon him, and our bitter cup He must drink.

"Behold the Lamb of God that taketh away the sin of the world." He bore our sins in His own body on the tree. God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God. The blood of Jesus Christ, His Son, cleanseth us from all sin. He is propitiation for our sins and not for ours only, but for the whole world. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him and with His stripes we are healed, and on the cross the supreme test was made upon Him, and He was found faithful even to death on the cross, and thus He paid the debt in full. Every jot and tittle of the law was satisfied. He died on the cross that we might live with Him. He goes into the grave and rises with His loved ones. He brought them forth from the grave and made them free, and upon these the second death will have no power. His loved ones that He brought are free from death, hell and the grave, and so when death comes to our earthly bodies we will go down to rise no more. That new man in us will go to Jesus and it doth not appear yet

what we shall be, but we know we shall be like Him and be satisfied.

I do not believe that this old Adam body will ever arise from the grave because flesh and blood cannot inherit the kingdom of God, and again "all flesh is as grass and is an abomination to God." "Dust thou art, and to dust shalt thou return," and again, if the mission or work that Christ came to do was finished on the cross, as He said it was, He has nothing further to do, and if it was not complete we are yet in the world without hope; but I for one believe that his work is finished and even the wounds in His hands and feet were cured and made whole. Our salvation is sure in Him and I doubt nothing that He has said. It was the whole body of Christ (the church) that went down, and the whole body of Christ (the church) that came from the tomb; if not we are still in a world without hope.

W. L. Parker,

Schoolfield, Va.

HELPING ELDER OAKES

Mr. John D. Gold,

Wilson, N. C.

My Dear Mr. Gold:

I see in the Landmark that Elder E. C. Oakes of Leesburg, N. C. is unable to pay for his Landmark. Elder Oakes is an old schoolmate of mine and also my former pastor. He received me into the church in January, 1904, and I take advantage of this opportunity to send you one dollar to pay up his subscription as a token of my good will towards him.

Yours truly,

W. L. Parker,

Schoolfield, Va.

A GOOD LETTER

Dear Mr. Gold:

Enclosed find money to pay another year to the Landmark, to May 1, 1942. Am wishing you a great success in the publication of the dear old Landmark, for it seems if we ever need good sound reading matter it is now, in this poor world of unrest, with everything in a rush.

But how good God is. Poor and afflicted people are secure upon the solid rock, Jesus Christ, the Saviour. The ship of Zion is tossed to and fro many times, with wave after wave beating against her; but the anchor is secure to hold her safe.

We are sure the church is upon the solid rock, but how much she will have to suffer here in this time world we do not know. We know God has the power to speak and calm the raging world.

Lula Overton Hyman,
Tarboro, N. C.

**BEST WISHES FOR THE
LANDMARK.**

Dear Mr. Gold:

Enclosed you will find money order for two dollars, to pay my subscription to Zion's Landmark to May 1, 1942.

Some of the Landmarks have been so very good of late and I enjoy the good pieces so much.

I hope the Landmark will live on for many generations to come, and that you may be blessed to publish it for a long, long time, to the glory of God and to the comfort and edification of the people of God, is my prayer, for Christ's sake.

Most sincerely yours,

Mrs. F. E. Wiles,

Ringgold, Va.

ENJOYS THE LANDMARK

Mr. John Gold,

Wilson, N. C.

Dear Mr. Gold:

Inclosed you will find P. O. Money Order for one dollar (\$1.00) for the continuation of my subscription to Zion's Landmark, which expired April 15, 1941. I am very sorry I am late sending in my renewal. I will try to be more prompt in the future. I enjoy reading the Landmark very much, and get a lot of joy and comfort from reading it. I enjoy your writings very much and wish you would write more.

Hope you will excuse my delay in renewing my subscription. Please send me the May 15th copy of the Landmark.

Yours sincerely,

O. F. Brown,

R. F. D. No. 2,

Selma, N. C.

IN MEMORY OF MOTHER

Mother was born September 10, 1880. She was the daughter of Mrs. W. D. Whitaker and the late Mr. W. D. Whitaker. She was united in marriage to W. E. L. Hutchins in 1906. She joined the Primitive Baptist Church in 1937, and was a member for three years. She departed this life on earth March 25, 1941, making her stay on this earth 60 years, 6 months, and 15 days. When she departed this life on earth she left two sisters and six mothers and her mother, beside her husband and daughter. She has gone to her home above, I hope, but I still think of her and wish that she was with me.

Written by her daughter,

Lora J. Hutchins.

The Lord blessed me to baptize Sister Hutchins and conduct her funeral. She was faithful to her church and friends.

E. L. Cobb.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

VOL. LXXIV.

NO. 14

Entered at the postoffice at Wilson
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WILSON, N. C.

JUNE 1, 1941

"LEARN OF ME."

Matt. 11:29

I began to read the Bible when 15 years old, and have had it for a companion ever since. Most of the time I only wished to catch the gracious words that fell from the lips of my Saviour; but of late I have been seriously impressed with the wonderful character of Jesus; with His willingness to help the poor and afflicted ones who come to Him in faith asking Him to help them because of their distressed condition. The diseases which our Saviour was called upon to heal were such diseases as no physician to even the present day can heal. Blindness, leprosy, lunacy, paralysis, epileptic fits, withered hand and lameness; also He raised the dead to life, and the worst of all diseases was and is to this day—sin. I understand that when He healed the body of flesh, the inward man was healed at the

same time, as it required the same faith to heal the body that was required to heal the soul; and neither could be healed without it.

Our Saviour often asked those who came to Him if they believed He was able to do what He was asked to do, and when they would say "Yea, Lord," He would say, "As thy faith is so be it unto you," and they were healed immediately. Jesus "is the author and finisher of our faith"; this faith is once delivered unto the saints, not many times, but once, and never taken away until it is finished by Him who is the author and giver of it. We are told "Without faith it is impossible to please God, and he that comes to Him must believe that He is, and that He is a rewarder of all who diligently seek Him."

Jesus says, "Learn of me," and what a great and loving exemplar He is. When mocked and derided, He did not retaliate or take vengeance against them, but spake the pure word of life such as He had heard of His Father, when judged by His enemies to be a devil, a samaritan or blasphemer, a crazy man. He only would say "I judge no man but the words I speak will judge you in the last day." As a man He claimed nor owned anything on earth, but as God He said, "As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him." John 17:2.

He could have spoken and destroyed all who opposed Him, but He generously allowed them to have their way in punishing Him according to their own pleasure, even by their ungodly deeds forcing Him

in the flesh to go from place to place to escape their vengeance, but He bore no malice toward them as a man, and as God he waited the fullness of time to visit upon them their utter destruction as a nation, when their iniquity was full. He resorted to no harsh measures in order to inflict punishment upon them for their evil treatment of him, but He was just as the prophet saw Him many years before His coming in the flesh: "A bruised reed shall He not break, and a smoking flax shall He not quench, till He shall send forth judgment unto victory."

He loved the poor and afflicted—those who were regarded as sinners, with whom the proud, self-righteous Pharisees could not afford to associate without being defiled; but they did not know Him as God, and that He came not to call the righteous (Pharisees) but sinners to repentance.

When we study His wonderful, spotless character we see the perfect man who was to be the only sacrifice that could take away sin. The blood of bulls, goats and calves, offered on Jewish altars for many years, could never take away sin; but were only types, shadows, or figures of Christ, and those who offered them were supposed to possess that unerring faith that could peer through the ages and see Jesus on the cross, who in the fullness of time became both priest and sacrifice and offered Himself to God the Father, the only offering that could atone for the sins of those whom the Father gave unto the Son.

Paul says, "Your lives are not your own, but you were bought with a price." Jesus was sold for the price

of a slave. So was Joseph a type of Him that was to come and put away sin by the sacrifice of Himself, and forever perfect them that are sanctified. Let us continue to learn of Him, for in Him are all the treasures of wisdom and knowledge.

B. S. Cowin.

IN MEMORY OF OUR DEAR AUNT

Fannie M. Jones was the daughter and youngest child of the late Nathaniel G. Jones, Sr., of Anson County, N. C. and his wife, Sallie Clark, of Johnston County, N. C. Aunt Fannie was born on the 14th day of November 1858 and died in her 83rd year, on the 5th day of March, 1941. She was possessed of a very bright mind, was always cheerful and had plenty of friends and no enemies—a favorite person in any group.

When Aunt Fannie was about grown, grandfather sent her to Wilson to attend the Collegiate Institute conducted by Elder Sylvester Hassell. At Wilson she was among her kin people, her mother being a sister of the late Edwin Clark; Alvin and Jim Clark and Sallie Ann Clark Harrison being her cousins. Elders P. D. Gold with Elder Hassell both often preached at the Primitive Baptist Church, and she, with her uncle, Edwin Clark, were regular attendants at the meetings. I think her uncle was a deacon.

After leaving college at Wilson, she returned to her father's home and became a successful teacher in our Anson County schools.

On the 24th day of May 1892, Aunt Fannie was happily married to John Smith, of Norwood, Stanly County, N. C. Uncle John lived on a good farm, near Rocky Mount, and attended a wheat mill part of the time. He and Aunt Fannie, both at the same time, hand in hand, joined the Primitive Baptist church at Howard's Chapel, west of Norwood. Uncle John died about 1900 and was buried in the cemetery at Howard's Chapel Church.

Later, about 1904, Aunt Fannie was again married to Paul Safley, of Eldorado, Montgomery County, N. C. Uncle Paul was a loyal and Staunch Primitive Baptist also, and died near the date 1914. After Uncle Paul's death Aunt Fannie returned to Anson County and lived with her two sisters until their death. Later she moved in with her nephew, Ben C. Jones, where he and his good wife, Cousin Rena, gave Aunt Fannie a peaceable and pleasant home. She often told me that they gave her every consideration and supplied all necessary need. She had requested Cousin Ben to carry her mortal body, after

death, and place it by the side of John Smith, her first husband, at Howard's Chapel cemetery. This was done on the 6th day of March, 1941. The funeral, by her request, was conducted by Elder W. C. Edwards. She was the last of grandfather's family, but she is survived by a large number of nephews and nieces in North Carolina, Georgia and Florida. The writer is the oldest living nephew. We all feel deeply our bereavement, but draw consolation from our faith that she is sleeping in the Paradise of God, and that her body will be raised and reunited with her soul and that it will be fashioned like the glorious body of Jesus Christ. Let us hope also to be so favored, to see our Saviour as He is, and be satisfied.

Aunt Fannie was a noble woman and her beautiful life was worthy of our emulation. We are assured that she died in the triumph of Christian faith.

J. W. Jones,

Peachland, N. C.

LOWER COUNTRY LINE UNION MEETING.

The next session of the Lower Country Line Union is appointed to be held with the Church at Dutchville.

Elder L. J. Chandler was chosen to preach the introductory sermon, with Elder N. D. Teasley as alternate.

All lovers of the truth are invited to meet with us. Time, Saturday before the fifth Sunday in June, 1941.

Clyde Satterfield,

Union Clerk,

Timberlake, N. C.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held (D.V.) with the church at Norfolk, Va., in the City of Norfolk. The church is on College Toll Road in Fairmont Park. Drive, out Granby Street to 26th Street, turn right and follow street car line to Cottage Toll Road, turn right, one block to church.

I hope as many of the brethren and sisters that will have a mind visit our Union at this place. The church has not been a member of our Union long and we hope the brethren and sisters will show their appreciation as a member of this Union by visiting them. We hope to have good preaching. Elder A. B. Denson is to preach the introductory sermon, with Elder B. S. Cowin as alternate, and we hope other good ministers will follow them.

The Union will be held Friday, Saturday and Fifth Sunday in June, 1941.

W. S. Peele, Union Clerk,

Williamston, N. C., Route 2.

EASTERN UNION MEETING

The Eastern Union is to be held with the church at Concord, commencing Saturday before the Fifth Sunday in June.

We invite all who have a mind to come, especially ministers.

A. W. Ambrose, Church Clerk
Creswell, N. C.

UNION MEETING AT ANGIER

The next session of the Angier Union is appointed to be held with the church at Angier, Harnett County, Saturday and Fifth Sunday in June, 1941. Elder T. F. Adams is chosen to preach the introductory sermon and Elder L. W. Turner is alternate.

The Angier Church is located in the town of Angier, a station on the Durham and Southern Railway and at the intersection of State Highways No. 10 and 55.

Anyone desiring further information may communicate with the undersigned.

All lovers of truth are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk.
Angier, N. C.

STAUNTON RIVER ASSOCIATION

Please insert the following notice in the next issue of Zion's Landmark.

The next session of the Staunton River Primitive Baptist Association will be held with the church at Whitethorne, North of Chatham, Va., on the Second Sunday in July and Friday and Saturday before. All lovers of the truth are cordially invited, especially ministers.

J. F. Williams,
Keeling, Va.

CHURCH MEETING

The Primitive Baptist Church at Lawyers' Spring in Anson County, N. C., will have their Annual Communion Service on the Fifth Sunday in June, 1941, and invite true Primitive Baptists to come and worship with us. Saturday meeting at 2 P. M. Church house is situated in southern part of Peachland, within 500 yards of Highway No. 74.

J. W. Jones, Church Clerk.
Peachland, N. C.

MILL BRANCH UNION

The Mill Branch union is to convene with the church at Fireway, Saturday and the Fifth Sunday in June, about 15 miles southeast from Tabor City, N. C.

Lovers of truth are invited.

M. Meares.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

WANTED:

**Back numbers of Zion's Landmark and
Turner's Almanac.**

S. W. WORTHINGTON,

Wilson, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year-----	\$6.00
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In a club with the Landmark, both papers sent for one year-----	\$7.00

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

Price for 12 months-----	\$1.00
Price for 6 months-----	.50
Price for 3 months-----	.25
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Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

Address

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

Old School Baptist Meeting in New York City

Readers of Zion's Landmark, when visiting in New York City, are cordially invited to attend our meetings at 221 West 57th Street—11 A. M. and 1:30 P. M., every Sunday except the 4th in each month.

R. LESTER DODSON, Pastor.

JUN 23 1941

CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

JUNE 15, 1941

NO. 15

AHASUERUS AND ESTHER.

"Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces,)

That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him;

When he showed the riches of his glorious kingdom, and the honor of his excellent majesty many days, even an hundred and four score days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

Where were white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings and pillars of marble; the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble.

And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

And the drinking was according to the law; none did compel; for the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

And Vashti, the queen, made a feast for the women in the royal house which belonged to king Ahasuerus."—Esther 1:1-9.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

ELDER E. L. COBB-----Wilson, N. C.

ELDER T. R. CRAWFORD-----Cairo, Ga.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LOVE AND FORGIVENESS

I have not written for the Landmark for some time. I have been sick with the flu or bronchial cold that kept me in for over a month. My appetite for food was gone and I became weak, but my spiritual appetite remained and the Lord comforted me during the time and blessed me to recover and I am feeling fine now. I had no doctor, but trusted that the Lord would bring me back to health again, and He did.

I will be 78 years old on March 11th. I have been married and living with a good Christian wife for 52 years, February 13th. We celebrated our golden wedding two years ago, and received many nice presents from friends and relatives as a token of their love for us, for which we feel to thank our Heavenly Father for so many friends and kind children. We were married on the 13th and had 13 children, and raised 11, who are still living, some in Panama, some in Greenville, N. C., some in Chapel Hill, some in Raleigh, and some with us in Rocky Mount, and one is in Durham. One girl died at the age of 13. This has been a very prominent number with us. We are very proud of our children, who are so kind and loving to us.

I started out to write on love and forgiveness, but got to writing about the family. Love is a great thing,

naturally, and still greater spiritually. If you love your brother, you will not look for the bad that is in him, but for good. The human nature likes to see the bad that is in a person, and tell it to all he contacts with. Why not see good things, that are from above and talk of that.

I clipped a piece of poetry from a magazine called "Pathfinder" that appealed to me, so I will copy it partly.

I Know Something Good About You

Wouldn't this old world be better

If the folks we meet would say,
I know something good about you,
And then treat us just that way?

Wouldn't things here be more pleasant

If the good that's in us all,
Were the only thing about us
That folks bothered to recall?

Wouldn't it be nice to practice

This fine way of thinking, too?
You know something good about me,
I know something good about you.

Love hides a multitude of faults. If you love me you don't look for the bad, but the shining light of the Lord Jesus that is born in us the hope of glory. When I go to church I never think of what the other member has done that I can't fellowship, but if they can love and fellowship me. That is enough. We love God

because He first loved us when we were dead in trespasses and sin. He forgave us of our trespasses, and should we not forgive those that offend us. Some say "I can forgive, but not forget." That is not Christ-like. He forgave us of sin and then remembered them against us no more forever. What a blessed thought. Christ taught that there is no end to forgiveness, but to keep right on forgiving as long as you are asked. "Greater love hath no man than this, that he lay down his life for a friend." That is what Christ did for us when He died on the cross and rose the third day and took His bride with Him—all the redeemed of the Lord. What a blessed thought, that God so loved the world that He gave his only begotten Son that all that believe in Him should not perish, but have everlasting life. Love in a family is what makes a home worth living in. So love in a church serves in the same capacity. Christ said, "If you love me, keep my commandments."

If the war-torn countries of Europe could see each other in love and not hatred, peace would come to all mankind. The soldiers on each side would not have anything against each other if they could meet together in love, without being drawn by mad leaders, who care nothing for the suffering they are causing. I pray that God will overrule all and bring them together in a world peace for the good of all mankind. May love and forgiveness be restored to all mankind.

W. H. Worsley
Rocky Mount, N. C.

AN EXPERIENCE.

Dear Kindred in Christ:

Of late my mind is taken back to the time when it seemed to me without a doubt that the Lord in His great mercy had appeared unto me. It has been almost a year ago and yesterday it seemed we had such a wonderful meeting at Cypress Creek. My mind was carried back to the night that I lay sick with a fever, and at the same time afflicted with rheumatism. I don't believe I will ever forget that dark time, and yet the moon was shining in all her glory and beauty, but to me it was a dark, terrible night. I had been ailing for several weeks and gradually grew worse instead of better. The doctors had failed and told me that they couldn't find out why I should be so afflicted. They could find no cause for the trouble, but this night that I mentioned we were alone, my mother and I, and no one else was living with us at that time. Many nights, I remember, as I tossed in restless pain, my mother was kept awake and oh so ready and willing to do anything her dear feeble hands could do. But this night it was different. I had thought to rest, feeling the need of rest so much. Tired and weary of sitting around, I went to bed early, but I said to my mother as I lay down, "There's no rest here for me tonight." Somehow, in some way, it seemed I knew I would not rest and it was so. It seemed the more I thought about sleep, the further it went from me. My body was in a furnace of heat; it seemed to be burning me up. I tossed and turned so much, with this scripture on my mind—"For it is not subject to His will, neither in-

deed can be." The night before I had dreamed of a murder taking place, and I saw three splotches of blood. This dream came back in my view. I could see the blood so plain, and it came to me that it was the Saviour's blood, and I was trampling it. I got up three times and tried to pray without any relief, thinking each time that surely now I will rest. But, oh no, I had not yet suffered enough. I think it was near morning when I thought, "Will I never sleep any more?" It seemed at that time that I never would, and all this time my mother was in a deep sleep, not dreaming of the struggle that was going on beside her, and I couldn't call her. I believe I would touch her, thinking she would wake up, but no, I believe with all my heart that God had put that sleep on her because I had to suffer this alone, and it usually takes such a little to wake her. At last I was willing, made willing through suffering, to be God's anything. I turned on my face and said, "Only show me Thy will, dear Lord. Anything Thou wilt have me to do." I was made willing to do His will, and instantly there was my uncle and Brother Ransom Gurganus. I knew in an instant that I had thought before about having someone pray for me, but I believe I know now that I hadn't suffered enough, and in that moment my fever was gone, my body was in ease, and I was blessed to sleep. Oh, sweet sleep. How do we know when to be thankful for anything only when they are gone from us and we can't get them back. The Lord giveth and He taketh away, but blessed be the name of the Lord.

The next morning I began to search for the scripture that had been on my mind, not knowing where to look, but it was not hard to find it was in the 8th chapter of Romans. I read the entire chapter. It was open to me, it seemed, like a book. The next night after the god brethren had gone home I sat down to tell my sister-in-law about the beauty of God's great love and mercy. Oh, everything was praising God, it seemed, and everything was beautiful that He had made, and such a feeling of joy, peace and love filled my very being, and I was made to rejoice in God, my Saviour and my God. I hear His joyful voice. I felt that I need never go abroad for joys any more. Next morning I was better, and on the third day I was still better. Now I hardly ever feel the effects of it, thanks be to God.

Oh how much I have to be thankful for, and the most of my time I know, or it seems, the more He blesses me the harder it makes my heart. But I know that God is able to make stones and rocks to crumble down at His feet and beg for mercy, and then is when we can be thankful, and it seems like so much of my time that I am stony and shut up, so that I doubt whether I have every known anything about God and His infinite mercy, which grieves me sorely. Sometimes I go for days, groping about in darkness for this precious light and I can't find it. Therefore we have to wait till He sees fit to lift us up again and every time I go down I know it is for my good, but oh how I dread to meet these trying times and oft-times I tell my loved ones at home

when it seems everything goes wrong that we are not willing to suffer our part, our nature would have everything go smooth, but it can't be that way all the time, and when we look for peace, behold confusion is at the door.

One could go on and on but they would never get it all told, so I will stop now as I fear I am taking up too much space. And if you think this unprofitable please do with it as you like.

And may the grace of our Lord and Saviour, Jesus Christ, be with us all.

I am one in hope of eternal life,
Minnie Batchelor,

Richlands, N. C.,
R. F. D. 1, Box 168.

LET GOD BE TRUE AND EVERY MAN A LIAR.

When I read what Mr. Kimsey said I knew that it was going to call forth comment, but I believe, though I may be mistaken, and I hope that I am, there are some that believe just what Mr. Kimsey said, though God gives us vocal cords with which to utter sounds, and a mind with which to think, and a Bible which is God's message to man, to guide us. Thank God every one does not think that way, but the trouble is that some who think that way try to make that a test of fellowship and find fault with their brethren and would lay that idea down as "ipse dixit" in dealing with their brethren.

God made us to differ, and why, that in the clash of mind and matter it would stir up our pure minds by way of remembrance. His plan is competition for development and

elimination to get rid of the dross. So is life a regeneration to rid us of sin through the blood of Christ. He laid down His natural laws so that we would have a system to go by and when we had learned that system we would become efficient in what we undertake. The great inventions were not discovered in a day, and it took years to learn how to make them perfect. If this were not true, the unthinking man, the harum-scarum man and the fellow who would not concentrate, and go to the authorities for guidance, and patiently think over and work, would be just as successful as the man who studied hard and thought out what he had undertaken.

The average farmer knows that God does not absolutely determine whatever he does he will be successful, for they know that if they do not follow the rule of common sense and good judgment and the lessons they have learned from experience they will fail in making a crop.

The Lord gives us parents "to bring us up in the way we should go, so that when we are old we will not depart therefrom," and yet many parents do not attempt to control their children, and when the children reach manhood and womanhood, and the parents old age, they bring the gray hairs of their parents down in sorrow to their graves.

Elder Cayce is right. Father never believed that God predestinated man to do evil. He believed he did evil as a result of his evil propensities, and he was always punished because the person did not obey his natural and spiritual laws.

We have laws based fundamentally upon the ten commandments,

and when you kill a man, what happens to you? When a person steals, what happens to him? If God predestinated one to do all the mean things that men are guilty of doing, do you think He would allow you to be punished for it?

I believe that God develops our intelligence, and lays down His law in our minds, and writes it in our hearts, for our consciences tell us whenever we decide to do anything that is sinful, and that we are not doing right. The "still small voice" is ever given to children, bolstered by the advice and wisdom of their father and mother, who are to teach them and guide them in the way of right and truth. Just think of the way the boys and girls are proud of their father or mother and try to imitate them in everything, if their example is worthy of being followed, for their conscience tells them when mother and father are doing right or wrong.

The Saviour said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." But as they grow up, and their parents allow them to associate with evil companions and never correct them and strive to have them go in the right way, are corrupted by contact with the world, and they depart from the straight and narrow path of life.

The stories of the prodigal son and the love that Christ had for His Father and His confidence in Him and His praying to Him and His saying that without Him He could do nothing, are all proof of the necessity for going to God in prayer and obeying His commandments.

If you say to me that I absolutely

believe that God wants me to do everything that I do, and predestinates me to do it, and when I deal with you, you pay me the uttermost farthing that you owe me, and when I do wrong that you are sympathetic with me and tell me that is the wrong way of life and that God wants me to love and obey Him, and you follow His instructions in being patient and forgiving with your brother and make terms with your adversary, and are willing to do most anything to keep off a division in the church and live together like brethren, as the Saviour in the presence of His shearers opened not His mouth and on the cross asked the Father to "forgive them, for they know not what they do," then I can fellowship that kind of an absolute doctrine for I know that you are a child of God and are trying to walk in the footsteps of the Father and of His Son.

I was the oldest child in the family and Father believed that if he spared the rod he would spoil the child, and I am glad that he whipped me and made me understand that I had to obey him. He made me work, and that is all I know how to do, and I do not find a day long enough to get through with my work. He had us children around the family altar every night when he was home, and he prayed for us that we would follow the word of the Lord as written in the Bible, and He always read a chapter in the Bible, and explained it to us, and then he got down on his knees and prayed a blessing on us and on the community and on the nation. I have never heard him say in all my life, and we worked together for thirty-five years, that

God predestinated that we follow the impressions of our own evil minds and commit sin.

The very first lessons in the Bible prove that is not true. God told Adam and Eve that if they ate of the fruit of the tree of knowledge of Good and Evil they would die, and why because they would get the "knowledge of Good and Evil," while in Him if they followed His teaching they would get in the beginning perfect knowledge and through life their knowledge would increase, but it would be His knowledge and not theirs. God's knowledge is infinite while ours is finite.

When they disobeyed He said to them in substance, you would pay no attention to your Heavenly Father, who knows all things, but disobeyed me and listened to the devil. Now get out and learn experience by the things you suffer, and earn your living by the sweat of your face.

"An idle man's head is the devil's workshop," and work is the finest thing in the world to keep men out of mischief. The very next lesson is one of discipline.

There were two brothers, one was a keeper of sheep. Abel represented the spiritual side of the development of man, and was a type of Christ who died as a result of the passions and desires and selfishness and jealousy of Cain, with which we are all endowed, but must keep these under, for God said to Cain, "Sin lieth at the door, but thou shalt have dominion over it." Cain cultivated the soil, which was earthly, but there was no complaint with his work, for the family needed food to sustain their bodies that are made

of dust. But Cain killed his brother and was a vagabond and had to flee to save himself from the law.

A great many people read the Bible but do not seek to apply God's meaning to it, but attempt to work out one of their own to suit their own inclinations just as Cain did.

It is true that when a man forsakes God and His commands he is turned over to the devil, for that is the way that God makes men suffer when they desert Him, and what other way could He do it? We would have life and God's teachings all jumbled up and no law to direct us, and nothing substantial to stand on, if we did not follow God's law and the law of the country upon which it is based. God, I believe has turned the world for the moment, over to Hitler, because after we spilt our blood and spent our money and He crowned America and England with glory and honor and gave them the victory, both sold their birthright like Esau for a mess of pottage, and now God is spanking both for not assuming the responsibility for failing to control the world and leading it into love and fellowship and friendship, the basis of His love as taught by the Saviour, but He will not always allow the devil to have His way, and Hitler will not win. "God makes the wrath of man to praise Him and restrains the remainder of wrath."

Christ told Pilate, "I am the way, and the truth, and the life." God made us upright and in His image. He gave us a soul, and He breathed into us the breath of life, the elements of His own being, and Adam was a son of God and this established our kinship with God, and that

made us His children. The earth is a proving ground.

The spirits in Heaven, as taught in Job, are looking after us and directing us and training us for a greater work in the world beyond. Obedience is better than sacrifice. The Jews believed they could do evil all through the week, and atone for it on Sunday by offering according to their ability. They had wrought all the heart out of their religion, and God said, I am tired of the blood of bulls and goats and I want your hearts. If ye love me keep my commandments, said the Saviour. "I want your hearts, O ye children of Israel," and if you love God you will love your brother and be forgiving. It is evidence that ye have passed from death unto life because you love the brethren.

Unless we live and learn in this world we live for naught. The ants were given an instinct to make their living, and put up their store in summer to last through the winter. But we have a soul, and are above the beast and the ant. We have a mind, and the purpose, as I understand it, is to develop ourselves so that when we come into His presence He will say, "You have been faithful in a few things, I will make you a ruler over many things. Enter thou into the joy of thy Lord." You cannot rule until you first command yourselves, and then you grow in knowledge and grace. The Saviour was obedient to God and so in Him God was well pleased.

We have had a very interesting discussion on the subject of the resurrection in the Landmark, and believe a great many misunderstandings have been eliminated.

Discussions in the right spirit are essential to stir up our pure minds by way of remembrance. How can we learn any other way? If I have said anything wrong, correct me. I am not perfect, and commit a great many errors, and make many mistakes, but I seek to know the truth in Jesus, and His Father who are the author and source of all truth.

John D. Gold.

"ARE THEY GOD'S CHOICE?"

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

I am sending an editorial of Elder C. H. Cayce, which I wish for you to publish in the Landmark. It is too good for the Landmark readers to miss, and as there are many of them who do not get the Primitive Baptist, I am requesting that it be inserted in the Landmark at an early date as is convenient.

Elder Cayce and your father were in agreement in the doctrine, which is to be seen in their writings.

Wishing you much success and good health for you and yours, I am, as ever,

Your friend,

Obe Tingen,

Apex, N. C.

Elder Cayce's Editorial

On page 164 of the Zion's Landmark of April 15, 1941, is an article signed by Thomas W. Kimsey, of High Point, N. C., in which he is trying to argue that God fixed and arranged everything in eternity that transpires in time. There is just one expression which we desire to call attention to. Mr. Kimsey says: "We cannot speak a word unless God

chooses the words." It seems to us that here is about as grave a charge as we have ever heard or read against the Lord of glory. Let us kindly examine such sentiment just a little.

In Exodus xx. 7 and Deut. v. 11 the Lord, in His law, said, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain." It is positively and expressly forbidden by the Lord to take His name in vain. But Kimsey says "we cannot speak a word unless God chooses the words." Some men do take the name of the Lord in vain; some men curse and swear, and bitter and bloodcurdling oaths proceed out of their mouths. If Brother Kimsey is right in his statement, God made choice of the blasphemous oaths which men utter, and they could not have uttered such words unless the Lord had made choice of the words—yet the blessed Lord has expressly and positively forbidden the use of such language! According to Brother Kimsey, the Lord chose the words they used, or spoke, and they could not have spoken the words unless the Lord had made choice of the words—and this in the face of the fact that He forbade such.

The inspired Apostle Paul must have known that some would teach such things as Brother Kimsey has affirmed in this statement quoted from him; for he says, in 1 Timothy i. 3, 4, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither giving heed to fables and endless genealogies,

which minister questions, rather than godly edifying which is in faith: so do." A fable is a "legend; fabrication; falsehood." A fabrication is an invented story. The statement that "we cannot speak a word unless God chooses the words" is an invented story. If Brother Kimsey be correct in his statement, then God chose the words of the fabricated story, and a man could not speak such words unless God chose them; but the apostle admonished to not give heed to such. Hence, if Brother Kimsey is right, then the inspired apostle has directed that no heed be given to the words which God chose for the speaker to say. Jangling is a "discordant sound; idle chatter; quarreling." Such a statement that "we cannot speak a word unless God chooses the words" is, most surely, no better than idle chatter. That is the most charitable view we can possibly take of the matter.

In verses 9 and 10 the apostle speaks of some very vile persons, and among them he mentions profane persons, and liars, and perjured persons. A profane person is irreverent, blasphemous, unholy, impious. If one uses blasphemous language, according to Brother Kimsey, the Lord chooses the words for him. If a man lies, God chooses the lying words for him; and he could not lie if God did not choose the lying words for him. A perjured person is one who is guilty of giving false evidence, especially when under oath. But Brother Kimsey says that "we cannot speak a word unless God chooses the words." If that be so, then a man could not be guilty of the crime of giving false

evidence unless God chooses the words. If that be true, then every false oath that men have ever sworn came directly from God. If God put such words in the mouths of the men who have perjured themselves, would He not just as consistently swear a lie Himself. If not, why not? Jesus tells us that the devil is the father of lies. But if Brother Kimsey told the truth, then the devil is not the father of lies; but God Himself is the father of them.

We might on on, ad infinitum; but this is sufficient. If one will not believe the testimony of the apostle, as here given, he would not believe, though one should rise from the dead.

We remember, very well, the former editor and publisher of the Zion's Landmark, the beloved and lamented Elder P. D. Gold. We have been with him in his day, and preached with him, and talked with him. We know very well that he did not believe any such teaching as that "we cannot speak a word unless God chooses the words." We remember well that we were at an association with him once in North Carolina, and that we tried to preach just after he had delivered a sweet discourse. Our text was 1 Timothy iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." We showed that Timothy was already a child of God and a minister of the gospel; and that it was, therefore, too late for him to become a child of God by doing this, but not too late for him to save himself from false doctrines, etc. Elder Gold heartily endorsed

our discourse. We regret to see such teaching as that set forth by Brother Kimsey appearing in the Landmark. We wonder if all the editors on the staff endorse such teaching. It brings trouble and confusion in the true church, and we would be grateful and thankful if such teaching were not permitted to appear in Elder Gold's paper, for we are sure he would not endorse it if he could speak to us now. May the Lord pity His poor bleeding Zion.
C. H. C.

SPIRITUAL PURITY

Dear Editors and Readers of
Zion's Landmark:

For relief of mind I wrote on this subject sometime in October, 1940, and yesterday I thought of one thing probably people wouldn't understand where I spoke of Solomon's temple signifying inward purity and outward purity signifying all spiritual blessings to those that walk according to the Spirit. I don't mean the flesh, for according to the flesh we are sinners still.

We read Solomon overlaid the building of the temple with pure gold within and without, signifying inward and outward purity (Kings, 6th chapter), signifying the everlasting love of God; the temple signifying our earthly body within that made righteous and holy, which is the temple of the Holy Ghost, which is within you, as we read the new created souls in righteousness and true holiness. Again we read that Solomon said "Behold, the heaven and heaven of heavens cannot contain thee."

I look at the heaven as being the church and the heaven of heavens

as being the eternal heaven cannot contain thee, our Lord and Saviour Jesus Christ.

The apostle Paul said, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (Corinthians, 5th chapter.) Which I look at as being the glorious righteousness of Christ, in which we shall be clothed upon, and Solomon overlaid everything with gold, signifying all spiritual blessings bestowed upon the church of our God. There was no hammer-head through the building, signifying the church without works. Every piece was made to fit before it came in, so is the church made to fit before they come in and that by grace, and the church, in the apostle John's vision is the holy city, the new Jerusalem, our life, our, joy, our love, and the new Jerusalem and the great love of God will be great in the morn of the resurrection, our life and our affections.

And the apostle John saw four and twenty elders clothed in white raiment and they had on their heads crowns of gold, (Rev. 4th chapter), the everlasting love of God and clothed with the glorious righteousness of Christ and in this glorious way all of the redeemed number will be clothed. Then they will flush in spiritual youth and sing spirituals, the heavenly song, if we are blessed to partake of heavenly food and drink in joys of love, by faith in Him, under the preaching of the gospel.

Then we are blessed with a sweet hope of meeting our smiling God in death, and in heaven we shall see

our God as He is, be like Him and in His image shine. Oh, what a blessed thought, free from all of our troubles and cares and doubts and fears to never come into mind again. I sometimes feel like that glorious day is not long off, when the trumpet will sound, when our Saviour comes in the cloud of His glory, and the dead rise at the voice of God, souls and bodies unite, and rise to meet our Saviour in the air, as we read that then there will be one eternal day of everlasting light. I am not speaking of the millennial reign, but the great and general resurrection.

Your little sister in hope,
Miss Mollie Salmons,
Woolwine, Va.

IS LOVE NOT A CAUSE?

This scripture will be found in 1st. Sam. 17:29. This language was uttered by David. The armor of the living God was put in battle array when the Philistines challenged them to fight. The Philistines went on a mountain top and sent the great giant Goliath to fight any soldier of the Israelites who would meet him, saying, "If you kill me we will be your servants, but if I kill him, you shall be our servants." The Israelites were sore afraid and would not meet him. David, the youngest son of Jesse, was sent to carry food and to find out the welfare of his older brethren that were in the camp. They told David of the giant's challenge. His brother rebuked him and told him he had better be home minding his sheep. He said, "Is there not a cause—seeing that he defied the army of the living God?" He said, "I will fight

him in the name of God, who has all power." The king put his armor on him, but he put it off, saying, "I have never proved them." He went down to the brook and gathered small stones in his shepherd bag, and with his hand sling, with a stone in it, and went to meet the giant. The giant was insulted and said "I'll kill you and feed you to the dogs." David swung his sling and hit the giant on the head and felled him to the ground, and took the sword of the giant and cut his head off. The Philistines, seeing their leader killed, fled and were pursued by the Israelites with great victory for the Lord's people.

This reminds me of the great chaos that is in the world today in Europe and spreading to this country. The giant, Hitler, is defying the Christian world today, and we need a David to destroy him in the name of the blessed redeemer, the Lord Jesus Christ. I say, is there not a cause for God's people to meet together, pray and implore the Lord to fight our battle for us, instead of using bullets and destruction by shells and bombs and any cunning arts of war that shows no mercy for women, children and innocent people? Our Christian world is threatened by the giant, Hitler, and his armies combined together for destruction of our liberties with dictators to rule the world. We should seek God and His kingdom first of all things, and then the worldly blessings will be added. We are blessed with many natural blessings in our land, for which we should praise the Lord for His goodness unto the children of men. On the day of Pentecost there were gath-

ered a great congregation similar to our big associations. Peter preached a great sermon and the people cried out, men and brethren, "What must we do to be saved?" Peter said, "Repent, and be baptized in the name of the Lord, and thou shalt be saved." There were added many souls to the church. I would that people everywhere would pray for our deliverance.

I received a letter from the state of Washington from a Brother Webb in regard to my letters in the Landmark. May the Lord bless us is my prayer.

W. H. Worsley.

Rocky Mount, N. C.

A GOOD LETTER.

Dear Mr. Gold:

As my subscription paid for is out June 15, 1941, am sending you a check for two dollars to pay for another year and for said check please send Landmark to Mrs. A. J. Whitley, Sr., Smithfield, N. C., R. F. D. 1.

Hoping that you and yours are all well again. I wish to say that I think the Landmark is worth what we have to pay for it. I sometimes read one or two articles and feel like just that is worth the price. I was in company a few weeks ago and one lady said "They say it's an easy thing to get in trouble but hard to get out," and I said that I saw it different. Now I wish that I could explain just how I see that. However, if we get in trouble we cannot get out until it pleases the blessed good Lord to remove the trouble from us. So sometimes it's just removed so easy we don't realize getting out. Some one might commit a crime and if they were in trou-

ble about it and some other could stand the bond and would, that would not remove the trouble, or I don't think that would do for me, for I feel like it would take something stronger than man's words or a little money to relieve my troubles.

Mr. Gold, if you want to publish this scribble, do so. If not, just drop it in the waste basket and it will all be well with me.

Wishing you well,

Mrs. A. J. Whitley, Sr.,
Smithfield, N. C., R. 1.

COMMENDATION.

Dear Mr. Gold:

I just wanted to say that the summary of "Pride and Proud" in the May 15 issue of the Landmark, by E. P. Gerard, seems so good and timely, and I do heartily agree with him in what he has to say of the two. As far back as I can remember I have never liked the two words. Once, many years ago, I was in Eastern North Carolina attending associations and at one time, in company with Elder L. H. Hardy, a Sister Fulghum and others. Sister Fulghum said she was proud of something concerning the Primitive Baptists as a denomination. I said "Sister Fulghum, I do not like the word 'proud.' I do not think it expresses what we want it to express."

David said, "Therefore my heart is glad," etc. "Thou hast made him exceeding glad with Thy countenance." "The humble shall hear and be glad." "There is a river, the streams whereof make glad the city of God." "I was glad when they said, let us go into the house of the Lord." "The Lord hath done great things for us, whereof we are glad."

He did not say he was proud of anything, but out of the gladness of his heart he spoke. So I prefer the humble and contrite spirit, for "God resisteth the proud, but giveth grace unto the humble." The humble have many trials—that is what it takes to keep them humble. O Lord, keep me humble and at Thy dear feet, then I will love and esteem Thy dear little children better than self and can get down on my knees and wash the feet of the very poorest, weakest little one in thy kingdom and what is more I will not speak lightly of that little one, but love it and esteem it highly for Christ's dear sake, whose precious blood paid the redemption price of us both, if indeed we ever reach the climes of immortal bliss. O, why should the spirit of mortal be proud?

In love and kindness,

Mrs. Louise A. Coffey,
Polkton, N. C.

IN MEMORY OF BROTHER TROY BROWN

Brother Brown was born September 5, 1866, and died March 10, 1941. Brother Brown united with the Primitive Baptist Church at Creeches, December 2, 1916, and was a very faithful member. Brother Brown was ordained as Deacon, April 3, 1920, and he served faithfully until the end.

Brother Brown was an industrious farmer, a good neighbor and always ready to lend a helping hand to the needy. His usefulness to the church is greatly missed.

Surviving are his wife, Addie Brown, and two sons, Stephen and Chester Brown, and one daughter, Sadie Pittman.

The body was laid away in the family cemetery to await the resurrection morning, when the trumpet is blown and the dead in Christ shall hear and come forth, fashioned like unto the glorious body of our Redeemer.

Written by request of the church.

W. A. Parrish, Committeeman
Selma, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

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WARS AND RUMORS OF WAR.

"And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."—Matt. 24:6.

The peace of the world is often disturbed by war in some part of it, and Europe for more than a thousand years has been the world's chief battleground.

Man by nature is a great fighter, and while God in His law says "Thou shalt not kill," we find the first two children ever born into the world could not agree, so that one killed the other; and the reason given is that the works of one were evil, while the works of the other were righteous. It appears from scriptural evidence and natural observation that this is the cause in every age of the world, and of a greater part of the world's trouble now. The natural man is dictator-

ial, while the spiritual minded man is democratic, willing to live and let live. Ever since Cain slew his brother, men have been at war with each other, trying to take the other fellow's goods, lands, or other possessions, prompted by greed, selfishness, jealousy and a craving desire to rule over others often better than themselves.

Sometimes people are disposed to think of the present war as something new, such as was never before known; but Menes conquered the tribes around him and organized Egypt into a nation 2700 years before Christ, and Nimrod conquered the adjacent tribes and organized the country of Chaldea into a nation 2300 years before Christ; he built up the ancient city of the Chaldees; he also built Babylon and laid foundations of the first world power—Babylon—ruled by many kings, but Nebuchadnezzar was the greatest, who conquered the kingdom of Judah and carried away the richest, mightiest, strongest and wisest of the population to Babylon for seventy years. The Lord, speaking by Isaiah, the prophet, said, "I will leave in the midst of you an afflicted and poor people, and they shall trust in the name of the Lord."

It seems the poor and afflicted people were spared and left in the land for vinedressers, so as not to leave the land naked; but the proud, haughty, stubborn and stiff-necked were carried away, many of them not to come back any more.

Babylon, the first great world power, was conquered in the reign of Belshazzar, and Medo-Persia, the second great world power, took its place. Ahasuerus, one of its

kings, reigned from India to Ethiopia over one hundred and twenty-seven provinces. Cyrus, one of its great kings, was ordained by Almighty God to liberate the Jews from the seventy years' captivity, and gave them the privilege of going back and rebuilding Jerusalem and its walls; but only a small portion returned. Cyrus means sun, and he is a type of Christ, the Sun of Righteousness, who said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Cyrus furnished several thousand beasts to carry them back to the old home, and food for the journey, but most of them stayed in Babylon. Christ made all the sacrifice possible by giving His body and blood, with the promise of His Spirit which He said would abide with them forever, but He said, "Ye will not come unto me that ye might have life," and "No man can come unto me except my Father, who hath sent me, draw him." The next world power was Greco-Macedonia, which conquered Medo-Persia, and took over all the nations that had been conquered by the two previous world powers, adding other nations to its dominions. This was Alexander's empire, who is a type of Christ as a conqueror, for he, with a few thousand Greeks and Macedonians, could conquer the Persian king with many times his own numbers, capture him with all this treasure of gold.

The next great world power was the Roman Empire. The prophet Daniel saw all these empires embraced in one great image, whose head was of gold—the kingdom of Babylon; the breasts and arms of

silver—the Medo-Persian empire; the belly and thighs of brass—the Graeco-Macedonian empire; the feet and legs part iron and part clay—the Roman Empire, and clay is not mixed with iron, so the ten toes representing the ten kingdoms into which the Roman Empire is to be divided will be part weak and part strong. Daniel says in regard to these ten nations: "They shall mingle with the sons of men, but they shall not cleave one to another," and none of the conquerors who have attempted to cement these nations into one have ever succeeded, and they will not succeed this time.

He also saw a great stone cut out of the mountain without hands, cast at the feet of this great image which broke it to pieces. These nations represent the works of man with God's permission; they built great nations and cities adorned with costly palaces, like Babylon, which God said should never be inhabited again; Ninevah, which lies in ruins over which the desert sand has drifted for centuries. This shows the fallacy of building on the sand; and how much better to never have our names recorded on pages of history than that our works should crumble and we be known to future generations as a cruel tyrant. If we built upon the rock cut out of the mountain without hands, when the floods come, and winds blow we have the consolation our house will stand all the persecutions, hatred and enmity satan and his angels can hurl against us, we know our house will stand because it is built upon the Rock of Ages.

We may have never accomplished much in this life, for our greatest

ambition has been to 'do justly, love mercy and walk humbly with our God.' We have endeavored to live soberly, righteously and Godly in this world, in the fear of Him who has called us to glory and virtue. Such things the world would call small things, but Jesus our Saviour and great exemplar was the most gentle, tender, loving, sympathetic character who came from God and went to God; who will come again to judge the quick and the dead, to raise our vile bodies and fashion them like His own glorious body to live with Him forever.

All God's children are little folks, only little children, who do not feel able nor capable to rule over others. They do not desire to be a ruler in the church, but appreciate some humble place among those they have reason to believe are the Lord's. They only want to be counted one of those whom Jesus loves, and has manifested His love and graciousness unto them, not because they have done anything for God, but they humbly love to recount His mercy unto them.

They love to talk about the things hidden from the wise and prudent, and has been revealed unto babes. They love to look at the things that are not seen. They pray unto Him daily and make their desires known unto God. They are my people and I love them, for there is none like them in all the earth.

B. S. Cowin.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father above to remove from our midst our beloved sister, Lou Chester Langdon, who was born April 9, 1866 and died April 15, 1941, making her stay on earth 75 years and 6 days. She united with the church at Bethsaida, the first Saturday in

July, 1896, and was baptized on Sunday following by Elder Bernice Wood. Sister Langdon lived a true and faithful member to the church for almost 45 years, always faithful to attend all church meetings at Bethsaida and other churches of the same Primitive faith and order within her reach, when not providentially hindered. She dearly loved the church and the doctrine of salvation by grace. She loved peace and strict discipline and gospel order in the church and was firm in her belief and dearly loved her brethren and sisters, and was always so glad to greet them, wherever she was so blessed to meet with them and her dear pastor.

Sister Langdon seemed to be spiritually minded at all times, always ascribing all power, strength, wisdom and honor and glory to God, who giveth all things. She loved that precious faith which was once delivered to the saints and was faithful in all her undertakings in life, in her home, community and the church. To know her was to love her. We feel truly and humbly to say with Paul, Sister Langdon has fought a good fight; she has kept the faith. Now therefore, there is a crown of righteousness laid up for her, eternally in the heavens.

Therefore, be it resolved:

First That we, the church of Bethsaida bow in humble submission to the all-wise unchangeable God, who doeth all things well, after the counsel of His own will.

Second, We extend our sympathy to her bereaved family and loved ones, who are left to mourn. That our loss is her eternal gain.

Third, That a copy of these resolutions be spread upon our church book, a copy be sent to the bereaved family, and a copy be sent to Zion's Landmark for publication.

Committee to draw up and write resolutions: Sister Bessie Langdon, Brother L. D. Reaves and Jason Allen.

Done by order of Conference, in session Saturday before the first Sunday in June, 1941.

Elder Xure Lee, Moderator,
Brother Luther D. Reaves,
Church Clerk

ROSENA C. BULLOCK

It is with a deep feeling of love and regret that I write in memory of a dear sister in Christ who departed this life on May 29, 1941, at her home here in Bethel after a long period of declining health. I cannot feel that she is dead but just asleep and out of the trials of this world. I will miss her so much as we enjoyed going to church together. She had trials in this life that made her faith strong but she put her trust in the Lord for every good thing. She was truly a spiritual minded woman as she read her Bible constantly

and bore all the marks of being in truth a child of God. She left the Methodist Church many years ago when still a young woman and joined the Primitive Baptist Church at Cross Roads in Edgecombe County. She often spoke of her experience after her baptism. She was greatly burdened before that time but she said immediately the burden rolled away and a calm and peace came into her life as a voice seemed to say "Give me your cross and I will give you a crown." Her life was such that no one doubted that she was prepared to meet her Lord when he called at the age of 75 years.

She leaves to mourn her loss her husband, Rufus W. Bullock; one son, B. L. Bullock, of Bethel, and three daughters Mrs. J. H. Shelton of Conetoe and Mrs. D. C. Whitehurst and Mrs. Herbert Lassiter of Bethel, fourteen grandchildren and one great grandchild.

We bow in humble submission to God's holy and divine will and desire to extend to her husband and children our heart-felt sympathy and trust that they may find sweet consolation in the thought that she is sweetly resting in her heavenly home and is now free from all the suffering and cares of this earthly life.

Mrs. Robert Staton,
Mrs. J. P. Harris,

Bethel, N. C.

LULA ALICE EANES

Mrs. Lula Alice Eanes, daughter of H. B. and Nannie A. Eanes was born near Mountain Valley, Henry County, Virginia, November 30, 1872. She had been in poor health for several years and on February 21, she had a stroke and died on February 28. All that loving hands and physicians could do could not stay the hand of death. Her stay on earth was 68 years and 3 months. She was married to Thomas H. Eanes, on the second Sunday in November, 1890. To this union were born ten children. Three preceded her in death and seven are living, Harry, Leonard, Homer, Richard, Noel, and two daughters, Elise and Beulah. Left to mourn her departure are her husband, seven children, two sisters, three brothers and thirty-two grandchildren, a host of brethren and friends. We feel our loss is her eternal gain. Sister Eanes professed a hope in Christ and joined the Primitive Baptist Church at North Fork in 1897 and was baptized by Elder W. S. Minter. She lived a loyal member to the church and to her pastors, loved the doctrine of predestination and election and prized highly the privileges of the church and loved to meet in the assembly of the saints. Brother and Sister Eanes covered a very large territory in visiting the churches and associations and were personally acquainted with

the brotherhood far and near. Among her greatest pleasures of life was to entertain her brethren and sisters and her doors were ever open to the people of God. The husband and children have lost a devoted wife and mother, the church a devoted and worthy sister. The community a good citizen. Funeral services were conducted by Elders J. F. Steagall, and J. E. Burgess, on Saturday, the first day of March, at the home, attended by a large concourse of relatives and friends, and the beautiful floral offerings attested the high esteem in which Sister Eanes was held. All that was mortal was laid to rest in the family cemetery. Of our esteemed sister I would say, "Sleep on and take thy rest." We only sorrow in that we shall not hear her voice or see her face any more. Much more could be said of this good woman, but space forbids.

J. E. Burgess.

CONTENTNEA UNION MEETING.

The next session of the Contentnea Union Meeting is appointed to be held with the Church at Upper Town Creek, Wilson County, North Carolina, the fifth Sunday in June, and Saturday before, 1941. The Church is situated about five miles east of Elm City. Elder J. B. Roberts is appointed to preach the introductory sermon and Elder W. B. Kearney as alternate.

J. E. Mewborn, Union Clerk.
Snow Hill, N. C.

THE BLACK CREEK UNION.

The Black Creek Union was appointed to be held with the Church at Beulah, Johnston County, N. C., June 28th and 29th, 1941. Elder E. L. Cobb was chosen to preach the introductory sermon and Elder W. R. Hines to be his alternate.

The church is located about 3 miles West of Kenly, N. C., on old No. 22 Highway.

All lovers of truth, especially ministers, are invited to meet with us at this time.

Isaac A. Lamm, Union Clerk,
Princeton, N. C.

FIFTH SUNDAY MEETING IN GREENVILLE.

The fifth Sunday meeting of the churches composing the Primitive Baptist Correspondence of Eastern North Carolina is appointed to be held with the church at Great Swamp, in the city of Greenville, N. C., on the fifth Sunday in June and Saturday before.

Cordial invitation extended to all who may have a desire to meet with us.

O. S. YOUNG, Clerk,
Angier, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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S. W. WORTHINGTON,

Wilson, N. C.

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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JULY 1, 1941

NO. 16

VASHTI REFUSES TO OBEY.

"On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

To bring Vashti the queen before the king; with the crown royal, to shew the people and the princes her beauty: for she was fair to look upon.

But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment;

And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;)

What shall we do unto the queen Vashti according to law, because she hath not performed the commandments of the king Ahasuerus by the chamberlains?

And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

For this deed the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen, Thus shall there arise too much contempt and wrath."—Esther 1:10-19.

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

**“LOOK UNTO ME, AND BE YE
SAVED, ALL THE ENDS
OF THE EARTH.”**

This scripture will be found in Isaiah 45:22.

What is the matter with the world is a question that is pondering in my mind. The European countries have all gone war mad. The destruction of the fine cities with their beautiful churches, cathedrals, and fine homes where peace and happiness had been are now being destroyed without mercy. Women and children are killed without warning by the war-crazed enemies of the church of Christ and the peace of mankind. The war has spread to the sacred Bible land of the birthplace of the dear Saviour. There should be peace and good will there like the Saviour taught by practice and example. In Revelation it speaks of satan being loosed for a season to cause trouble and distress. It seems to me that he is loose in the old world, and is reaching for us in this good land of ours. The boys being carried away from their mothers causing weeping and great sorrow in the land. We are preparing for war, but I hope it will only be in defense for the cause of liberty and the church of Jesus Christ that we so much love. I have my youngest son in the Fort Bragg camp. He was so good to us that it almost broke my heart. He said, don't worry, that probably it will be for the best. I told him to look

unto the Lord and be ye saved from the wiles of the devil, who walks up and down on the earth, seeking whom he may devour.

“Look unto me, and be ye saved, all the ends of the world.” It seems to me it is a time to obey this scripture. Look unto the Lord in time of trouble, for He is a very present help in time of need. Take it all to Jesus and He will wipe away all of our tears and soothe the great heartaches. How sweet the name of Jesus sounds in a believer's ear. When the children of Israel were bitten by snakes, Moses made a brazen serpent and put it on a pole and thousands looked at it and were healed. We must look unto the Saviour to heal all world wars and troubles that sins bring upon the world, for He alone can bring peace and good will unto the children of men. “Look unto me, for I am God and have all power in heaven and on earth.” If all the nations would look unto the Lord and leave out greed, lust, and hatred toward each other, peace could be restored at once and peace and good will would rule and all the ends of the world would be saved from ruin and destruction. Let us pray for that everywhere.

I received the Landmark a few days ago and enjoyed every piece written in it. I especially enjoyed the letters about the resurrection of the body and endorse what they said. I liked the others in regard

to experience, and Brother Cowin's editorial, "Learn of Me," which we all should do. Read the Bible and study his word for it is the best book on earth. Grace that bringeth salvation hath appeared unto all men, teaching us to live soberly and righteously in this present world, be pleasant and speak kindly to everyone and you will receive good pay with interest for your investment.

"Look unto me, and be ye saved, all the ends of the world." I am God and have sent my only begotten Son down to earth as a mediator between God and man, that whosoever believeth in Him should not perish, but have everlasting life. Isn't that wonderful for us to have such a Saviour to look to?

This subject came to me while I was trying to sleep. I hope it is of the Lord. May God bless us all.

W. H. Worsley,
Rocky Mount, N. C.

LET BROTHERLY LOVE CONTINUE.

Dear Landmark Readers:

As some of you have requested that I write again to the dear old Landmark I will make an attempt. But for some cause I feel a drawing back in endeavoring to write, especially concerning spiritual things. I am often made to wonder, What am I? Nothing but a poor sinful creature, living, I hope, upon the mercies of God.

As this seems to bear on my mind almost continuously, I will try to write a few words in regard to this scripture which is found in Heb. 13:1. "Let brotherly love continue." Paul was writing to those people on duty, and the same thing applies to

us in this day. Natural things have been greatly modernized; but true and undefiled religion needs no modernizing, for it was made complete for all the generations to come.

Now, dear readers, can we let brotherly love continue, and have divisions and strife among us? Why can't we be content to travel in the old paths, and thereby have peace and unity? Are we going to follow every new doctrine that is introduced by men? God forbid. There is only one true doctrine, and that is the doctrine that was preached by Jesus while He was here on earth. It needs nothing added to nor taken from it to make it a complete doctrine. He commands us to love one another and walk in the vocation wherewith we are called. Jesus says, "No man can come unto me, except the Father which sent me draw him." But a man can sow discord among his brethren, which will cause confusion and strife. If we love each other as we should and try to live right, I don't see why there should be trouble among the brothers and sisters. I love peace and I don't enjoy going where there is trouble. I don't enjoy hearing one brother or sister talking about another. God loves peace.

"Let your conversation be without covetousness, and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee.' Heb. 13:5. The 8th verse of the same chapter reads thus: "Jesus Christ, the same yesterday, and today, and forever." So if Christ changes not, why should we try to modernize His precepts? The 9th verse reads: "Be not carried about with divers and strange

doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." Now it seems to me that if we take heed to this there will be no confusion among us, but peace will reign throughout Zion, and we can enjoy the blessings that are added along the way. Uphold the banner of peace, and let brotherly love continue.

Our Heavenly Father requires His little children to love each other. Not in word only, but in deed and in truth.

I wouldn't exchange a home in heaven for all the earth and the fullness thereof. I want to go there, don't you? Where our loved ones have gone on before. To be there is to be like Jesus, and as His, and then our souls will be satisfied. Then we can sing to His Name's honor and glory. I am sure there will be a happy time to all the loved ones of God. Not all the raptured songs above, can render equal praise, in that happy home, where all is love. And

"When we've been there ten thousand years,

Bright, shining, as the sun,

We've no less days to sing God's praise,

Then when we first begun."

What a glorious promise to His beloved.

Dear readers, I feel at times that it is too great for me to claim these things for myself. Yet, at times I find myself praising His holy name, and would not exchange my little hope for worlds like this.

I will close, as I am a poor writer and don't want to be in the way of others. Mr. Gold, if you see fit you may publish this in the Landmark, and if not it will be all right. Pray for me, and may the Lord bless each one of you.

Yours in bonds of love,

(Miss) Carrie Lee Howard,
Bailey, N. C.

A GOOD LETTER.

Dear Brother Gold:

I am trying in my weakness to write to the dear Landmark for publication, if you think it worthy of publication, but I do feel so unworthy of trying to do anything. I do enjoy reading the writings of the dear brethren so much. It is food to my hungry soul. I feel like what I write is no good to anyone else. I know unless God directs me, I cannot write or do anything, and I do hope that what I write will be from God. Oh I was fed with the crumbs that falleth from the Master's table yesterday. Brother Ayers preached such a powerful sermon. Jesus says he that hungers and thirsts after righteousness shall be filled. I know He fills my hungry soul with His righteousness. I do love to meet the brethren and talk and mingle with them, but sometimes I think I have no hope. I think I will throw it by and then it seems sufficient if I were called to die, and my heart's desire is to keep in that strait and narrow path that leads to eternal life, but I find myself walking out of it so often, out into the world, trying to enjoy the things of the world. I know if God wasn't so merciful and good He would never recognize me. I feel like if the brethren knew me

as I know myself, surely they would not have fellowship for me. I feel too unworthy to ask God to have mercy on me, but I know if He don't look down on me with pity and help me there is no other help for me, but at time I can say "Oh how happy are they, who the Saviour obey, and whose treasures are laid up above." But Jesus says "He that knoweth the will of the Father, and doeth it not, shall be beaten with many stripes," and I know I have worn the stripes, and I am so thankful to wear the stripes for Jesus' sake.

This poem is so dear to me, I want to have it in print in this letter in remembrance of my husband, who is gone and departed from me, in death.

My head and stay is taken away,
And I am left alone,
My husband dear, who was so near,
Is taken away and gone.

It grieves my heart, 'tis hard to part
With one who was so kind,
Where shall I go to tell my woe,
Or ease my troubled mind.

In wisdom's ways, we spent our
days,
Much comfort we did find;
But He is gone, His glass is run,
And I am left behind.

Naught can I find to ease my mind
Of things which are below;
For earthly toys but vex my joys,
And aggravate my woes.

But I'll repair to Jesus, where
I'll ease my troubled breast
And leave my sorrows all behind

And be forever blest.

I am closing, with love to all the brethren and sisters who love the truth, from a sister in hope,

Mrs. Mamie Gibbs,
Washington, N. C.

ENJOYS THE LANDMARK

My Dear Landmark Readers:

I enjoy reading the paper each issue from the poor afflicted children of God, but sometimes I am made to wonder at some of the writing. I have read somewhere that we are to contend earnestly for the faith. But then I find that we, as the church of the Lord Jesus Christ, would not have so much trouble if it was not for the contenders. Then I read again that we are to speak the truth in love, but a brother will write the truth in hate and envy towards his brethren. I read that the minister is to reprove, rebuke and exhort God's children, but I read (and sometimes meet) after brethren who do not have much use for giving admonitions. Sometime they go so far that they get into legalism or just plain, "God will do if you'll do." I find that all scripture is given by inspiration, and that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. I turn to our papers and I find that some Old Baptists are "just so" in their obedience of using the Scriptures for doctrine, but do not have much use for reproof, correction or instruction. Others think a lot of the scripture to instruct and correct but the doctrine goes lacking. Brethren, I

am guilty of all these things. May the Lord undertake for us and give us the pen of a ready writer that we might write things that are sound, comforting, consoling, instructive, corrective, edifying, and, when necessary, the reproof.

In hope of the resurrection,
W. D. Griffin,
Fayette, Ala.

AS WELL AS USUAL.

Dear Mr. Gold:

I feel this lovely morn that I must write a short letter to the dear old Landmark band. I want them to hear of the good preaching that I heard last night at my son-in-law's home. Elder Gurganus, my dear pastor, and Elder Edwards were the preachers. A brother named Ward came with them, and a few others here. Where two or three are assembled together, God is in the midst of them, and He knows. I felt like I wanted to praise Him all I could, for letting my preachers and brothers come. It's more than medicine to poor old me. I help sing the dear hymns that used to be sung by my precious parents that have so long been gone, and I fast declining, and yet I see many enjoyments. Oh, how I love Jesus for blessing me thus. "He leadeth me, oh blessed thought," and I hope ere long remembers me.

Sister Williams, of near Greenville, sent me a message by Elder R. W. Gurganus. He told me of Sister Joyner's death. Elder Luther Joyner's widow, Sister Williams, you know her. So many are leaving this old world. If I couldn't mingle with my Old Baptists I'd be miserable. God bless you all. I want

as many of you as possible to my birthday dinner, the 19th of this month. Remember me in your prayers. I am as well as usual.

Your old sister,
Susan Higgins,
Verona, N. C.

AN APPRECIATION.

Mr. John D. Gold,
Wilson, N. C.

My Dear Friend:

Oh that I could unbosom and lay bare before you my heart and soul, and in so doing you would not only see but feel my gratitude that is embedded there, that words are inadequate to express and portray to you the meaning of your love, confidence, friendship, and I must say, fellowship that you have in and for me, a sinner, so unworthy of your notice. Yet I hope that God takes note of that, why that you are moved upon to be so kind and generous to me. You call me good. Oh you just can't know how vile and full of sin I am. Surely there is not another like me. No indeed.

There is none good but God, and all our goodness is in, of and from Him. Yes, His righteousness, and that alone, cleanses from all sin and uncleanness, and makes our worthiness acceptable in and of and with Him, for He is all and in all.

If I am a saint, I am the least of all. Yes, less than the least, the least in the balance and found wanting, and only as filthy rags. And the older I get the more forcibly I feel the truth of these things. Yet I know

"Though plagues and death around me fly,

Till He commands I cannot die.
 Though men and devils aim to kill,
 They can't exceed my Father's
 will."

This is my faith, and oh what a rock of defense it is. We are sheltered in the security of God's omnipotence, omniscience, omnipresence and sovereignty, and nothing can move us. And with this security, surety, I dread no denial, and no danger I fear, nor start from any trial. Oh, no. That is why my very being is filled and moved, so much so that at times I am incapacitated for anything, in prayer for my darling boy, who is in California in training, yes, for his safety, security, health, both physical and spiritual. And may he be made to feel the truth of these things and not be turned nor moved from these God-revealed truths.

When we have looked on the pleasures of life, and they have vanished away; when we have looked on the pleasures of nature, and perceived they were changing; on the monuments of art, and see that they would not stand; on our friends, and they have fled; while we were gazing on ourselves, and felt that we were as fleeting as they, we can look to the throne of God. Change and decay have never reached that. The waves of an eternity have been rushing past it, but it has ever remained unshaken. The waves of another eternity are rushing toward it, but it is fixed and cannot ever be disturbed. Is this not true? Such a God as this is the one I am hoping that is keeping my boy from dangers seen and unseen, and will create in him a clean heart and renew

within him a right spirit. Turn him, O God, and he will be turned; lead, and he will run after Thee. I just can't tell my prayers. They are legion, and somehow I feel they will be heard, for His arm is not shortened, nor is His ear deaf. Oh, no.

Pray for me and my boy.

Your sister in bonds of love,
 Effie H. Carawan,
 Swan Quarter, N. C.

A VISION.

Mr. J. D. Gold,

Wilson, N. C.

My Very Kind Sir:

(I am wont to say "Brother," but will not presume too much.)

I have just received the Landmark for May 15th, and finished the reading, noting more particularly the editorial of Elder B. S. Cowin, "The Need of Prayer."

I have another vision which I will submit to you in writing, which I esteem from God and the property of this nation.

The Vision

I stood facing southward from my home and saw darkness, dense and awful, roll over the Blue Ridge mountains from the west, and so terrible was the sight that I turned from it and faced eastward, and saw the same character of darkness rolling in from the east and met the darkness coming from the west. In great fury, and surging and boiling as the ocean's waves, rolled together and spread out on all the face of the earth.

I looked to see what the people were doing and I beheld that they were moving in great confusion, as bees swarming, going in every direction. So stampeded were they

that I felt it my duty to try to calm their fears in some way and began to preach to them but it had no more effect than a dog's barking.

Now, I lifted my eyes to heaven, and saw bright streaks of light moving electrically (with that velocity) north and south, passing each other in perfectly straight lines, cutting the darkness to pieces. Here I cried, saying, I thank Thee, O Lord, that it is not all darkness. Then a white substance dropped from the light into my hand which was extended, and the size was about that of a banana and the form thereof as one peeled. With it, a voice saying, "Sow thy seed in the morning and withhold not thy hand in the evening, for thou canst not tell whether this will prosper or that or whether both will prosper alike."

With my left hand I began to break this substance which I held in my right hand casting it among the people and in size it was not diminished any by this operation which I continued, but saw not the effect.

Now, my brother, what shall we say? Surely this is the command of God from heaven and is the property of the Church and State, and of this Nation.

Shall envy and jealousy chase the Sun in his effulgent ray, for He shall arise and has arisen with healing in His wings.

Do they demand that I stand here idle when the morning has come, and the command has gone out, even unto the evening?

I pray you to give this publicity, and the God of your fathers who gave it me, guide you in every good work.

May I hear from you confidentially or am I asking too much?

Surely I am the Lord's prisoner in affliction.

J. D. Cockram.

A GOOD LETTER.

Dear Mr. Gold:

I am writing to you. I don't know just when my subscription to Zion's Landmark was due. Will you please let me know next time. I am sending you my subscription for another year, but I think part of it is already past. Just the same, if it is the Lord's will, I will pay for past dues also. I wrote you six months or more ago a letter I wanted to see in the Landmark. I would be glad to see this one if you have room. I do enjoy getting the Landmark. Elder Cowin's pieces are worth the price, although there come many good pieces from others.

These scriptures have been in my mind to write for a relief of mind: "And the Lord directs your heart into the love of God and into the patient waiting for Christ; now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us, for you yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you, neither did we eat any more bread for nought but wrought with labor or trouble night and day that we might not be chargeable to any of you, not because we have no power, but to make ourselves an example unto you to follow us forever when we were with you, this we commanded

you that if any would not work, neither should he eat, for we hear that there are some which walk among you disorderly working not at all, but are busy bodies."

The above scripture for sometime has been in my mind. It seems glorious to me. I feel like it shows forth to me the life I want to live and what I should not do and what I should do. I first know of myself I am dead already, but Christ made me alive and gave me to know I must suffer with him and this suffering is to deny myself in all uncleanness. I have no pleasure in the things that preaches that is ungold by orders. The work that the apostle spoke of is the work Christ gives to His own, those He has chosen and sent to preach His gospel as the Father gave His Son the work to do, He did it, and so Christ gave His disciples the work to do and gave them power to do it and that is why they are known by their work. And those who are not sent have not the power when the showdown takes place.

This is a little of what I believe. I know this by what I have seen, felt by experience. May God bless His faithful to see and feel these things and make them contend for them, I humbly beg for Christ's sake.

I hope to write some more later. It is a relief to me sometimes to write.

R. P. Bachelor,
Route 1, Box 155,
Richlands, N. C.

TOUCHED A RESPONSIVE CHORD.

Dear Mr. Gold:

I have not read anything in a very

long time that touched a more responsive chord in my old heart than the fine letters in last issue of the Landmark from your facile pen, and also the one from Elder B. S. Cowin. Both of them have been read and re-read with interest, and great spiritual benefit and I trust both of you may continue to let our readers hear from you, especially in regard to the great upheaval now in progress over the seas, threatening to invade our beloved America any day. However, speaking from a personal standpoint, I am not worrying very much over the outcome of this war, as I firmly believe it is but the fulfillment of Divine prophecy, found in the 7th, 8th, 11th, and 12th chapters of Daniel, and 13th chapter of Revelation. Consequently, when it has accomplished the purpose for which it was intended, the Great God of the universe will put a stop to it, suddenly, and probably different from anything expected from mankind. Like you say, America failed to take the proper advantage of the other war, and this has come to help bring this part of the world to its proper senses. At any rate, good will eventually come out of it, even if at great cost in tears, blood, and money. Do not hold up on your interesting ideas relative to present conditions, both you and Elder Cowin, as many of us not only appreciate every word you write, but take courage therefrom, and press onward.

With every good wish, I believe we are near the Second Advent.

Sincerely,
Dr. Will Crawford,

Oak Glen Farm,
Goldsboro, N. C., R. 1.

85 YEARS OLD.

Oh, Dear Kindred In Christ:

I celebrated my 85th birthday last Thursday at the home of my son-in-law, W. B. Humphrey. I felt so little and undeserving of the good treatment to poor old me, and most of all, dear old Brother J. H. Smith was sent here to be with me on the occasion. I did enjoy his preaching. Brother Pollard and Brother Humphrey also preached. It was so sweet to me I lay on the lounge and cried. I hated to see them quit.

There was a large crowd here and my seven children were all present but one. Poor Willie, his mind was on me. It has not been so long since he had an operation, and he was unable to travel so far. I excuse him. I received many gifts and cards. Percy Higgins and wife gave me a nice watermelon and some oranges. So many gave presents, too numerous to mention, about a wheelbarrow full. A picture of the table was made. It looked so pretty under the old home maple, I didn't feel worthy to go to it. Brother Pollard came in the house and led me to it, and he asked a blessing. I think we all enjoyed it.

I hope to be at the Bay Church again next Sunday and I do hope to meet Brother Smith there. I miss him so much. His talk was mostly on religion. I was at the Bay Church last Sunday, and heard him preach. We had, I think, eight preachers then. Oh, I felt that it was heaven below. It's my greatest pleasure to be with the Old Bap-

tists.

I could write on, but must close on account of my eyes, though I am glad it's all as well with me as it is. I hope to praise my God each day of my life. I feel that He is mine and I am His. He has taken care of me 85 years. 'Tis a glorious mystery.

Much love to you all. Any of you who wish to write me, address,

Mrs. Susan Higgins,
Care M. A. Higgins,
Maysville, N. C.

ATTENDED EASTERN UNION.

P. D. Gold Publishing Company,
Wilson, N. C.

Dear Mr. Gold:

Please find enclosed money-order for One Dollar (\$1.00) which pays my subscription for Zion's Landmark from July 15, 1940 to July 15, 1941.

I attended the Eastern Union at the Concord Church the fifth Saturday and Sunday and they had a nice Union and a very large crowd Sunday. The Ministers that were present were as follows:

Elders B. S. Cowin, A. B. Ayers, J. D. Key, and myself.

I conducted Sister Betty Davenport's funeral at 4 o'clock after the Union closed. She was a member of the Primitive Baptist Church for 42 years. Her age at death was 69.

I returned home Monday afternoon.

You may send the Landmark for another year. I remain,

Your friend as ever,
Sylvanus Gray,
P. O. Box 81,
Kinston, N. C.

AN INTERESTING TRIP.

Mr. John Gold,

Dear Sir:

Won't you please publish in your Landmark and Wilson Times our trip we have just made with Elder Wyatt and his bride up to see some very dear friends of ours, Elder and Sister Schanck, of Pittsboro, Ind. They have many friends in this part of the country as they lived in Selma several years ago. They were celebrating their 50th wedding anniversary. They entertained on Sunday, June 15th at open house and spread dinner on a long table in the Masonic Hall. In the afternoon they had preaching by several preachers from different sections of the country and at the end Elder J. W. Wyatt married them again.

Their general health is very good and we were so glad to visit them and they seemed so rejoiced at having us. They are living alone at their home in Pittsboro and their daughter, Agnes, is a nurse in Witham hospital in Lebanon, Ind.

We were gone about two weeks and when we got home we found everything all right and we both thoroughly enjoyed ourselves on the trip. Considering our ages, one 75 and the other 80, I think we stood the trip remarkably well. I know the Lord blessed us through it all.

Mr. and Mrs. F. B. Robbins,
Elm City, N. C.

GOOD MEETINGS IN FLORIDA.

Dear Mr. Gold:

I am enclosing \$1.00 to pay my subscription to the Landmark, which is in arrears since January 15. I regret so much to get behind, but when the hens don't lay we can't get the eggs, hence we all fall

short on cash with which to meet our every obligation promptly. However, we usually get by if we have patience. Please pardon me for the delay, and just allow for my negligence always.

We are enjoying good health and good meetings in Florida. Great interest is being manifested by all. The Lord is adding to our little churches daily.

May heaven's richest blessings crown you and your loved ones, is our humble prayer.

Yours in hope,

Riley E. Campbell,

Rt. 1, Box 219-C,
Sarasota, Florida.

SISTER ANNA PALMER JENNINGS

It is with much sadness that I attempt to write a tribute of respect to our much beloved sister, Anna Palmer Jennings, who was a mother in Israel long before I was born. Her long forbearance and tender mercy, her loving kindness and helping hand will always be remembered by this little group that remains here at Flatty Creek, where she was a faithful member for over fifty years. Our life was made sweeter because of her. Sister Jennings was born September 16, 1858, and fell asleep, we trust in Jesus, April 10, 1941.

She was married to J. M. Jennings 48 years, who preceded her to her grave by 12 years. She was confined to her bed for a short time, but was enabled to trust the God whom she desired to serve, asking for her hymn book and trying in a feeble way to sing "Amazing Grace" and "How Firm A Foundation." We have various reasons to believe she trusted God for her salvation. She had one son, J. C. Jennings, and through the loving care of him, his wife and her grandchildren, I feel sure everything was done for her comfort that mortal hands could do. Her funeral was conducted among a host of friends and relatives, by her pastor, A. B. Ayers, and she was laid to rest beside her husband, beneath a mound of flowers, of which she was a great lover. May God enable us all to meet her in that beautiful City of God where all sadness, sorrow, and parting will be done away with.

Done by order of conference Saturday before the fourth Sunday in May, 1941.

Elder A. B. Ayers, Moderator,
Beadie M. Meads, Committee.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C. JULY 1, 1941

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THE GENERAL RESURRECTION.

The belief in the general resurrection of the dead, which will come to pass at the end of the world, and which will be followed with an immortality, either of happiness, or misery, is a principle article of religion in common with the Jew and the Christian; it is very expressly taught both in the Old and New Testament. Job, 19:25, 26, 27, reads "And though after my skin worms destroy this body, yet in my flesh I shall see God, etc."

John 28-29, "Marvel not at this for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The resurrection of Christ is the argument, the claim, the assurance for the resurrection of believers to

glory. For God chose Him to be the example and principle from which all divine blessings come. Accordingly He tells his disciples, "Because I live ye shall live also." (John 14:19) He is called the first fruits of them that slept. (1st Cor. 15:20) Because as the first fruits were a pledge and assurance of the following harvest, and the first fruits being offered to God, the whole harvest was entitled to a conservation. So our Saviour's resurrection to the life of glory is the earnest and assurance of ours (if we be the people of God.)

He is the head, believers are the members of His Mystical Body. Therefore, they have communion with Him in life, and shall be with Him in glory.

God was pleased to display his power in the resurrection of Jesus Christ. (Matt. 27:52-53) And many of the saints which slept, arose and came out of the graves after His resurrection and went into the holy city and appeared unto many." From what He has done and what He can do, the consequence is clear.

The resurrection of Christ is the most important article of the gospel, and the demonstration of the rest: hence St. Paul says, in 1st Cor. 15:14, "If Christ be not risen, then our preaching is vain, and your faith is also vain." And verse 17, "If Christ be not raised, your faith is vain; ye are yet in your sins."

The resurrection of Christ confirms the faith of Christians, in His person, as He is thereby declared to be the Son of God with power." (Rom. 1:4.)

"He was the sin-bearer of all His people, all true believers in His

name." "He was delivered for our offenses and was raised for our justification."

As our surety He paid our debt, gave full satisfaction to the divine law, and divine Justice, He was released from the grave, ascended to His Father's Throne in glory, and lives and ever lives to guard and guide this wandering sheep, that ere long they shall all be brought safely to His Fold in Glory.

Most of the above will be found in Cruden's comment on this glorious subject, and is submitted, humbly for the consideration of all lovers of truth.

O. J. Denny.

WAIT UPON THE LORD.

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount upon wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isaiah 40:28, 29, 30 and 31. In the 31st verse is to my mind portrayed every phase of the Christian life: waiting, mounting, running and walking.

We do not wait upon the Lord until we have faith to believe that "He actually exists, and is a rewarder of those who diligently seek Him." When Israel was in Egypt he was not waiting upon the Lord, but

was a slave to the Egyptians just as we were slaves to sin—the lust of the flesh, and were satisfied to dwell there because we did not know of a better country, nor we did not know we had an inheritance until we were told it by being enabled to hear the gospel, believe it, and become obedient to it by the Spirit He had given us that we might see, hear and understand and know something of the will of God concerning us.

Israel did not know they had an inheritance till the Lord sent Moses to tell them that Egypt was not their home. After faith was given and we first believed in God the Father, Jesus Christ the Son, and the Holy Ghost we were in a position to wait upon the Lord, which thing we did, not reluctantly, but willingly, in spite of the many dazzling prizes we saw by way to tempt us away from the highway we had recently found, not because we were searching for it, but because He quickened us while we were dead in trespasses and sin, and while we had no hope in God, and were lost but did not know it.

What a sweet privilege to wait upon the Lord, to go to Him in prayer and supplication, to ask Him for the things our soul so much needs and must have to continue in the good old way, that we continue to ask for the thing He has already given us, eternal, salvation. The weight of our sins lie heavily upon us, and at first we feel to be lost and no way of escape in sight; this is why we pray and plead for mercy. If we were lost we would not know it if the grace of God was absent, and we pray, wait and beseech Him because He has given us life, and we

continue to wait upon Him for the Spirit that actuates us points to God alone, who will not give His praise to graven images. They that wait upon Him will renew their strength; not that they did not have some strength while they were waiting; as it requires much strength to wait even for temporal things, and they have strength to wait for that which they cannot see, something that is eternal, that fades not away; and when God takes away the great burden of sin that lay so heavily upon us and causes the full genial rays of the Sun of Righteousness to shine in our souls, and all our fears and doubts are chased away, and our hearts are made glad beyond expression, and we see a frowning world in which all and everything seems to be praising God, we then realize our strength is renewed; it is then we mount upon wings as eagles; we can see our inheritance beyond the swollen Jordan, and sing a new song, even praises to Israel's God, and like David in 103 and 104 Psalms we say, "Praise the Lord, O my soul, all that is within me, praise His holy name."

Then we run to every place where the glorious gospel is preached, to every assembly of those of like precious faith, where they are singing and praising God, who has wrought such wonderful work in our souls. We cannot praise Him enough to satisfy the craving of our heaven born souls. We have the sweetest meditations of Him, we read and pray, return heartfelt thanks to Him for the wonderful provisions He has made in giving us a Saviour when we were dead in sin and did not know it.

In all our running to serve Him, our zeal did not fail us. We did not grow weary, nor faint by the way, but were strong in the Lord and in the power of His might.

As we grow older we find our bodily strength has waned, our eyes have grown dim, our steps are shorter and more uncertain, our zeal is greater than our ability to perform, and "We spend our days as a tale that is told." We want to be as we once were, as Job says when I washed my hands in snow water.

When younger we thought that with the accumulation of evidences of our acceptance of God, we would have no reason to doubt in our walking days, but we find the same doubts and fears, only more of them, are still in the way to trouble and distress us. We would put them all aside, if possible, and sail a smooth sea, but we find the winds are contrary and "We cannot do the things we would." We see the prophecy of the Apostle Paul being fulfilled. "That in the last time men shall be lovers of their own selves, covetous, boasters, proud, haughty, high-minded lovers of pleasure more than the lovers of God," and "Time will come when they will not endure sound doctrine, but shall heap to themselves teachers, having itching ears they shall turn away their ears from the truth and be turned unto fables." Ever since the close of the first world war there has been a rapid departure from the morals that are so necessary for us as a people; and only a few attend church; but I find Baptists still have enough zeal to fill their seats if not prevented by sickness or other unavoidable causes.

One thing I delight to boast of, is that God will save those who wait upon Him, and will utterly triumph over all anti-Christ, and all who oppose His glorious gospel of peace.

B. S. Cowin

GOD'S SHEEP BELIEVE ON HIM.

"But ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, I know them, and they follow me: I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands." John 10:26, 27 and 28.

We learn that the reason all men do not believe is because they are not God's sheep; if they were they would come to believe on Him at some period of their lives.

We learn that Jesus has sheep, and they believe on Him. He knows them. He knows where they are. He knows all about them, their thoughts are known unto Him; when they pray he knows what they say, and for what their spirits crave and yearn.

Sometimes He answers their prayers by not giving them what they ask for; He knows what they need and what is best for them. Like the true Shepherd, which He is, watching over His sheep, "He bears the lambs in His bosom and gently leads those that are with young."

His sheep follow Him in their lives, as their conduct in life is shaped, their thoughts of Him are moulded or patterned after their sweet spiritual associations with Him through the teachings of His Spirit in their hearts.

He tells how He became to have these sheep. He says, "My Father

gave them me," that is He gave them to Him for His church, to save them from sin and condemnation, and gave Him to the sheep to be their Lord and Redeemer, that they might have a true shepherd who knows all their weaknesses and infirmities. They hear when He speaks in their souls by His Spirit telling them they are lost, and that He alone can save them. The last thing a human being will believe is the truth. They will seek justification by every means, thinking there is something they must do in order to be acceptable to God. They that are in great distress on account of their sins, and are seeking all kinds of remedies in order to be justified, are the true sheep of God's pasture who are looking to Him to lead them in green pastures and causing them to lie down by the still waters. They at last, through experience, learn that there is nothing good they can do to be justified in the sight of God, only through faith, and that is given to them by the operation of the Spirit of God in our hearts.

The bees in the dead carcass of the lion that Samson slew, is a fit type of the work of the Spirit in our bodies, when our spiritual Samson had slain us with nothing in his hand, the bees, a type of the Spirit, come inside the dead body and build their delicate combs filled with the most refreshing sweetness. The Apostle Paul says, "Ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3-4.

He gives unto His sheep eternal life without their asking Him for it,

for they in their natural state did not want it, but were satisfied to live in Egypt and be slaves to their own lust, till it came to pass as it is written in the prophets, "Out of Egypt have I called my son." He calls them out of darkness into the glorious light which has ever been the rich heritage of the children of God, "The light that shines more and more unto the perfect day." "The light that shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

They are in a place of safe keeping, for no one, not even satan, can pluck them out of His hands. The life Jesus gives them is eternal, unfading, unchangeable and fades not away. This life is just as eternal as God is, for He says: because I live ye shall live also; they live because He lives, though He died to save His sheep and rose from the grave to die no more, and is their great and exalted High Priest who ever lives to make intercession for them according to the will of God. He loved them so much He gave His precious life for them, and now declares, "I am Alpha and Omega, the beginning and the end. I will give unto Him that is athirst of the fountain of the waters of life freely." Rev. 21:6.

B. S. Cowin.

LIFE ETERNAL VS. SIN AND DEATH.

In Romans 5th chapter, the Apostle Paul ably discourses on the source from which sin came, its deadly effects, in involving all the human race in sin and condemna-

tion before the just and holy law of God.

"Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." (Romans 5:12) What a hopeless case, were it not for the way of escape. "For when we were yet without strength, in due time, Christ died for the ungodly." (Rom. 5:6.)

Why the remedy? "For as by one man's disobedience, (Adam our Federal head) many were made sinners, so by the obedience of one (Jesus Christ) shall many be made righteous." "Moreover the law entered that the offense might abound: but where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ." (Rom. 5:19-21.)

"As in Adam all die, even so in Christ shall all be made alive; but every one in his own order, Christ the first fruits, afterwards they that are Christ's at His coming." (1st Cor. 15:22-23.)

Only believers in Christ rejoice in the hope of the glory of God as they are led by His Spirit, hence it is said: "They that worship Him must worship in Spirit and in truth."

Paul said, "Now if Christ be preached that He rose from the dead, how say some of you that there is no resurrection of the dead? And if Christ be not raised, your faith is vain, and ye are yet in your sins." Therefore he said, "If in this life only we have hope in Christ, we are of all men most miserable."

Those who have a living and abiding faith in Christ, are His by

adoption, and are "the born again." Not of corruptible seed, but born of the incorruptible seed of Christ, who is the head of all things pertaining to the church of God. And it is in Him that we live, move and have our being in time, and to Him will be all the honor and glory in the world to come.

Paul would not have said, "That as sin reigned unto death, so hath grace reigned through righteousness unto eternal life by Christ our Lord," had he not believed in the resurrection of Christ the Lord, as the first fruits of them that slept, as well as of those who follow after Christ, the head, in the resurrection. "He shall see of the travail of His soul, the purchase of His blood, and righteousness, and be satisfied."

What form of words can more clearly set forth the doctrine of the resurrection of the dead than Paul used in 1st Cor., 15th and other chapters. We read, "The first Adam was made a living soul: the last Adam (Christ) was made a quickening Spirit." "The first man is of the earth, the second man is the Lord from heaven." "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." Born again, born of love, born from above, and ultimately all such will hear the blessed applause, "Come ye blest of My Father, inherit the kingdom prepared for you from the foundation of the world." Jesus said, "Because I live ye shall live also."

Job believed in the resurrection of the body and said, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until

thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." (Job. 14:13-14.)

Belief in the resurrection is not a product of the carnal mind. Blessed be the God, Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us unto this lively hope by the resurrection of Jesus Christ from the dead. Blessed be Christ, the Son, who is the resurrection of His people, and hath made us partakers of His divine nature, that being freely justified by His grace, we should be made heirs of God and joint heirs with Christ, the Lord.

O. J. Denny.

PROVERBS

A soft answer turneth away wrath; but grievous words stir up anger.—Prov. 15:1.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.—Prov. 15:18.

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. — Prov. 17:1.

LOWER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION.

The Lower Country Line Primitive Baptist Association will hold its next session with the Church at Surl in Person County, N. C., on Saturday before the third Sunday in July, 1941, and continue three days. We invite brethren, sisters and friends who are in fellowship with us and in peace and order at home.

Surl Church is located on Highway No. 158 between Roxboro and Oxford, N. C., about 8 miles from Roxboro, N. C.

J. J. Whitley,
Association Clerk.

Durham, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

WANTED:

**Back numbers of Zion's Landmark and
Turner's Almanac.**

S. W. WORTHINGTON,

Wilson, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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P. D. GOLD PUBLISHING COMPANY

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PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

JULY 15, 1941

NO. 17

KING ISSUES A DECREE.

"If it please the king let there go a royal commandment from him and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

And when the king's decree which he shall make shall be published throughout all his empire, (for it is great) all the wives shall give to their husbands honor both to great and small.

And the saying pleased the king and the princes; and the king did according to the word of Memucan;

For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people."—Esther 1:19-22.

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT_____Dade City, Fla.

ELDER B. S. COWIN_____Williamston, N. C.

ELDER E. L. COBB_____Wilson, N. C.

ELDER T. R. CRAWFORD_____Cairo, Ga.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE IS A JOURNEY

"In all my Lord's appointed ways
My journey I'll pursue;
Hinder me not ye much loved saints,
For I must go with you."

I maintain and declare with assurance that I am a stranger, a pilgrim and a sojourner upon this earth. I seek a better country, a heavenly country, where God has prepared for us a city and it is you my Christian friends I desire as my companions while traveling this homeward course.

I would that we bear in mind that we as Christians, the followers of Christ, are making a journey or passage through a world of much variability whose climate is always uncertain, because it is subject to storms and conflicts even with its own elements. There is sunshine and cloud, tempest and calm, with the scorching heat of summer and the biting frosts of winter. And as we pass onward to that Celestial City we find we are subject to all the conflicts of natural force, yet, nevertheless, partakers of the divine nature.

Our common experiences are those of cheerfulness and sadness, hopefulness and despair, humility and pride, abundance and want, distress and freedom from pain; with mourning and laughter and the shedding of tears; with temptations and the joy of the forgiveness of

sins. And we desire nothing so earnestly as to solve all those discordant mysteries.

While making this journey through time we should not think it strange if we meet with many trials, adversities and sufferings to deter our progress or dampen our courage. For Christians are said to be much like good sailors who prefer fine weather but owe their best qualities to days of hardship and danger. We owe, therefore, much of our spiritual growth and development to these struggles and conflicts which tend to strengthen our faith as we travel westward—ever westward.

In the morning of our days we start out in great numbers; while in the evening of life we are reduced like troops returning from battle, so many have fallen beside the way. Like weary and wornout children that sigh at the close of day, God saw they had need of a place to rest, so He lovingly called them to His arms and wooed them to pleasant sleep—the sleep of death. Their tents have been folded like the Arab's and they silently disappeared in the gray of dawn. They have reached the futurity of all prayers, all hopes and all the longings of the soul. They have entered the gates of the City where they have no more need of material substance but are rich as Christ, their Saviour. Here they toil not more but rest in peace forever.

The veil that hides them from our view is woven of hope. Hope sustained them while they journeyed here with us, it is an anchor of our souls both sure and steadfast and like the dew from heaven which strengthens the tender herbs, it waters and nourishes the inner life of the soul. Hope is built of the things it has not seen, but those it desires and expects. All true joy, everything that consoles, that feeds our faith or throws a ray of light upon our pathway; everything that makes us see across this valley of time to that goal of crowning righteousness, comes to us of hope. Man lives by hope. It gives to him a view of Jerusalem as it sits upon God's Holy Hill and hope rescues the soul while in the valley of despair.

The Christian's state, no matter how adverse the condition, is not devoid of consolation. There are thorns, indeed, among the flowers that greet us on the pathway of life; but even past joys like dead roses leave a blissful fragrance. There is always more sunshine than cloud. No path can be found where the sun shines bright continually and where no dark clouds ever appear on the horizon of time. And wherever we may go, we find no bliss that has not its mixture of pain and sorrow. This is the common lot of all mankind.

It would be vain should I wish that no teardrops again fall from my eyes. It might dim a joy or a gladness that follows, like the sunshine that follows the springtime rain, adding new growth and radiance to the plants and flowers. I am not wise enough to understand all that is best for me to bear; but

bearing my trials with patience, He wipes my brow if I droop and faint and encourages me with His smiles and cheering words as I fight the battle His sword has won. Often the Master's hand must touch life's saddest chords to reach its sweetest music. His child must be taught to trust His love until the long weeping night is past and where sorrow is to be forgotten in the morning light.

Sorrow is said to be good for us; for it is the greatest soul refiner of which the world knows. Hence, not to be shunned but folded as the wings of a bird over the heart, warming as it were the heartstrings to greater and more melodious strains.

I would that we ever remember that however tried in this world, however hopeless our condition, however forsaken or distressed in this life, there is another and better state of things, for there is One who loves us with an everlasting love and who will never leave us nor forsake us.

As children born of adversity we find by experience when our external comforts are lacking, we are less likely to loiter. But let everything be serene and comfortable about us with no foe to combat and we quickly fall asleep. So the discomforts of this life is a good instrument to urge us onward to our journey's end.

These constant changes, this uncertain state, these trials and difficulties with which the traveler's life is checked, together with his painful remembrances of his own infirmities, teach him to look forward sometimes with anxiety from the struggles of mortal life to a triumph

over death. He longs to realize all the cheering scenes and to be in company with the blessed saints of the Most High.

Here God looks down upon the rugged road and sees the footsteps faltering as the heart grows weak and faint. He listens to each complaint and marks each one whose strength is seen failing. He bids them rest for a little season for the pathway has grown too steep. Then He provides green pastures and still waters for their refreshments where they as sheep of His hand and people of His pasture lie down in sweet repose.

A little farther down the western hill, a little nearer the river's crossing, the burdens of the day are seen to grow a little heavier and the weary traveler a little more tired. His locks show the frost of many winters and his feeble steps tread unevenly toward the grave. He is less anxious to have his way, less likely to complain and blame, being more charitable and more humble. And like the wheat heads that are full of matured grain bend over and branches that are full of ripened fruit hang low, he bends closer and closer to the earth from which he came and shortly must return. The things of the spirit take on a keener sense of reality as visions of rapturous import unfold before the eyes into a habitation of angels where the tree of life with its never fading fruit stands in the midst of the Paradise of God. Here he crosses over Jordan where he catches a gleam of the lighted City of Gold and reaches at last its gates and is admitted to the joyous above of the Saints of God.

"What are these which are arrayed in white robes? And whence came they?"

"These are they which came out of great tribulations and have washed their robes and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them into living fountains of waters, and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things are passed away."

By appointment of God and in the beauty of holiness, some day when I shall have reached the end of this journey I hope to walk in the sight of God with this angelic throng, and forever be in His accepted presence.

Submitted in hope,
Bessie E. Mefford,
Titusville, Florida.

THE CHURCH AND THE WORLD.

This morning we lay awake in our bed about six o'clock musing on the state of the church and the state of the world, and everything seemed so dark and so uncertain that we asked the Lord to give us a ray of light. The answer came "Read the 24th Psalm," and since they were so close together we read over the 23rd, for from a child we have known that by heart, for it was taught me at my mother's knee

when father was away preaching on Sunday afternoon, and we had not had a chance to hear him preach that Sunday.

We wonder how many Primitive Baptists take their children and read the Bible to them every Sunday afternoon, and explain a chapter to them, and how many read a chapter in the Bible every evening at bedtime. When father was at home he required every member of the family to come in, and he read a chapter and explained it and then he required each to get down on their knees and asked God to forgive their sins, and he would pray for the church and ask the members to have patience with their brethren as God has had patience with them and forgiven their sins.

As far as the children of Old Baptists are concerned, somehow they go off and join other churches, for many of their parents believe if they are saved they are going to be saved anyway and so they are allowing the other denominations to do the saving for them. They utterly disregard the teachings of the Bible. "Bring up a child in the way they should go and when they are old they will not depart therefrom."

I know that I am a sinner and that I am far from perfection and do not expect to be perfect in this world, but I think of my father every day and admire him, and miss him more than ever, because there are so many things that I would like to know from him that I cannot encompass. I know there were not the troubles in the church when he was living, and there seemed to be more love and fellowship, and when

troubles started he tried to pour the peaceful waters of Christ's benediction and His example over the brethren and they somehow got together, and Christ was glorified, and the souls were saved, for the peace that passeth all knowledge calmly swept over the church and the folks and they lay down together like sheep, and followed their Saviour and Master.

I recall that once when some brethren were visiting our home, the visitors argued whether feet washing was a commandment and must be obeyed. After they had to their satisfaction proved their point, they asked father what he thought about it, for he had sat quiet and had said nothing.

Then he explained that he felt that feet washing was an act of humility, and denoted a calm and peaceful spirit that was all right with his brother, for you certainly would not want to wash a brother's feet, he said, if you felt that you were greater than he, and more important, for the Saviour told Peter when there was no servant to meet them at the door and wash their feet that "he who would be the master among you must be the servant of all." The reason for the service was that in those days, father explained to them, the people wore sandals and the dust and dirt penetrated so in the homes of the rich, that the servants met the guests at the door and bathed their feet so that the dust would not settle on the rich carpets on the floor and the curtains that hung at the windows. The ladies can appreciate these things, for dust on the floor will settle in the upholstering and damage

these, so they probably thought it cheaper to wash their feet than to ruin the tapestries and have to replace them, or clean them up after each visitation of guests.

Father was a wonderful man. We have never in all of our lives seen such a well balanced man. He was one of the best farmers we have ever known and believed in raising his living on the farm, which we must eventually come to. He was a servant of the Lord. He was always humble and loved the brethren and would do anything and make any sacrifice to stave off a fuss. He believed in the solidarity of the church and in sacrifice, and many a time he quoted to me what the Saviour said about making "terms with thy adversary quickly lest he turn and rend thee." He had plenty of good old hard common sense in business on the farm, in the printing office and in dealing with men, and he was well balanced mentally, spiritually and in every way. Oh that his spirit would come back to us now and be with us and the church in this hour of trial and tribulation.

Now to come to think about it, how can you build up anything by tearing it down, and how can one man boss another and expect love and unity, either in his plant or in the church. You remember what the Saviour said to the woman at the well. If He forgives us and washes away our sins and He is God, what right have we to condemn? If He forgives, why can't we forgive. If He is the Master and He should be, for He gave His life for us, why can't we make sacrifices for Him, for even on the cross He asked the Father to forgive

them for they were ignorant and knew not what they did. Are we not ignorant when we do not follow His commands?

Now if the Primitive Baptists are God's chosen people, why can't they get together in love and unity and forgive each other and love each other like they once did when father was living? Let's try. It seems to us that there should be a general revival of forgiveness and stop so much fault finding, with one person fighting for absolute predestination, another splitting on time and eternal salvation, which if it were true there would be no use for the Bible, for we believe that while we are liars, God never uttered a lie in His life, yet He tells us to obey His commands on which all laws are based and all civilization and liberty rests.

The Saviour never uttered the word "absolute" in all the Bible. That is man's phrase who read over some passages in the Bible and then threw all the rest away.

Now we are saying all these things in sincerity. What is the sense of a church or an army fighting among themselves until they kill each other out and then what have they left? Spain did that. How can the church build up if it finds fault with every one except a chosen few who agreed with a so-called leader who walks about spreading trouble all the time finding fault with every one but himself. Christ believed in building the church. He told His disciples to "go out into the world and preach my gospel, for lo I am with you."

The fundamental principles of the Primitive Baptists are all right

and from God, but when they are displaced by those from men I wonder who is appointed by God to lord it over his brethren.

We have never been able to build up anything by fighting and destroying it. Neither will Hitler be able to build the world by destroying it, and if we spend everything as we are doing now we will not have anything. So I am thinking of the church, the Landmark and its future and the world, and yet God told me to read the 24th Psalm, and then a calm came over me, and I realized that God still loves the church and He still loves the world, and He is spanking the church, and spanking England and America for having turned loose Germany with its 70,000,000 souls, who needed the guidance of America and England, for God believes in people and loves them, even if they disobey Him.

I think He believes in liberty and is opposed to dictators as rulers in the church or world. If all of us thought alike we would want the same things, but we can have clean hearts and clean hands when we come into His sanctuary and can love each other, for when we are in church and listening to the minister certainly our minds are not on God when we are thinking of what another brother has done, and must kick him out of the church because he has not done exactly as we wanted him to do.

Now where did the principles of the Primitive Baptists originate. Did they originate in the minds and hearts of men or did God indite in the hearts of men the principles of the church? Are they man-made

or God made? If they are man made I can understand why the members fall out and disagree so much and want to lay down his dictum to his brother. But if they came from God and His Christ, then they are like the eternal hills and will last forever. But they are not from Christ when He tells us to forgive our brother seventy times if necessary. What would heaven be like if we refused to get together in the name of Christ and would have nothing to do with each other because we did not like some one we met?

The Saviour taught us to pray, "Thy kingdom come, thy will be done on earth as it is in Heaven," where everything is attuned to the will of God, for the Saviour said, "I and my Father are one, and I came to do the will of my Father. He abideth in me and I in Him." If so, "We are the sheep of his pasture." "Feed my sheep," but don't pitchfork them when you feed them, for if you do they won't understand you, and you will drive them away from you.

If I am wrong tell me about it. I can take it and not fall out with any one, and I will welcome criticism, for I want to get right. If I essay to be an instrument in God's hand to publish the Landmark I want to be right. If I am not, then I should not and I do not want to continue it.

I get letters almost every day about some writings that are not orthodox and that the writer is not in good standing with the church. That man is taking the Landmark, and if we should stop him from writing and cut him off, do you think he is going to like the Landmark and

continue to take it? Will it have any influence over him if we lose contact with him? I believe in saving people, if possible, and God so taught. I want to please every one but how can we do it? I am trying to please God and follow His instructions. Which must we obey, God or man?

Pray for me. I need your prayers, for as I asked God this morning for light, I am asking your prayers and your kind consideration, for I am not strong, only as God gives me strength, and my prayer to Him is to lead me aright, and if He wants me to cut all the subscribers off who give some one displeasure tell me so, and when we lose all of them the only thing we can do is to discontinue it, for we cannot afford to publish it for nothing, and if we lose all of our circulation and no one reads it how can it be of any value to the church or any other person? We have kept it going because we believed it was ordained of God, and because one of the last words of father was "Publish the Landmark as long as you can afford to do so," and my inclination is to carry out God's will and father's will, for father loved God and he loved the church and loved the brethren and he tried with all his might to smooth out troubles and keep the brethren in love and peace.

Submitted in love and for peace,

John D. Gold.

THANKFUL FOR MANY BLESSINGS

Mr. John D. Gold,

Dear Sir:

I am so ashamed to send you this communication. I thought my

Landmark was being paid each year. It was a birthday present to start with. I love it and love the one that gave it to me first. I asked that it be discontinued and explained that I could not take it, but it came on. I have certainly enjoyed it. I hate to discontinue it, but I just can't pay for it. I am going to send you a little on my past bill. If I live long enough I will pay it all somehow. I am sixty eight years old. Can't go out to work because of illness in my home. There are three of us, a sister five years younger than myself, and my daughter, who is a widow, and has no children. She is fifty years old, is very frail but is the only source of livelihood for the three of us. Sister is a semi-invalid and has to be cared for. She gets four Baptist publications and has for years. And since her illness they are sent complimentary. I like the Landmark best of all, but just can't afford it under the circumstances. Please stop it at once, and don't think I mind giving it up in a way. I realize every day that I have far more to enjoy than most people who have lots more of this world's goods than I have ever had, for the Lord gave me the ability to be satisfied with what I have. We own our home, a very small, most unpretentious, an humble shack. The Lord gave me a strong healthy body, a love of the outdoors and growing things. I have a grand garden the year round and do most of the work myself, and I hope I am thankful for the will, the ability, and the opportunity, and most of all am I grateful for the stern driving necessity to work with my hands. I could

have been a misanthrope but for my love of the outdoors, and God's good earth and His glorious sunshine.

I will send this amount, perhaps a dollar at a time until I get it paid. That is very small to pay for all the years of real joy I have had from the Landmark. I pray God's blessing for you and the staff, especially Elder O. J. Denny and Elder B. S. Cowin. I love you all as Baptists, but I mean you must stop the Landmark coming to me.

Most gratefully,

Mrs. Janie Maxwell,

Cairo, Ga.

ENJOYS ELDER DENNY'S EDITORIALS.

Dear Mr. Gold:

I was glad to read the two letters of Elder Denny in the Landmark; I enjoyed them immensely. They are the teaching of the Bible and if it is Bible doctrine it is right. I am no contender, neither a dictator, nor a dissenter from the truth of God. I believe that Adam is the same today that he was in the Garden and we are Adam multiplied, pure and simple; for the works and commands of God always are the same and cannot be changed. They can be met and obeyed but not changed. God told the man that "In the day thou eatest thereof thou shalt surely die." The man wanted his way and had it just like some people today and when he discovered his mistake it was too late. The misery he brought on himself and all his posterity was his own responsibility, and not in any way the predestination of God, and so it is today. Rebellion brings

trouble and misery and all evil works and there is no way in which man can redeem himself, therefore under the decrees of the law man was eternally lost in the world and without hope, but Jesus was able to meet the demands of the law and save his people from their sins and He did it with his own blood. He was mocked and spit upon and humiliated in every way conceivable to the evil conception of men and betrayed by one of His own disciples. He was convicted of a crime of which He was not guilty and was crucified upon the cross and died for our offenses, and arose for our justification. He arose conqueror over death, hell and the grave and declared Himself a Saviour of His loved ones and the resurrection of the dead and the life of His people. I may be wrong, but I believe that Paul, the great preacher of the resurrection, was a type of the resurrection, for he was stricken to the earth as persecuter and tormenter of the church of Christ. He arose one of the greatest preachers the church has ever known. Paul was a witness of the gospel he preached. He went down before God in corruption and was raised up in incorruption. He was sown in dishonor and raised up in glory. He was sown in weakness and raised up in power. He was sown a natural body and was raised a spiritual body. There is a natural body and there is a spiritual body. Paul did not only preach these things, but he also experienced them in his personal life time. Paul spoke of a celestial body which is holy and divine and a terrestrial body, which is earthy and of the earth. These

are fighting against the other and they cannot agree.

Now, Mr. Gold, if I did not believe in the resurrection of the body I would have no hope of meeting my companion and six babies who have gone before, to say nothing of my father and mother, brothers and sisters, who have departed this life. But I do not believe I shall meet them in a body of Adamic flesh as they were here in the world. On the 6th day of April, 1941 my dear sweet old mother went away, lacking a few days of being 89 years old. Her body was old and bent with these 89 years of useful service. I do not and cannot believe that God will raise this same old broken and bent body in all its misery as it was when she went away. My mother's last words were a prayer to God and a call to her mother who had been dead about 80 years.

It has always been my fondest hope to live a life as near like Jesus as I could and be raised from the dead in His likeness.

Yours truly,

W. L. Parker,

Schoolfield, Va.

A CONSTANT READER OF THE LANDMARK.

Dear Mr. Gold:

Please find enclosed my check for two dollars (\$2.00) to pay my subscription for your paper, Zion's Landmark, from August 1, 1941 to August 1, 1942. I always like to pay in advance. You can send me receipt if necessary. I am very feeble and old (81) and have been a constant reader of this paper for many years. We, myself and wife,

do enjoy reading it so much, we don't want to be without it. It is lots of company for us to read.

We have no living children to look after us. I am suffering with high blood pressure, and am helpless part of the time. My wife is not well, but we are both able to be up at this time. I can't do anything much but read, and have been reviewing the old papers for a long time. Reading them is like hearing preaching. Have enjoyed it so much, and as we cannot go to preaching very much any more we have this at home by reading these Landmarks. They do contend for the faith once delivered to the saints, and it is the only faith that will save and do poor sinners good. I feel to be the chief of sinners, but if I know my heart, I love the Primitive Baptist Church, for I feel they are my people. If you want to, you can put this in the paper so the church can hear from us, and the kinfolks can also. Please correct all mistakes, and accept our love, and write more yourself.

J. L. Perdue,

Bent Mountain, Va.

ENJOYS THE LANDMARK.

P. D. Gold Publishing Co.,

Dear Mr. Gold:

Inclosed find one dollar to pay for Zion's Landmark for six months for my mother, Mrs. Annie Dunn, Route 2, Dunn, N. C. The Landmark has been coming to our home a long time. We enjoy Zion's Landmark and want to continue taking it.

Yours truly,

Hazel Dunn,

Dunn, N. C.

PREDESTINATION.

To The Household of Faith:

Having read Elder T. W. Kimsey's reply to Elder Cook has arrested my mind and caused me to desire to write requesting some one who is prepared to interpret some scriptures. I am weak. I can't believe only in part like Elder Kimsey.

First, he states we cannot speak a word unless God chooses the words. This does not agree with my experience. I believe I constantly utter words, old carnal, sinful nature chooses. All things come to pass according to the will of God or according to the will of chance. He will not admit anything comes to pass by chance. See Luke 10:31; 2nd Sam. 1:6; Ecc. 9:11 and 1st Sam. 6:9. Please interpret these scriptures. I am weak, but I believe God foreknew all events that have ever occurred or ever will, but I can't believe He is the author of evil events that occur. He has all power, but I can't see otherwise than He suffers or permits humans to fulfill their own wicked desires when He allows much of the wickedness that is prevailing over the land. At times when He has a purpose unknown to us He controls their wickedness for His own wise purpose, and brings good out of evil.

I can't believe that all events that occur are God's will being done. Reminds me of what I heard a deacon of the church relate in the past. A certain minister of the gospel was contending that all these events were predestinated. Being assembled with others, all knowing previous to this time that another min-

ister had eloped with another man's wife, one of the party asked this minister did he believe God predestinated this act. The minister turned and walked away. "For this is the will of God, even your sanctification that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor." 1st. Thes. 4:3-4.

David was a man after God's own heart; he was the sweet singer of Israel, but he had Uriah's life taken that he might possess his wife. This was the penalty: "The sword shall never depart from thine house." But the thing that David had done displeased the Lord. Therefore, it must not have been His will. "In God we live, and move, and have our being." Acts 17:28. See Acts 17:30. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Please interpret. The devil is a fallen angel and has no power of his own and is a wicked spirit in the hands of God, etc. Elder Kimsey states, I add more, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. I believe he devours some one or either there would not be divisions in the church. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5. Again please instruct me as to why the Apostle Paul was constantly giving so many exhortations to the people for charity, humility, patience, etc. The all-wise

God foreknew, what we will do and we do not know, but this does not release us from our duties of obedience. Sometimes we sow to the flesh. "It is a fearful thing to fall into the hands of the living God." Heb. 10:31.

Oftimes I need proof to make me believe or change my belief because I have learned long ago the human mind is liable to error, nevertheless the person can be ever so reliable and truthful. So this only have I found, that God hath made man upright; but they have sought out many inventions. Eccl. 7:29. So this was what man did. He sought out many inventions. I believe that which the Lord hath proposed shall come to pass. I don't believe He has a purpose in all events that come to pass. But there is a boundary to all things which the creature should not attempt to pass on. But to the Creator, God and His eternal wisdom there is no boundary with Him. But the creature need not try to question His wisdom, neither the extent of His purposes, for these are unsearchable, and beyond our knowledge, because only revealed things belong to us, and our children, and secret things unto God, and if we will not try to tread on unforbidden ground we will be saved from the enemy who lurks around over there to destroy and devour our peace.

Azubah Lee,
Fuquay Springs, N. C.

BILLIE N. HARPER

Whereas, it has pleased our Heavenly Father to call from our midst on April 16, 1941, our highly esteemed brother, Billie N. Harper.

Be it resolved that the Primitive Baptist Church of Angier, N. C., bow in humble

submission to our Heavenly Father who doeth all things well.

Brother Harper suffered a great deal in this life, but we feel to hope he is resting from all pain and sorrow. We shall miss him at the church but his companion and children who are left to mourn his departure will miss him most. We desire the blessings of the Lord upon them.

Be it further resolved, that a copy of these resolutions be recorded upon our church records, a copy sent to the family and one sent to the Primitive Baptist and Zion's Landmark for publication.

Done by order of the church in conference on Saturday before the First Sunday in May, 1941.

Elder J. T. Lewis, Moderator
M. E. Fish, Clerk.

RESOLUTIONS OF RESPECT

We, the church at Little Creek, Johnston County, N. C., do hereby pass the following resolutions concerning the death of our dear brother and father in Israel, T. A. Batten, who died April 17, 1941, age 72 years, and was always a faithful attendant to the church, unless he was providentially hindered, therefore be it resolved.

1st. That we bow in humble submission to our God in taking him from our midst and be reconciled to the will of Him who doeth all things well.

2nd. That the Church has lost a faithful member, and the family a devoted father, the community a kind and obliging friend.

3rd. That while we know we shall sadly miss him in the church we trust that God may apply the balm of consolation to our troubled hearts and make us submissive to His divine will. We feel our loss is his eternal gain.

Be it further resolved that a copy of these resolutions be recorded in our church book, a copy sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Done by order of the church in Conference on Saturday before the 3rd Sunday in June, 1941.

Elder S. T. Atkins, Moderator,
Elder T. F. Adams, Church Pastor
J. J. Batten, Church Clerk

Our dear beloved brother, T. A. Batten united with the Primitive Baptist Church at Little Creek on Saturday before the 3rd Sunday in November, 1931, by relating what he felt and believed the Lord had done for him and was baptized by Elder T. F. Adams the following Sunday morning.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C. JULY 15, 1941

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WHAT THE SCRIPTURES TEACH

One of the most surprising things I see in the churches is controversies about what the scriptures teach, and what they do not teach. There were controversies in the days of the Apostle Paul, some claiming the resurrection was passed, and overthrew the faith of some; others saying you "must be circumcised and keep the law of Moses or you cannot be saved," and if a person's desire to be saved is their only incentive to action, it looks like hiring the Lord with their good deeds to give them eternal life; but nothing is acceptable with God as service except what we love to do.

Christianity is a service of love in the beginning and at every intermediate point and the end is everlasting life.

To those who claim to know the truth, and have His law written in

their hearts and put in their minds; and yet cannot live peaceably with those of like precious faith, how can we expect any better of the unregenerate world who do not make any claim to be in any intimate relations with God at all. When we show to God and all the world about us that we do not want peace, but hate it, and put it afar off from us, could we be surprised if the Lord should give us up to our hearts desire and not only send leanness unto our souls, and deliver our country up to the gods of war and fill our land with bloodshed like the countries of Europe are today.

All scriptural admonitions are to peace in the church and love to all who love our Lord Jesus Christ in sincerity. We are exhorted to love our enemies and pray for them, to pray for all men from the king down to the magistrates sent by him, and let all evil communication be put out of our mouths; and to watch over each other for good and not for evil.

Has the church come to the place that it hates exhortations and despises the admonitions of the Lord? Has it, like the Jews in our Saviour's time, set aside the law of God, and substituted traditions of their own inventions instead? Has it invented a doctrine of its own and set up heresies for or instead of scriptural truths? Yes, it has done that, and boasts of what they have done. They have broken ranks and forsaken the peaceful ways of our fathers who prized the right to assemble in peace and worship their God who had wrought so many deliverances for them; and they showed their gratitude to Him in

their log chapels where they worshipped Him in spirit and in truth. Now we have more comfortable houses in which to worship, but we use them more for high courts in which we review the actions of other churches and associations, and pass resolutions of non-fellowship, thus fulfilling the words of our Saviour, who said "My house shall be called the house of prayer, but you have made it a den of thieves"; and when we meet at the house, consecrated wholly to His service, for any other purpose but to pay religious homage to Him, we have claimed as our Saviour, we do just what He said when He cast out those who sold doves and overthrew the tables of the money changers.

We could do no better or nobler deed than to bow our knees to God and one another, to confess our faults one to another, lay aside our pride and vanity, repent of our sins and do our first work over again, "For God resists the proud but giveth grace to the humble." 1st Peter 5:5.

When a boy I visited a Methodist church and heard the preacher read the church creed to young converts so often I learned it by heart, although he read it to them as a question and told them what to say in answer to the questions. The creed as I learned it is as follows: "I believe in God the Father Almighty, maker of heaven and earth, the seas and all that in them is; and in Jesus Christ, His only begotten Son, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, crucified, dead and buried. That He

rose again the third day, and ascended unto heaven, and from thence He will come again to judge the quick and the dead. I believe in the Holy Ghost, the church of God, the communion of saints, the resurrection of the dead and everlasting life after death." This creed was good enough and long enough for me then, and it is good enough for me now, for while it does not say anything about election, predestination, holy calling and final preservation of the saints, yet it says I believe in God the Father and Jesus His Son; and if we believe that, it is enough. If we believe in Jesus as our Saviour, we believe all He said and did, we believe all that His inspired apostles said and wrote concerning Him, "for in Him are hidden all the treasures of wisdom and knowledge." We know Him only as He makes Himself known to us by His Spirit working within us to will and to do of His own good pleasure, and to obey Him and do the thing He has commanded in His word, and works within by His Spirit.

God is not glorified in our wicked work, but when we let our light shine before men. The Apostle Paul admonishes the church "To glorify God in our bodies, and in our spirits which are His." To live soberly, righteously and Godly in this present world; to lay aside every weight and sin which does so easily beset us, and to love one another with a pure heart fervently. Love is the fulfillment of all law, for God is love, and he that loves is of God.

B. S. Cowin,

SUPPOSITIONS.

Suppose a brother is accused of some immoral conduct, and the accuser causes disturbance in his (the accuser's) church, and also in the churches around about him, to the extent that the church of the accused bring him, (the accused) into conference, and he gives his church satisfaction. And then suppose the accuser retaliates by taking the matter to his home church and demands that his church prefer charges against the brother "accused" and a letter of grievance to the church of the accused.

And suppose that the church of the accused, knowing that the committee from the accuser's church is coming (and having a young pastor) invites some good able brethren from the surrounding churches to help them. It is always supposed that under such circumstances, both sides do a lot of circulating among the brethren, and the result is that two factions are general formed, and are arrayed and ready for battle by the time the bugle is blown, and suppose this case was no exception. Suppose when the church met and the meeting was called to order by a moderator whom the church has selected and who was not connected with either side in this matter, that the accuser presented his case in such a light, that the accused, upon observing and listening, saw that the church was in danger of dividing, and having sought advice from the visiting brethren (for the sake of the unity of his home church) arose and asked his church to permit him to withdraw and that the church remove his name from the church book.

Suppose then, about a year later this brother comes back and asks the church to restore him to the fellowship of the church, and then suppose the church asks him to go to the accuser and some other members of other churches, and see if they will agree to fellowship him, and "if they will we will," says the church.

Then suppose he went, in company of some of the members of the church that he left. And suppose the accuser tells him (together with those other members mentioned above) that he (the accused) can never live long enough to redeem himself with the accuser and those that stand with him. Then suppose the church where he applied ignored his application, as per their promise, and discontinued the reference.

Suppose then that there were about 23 or 24 churches in the association, and seventeen or more of them felt that this particular church had treated this brother wrong, but treated her as a sovereign body and labored with her in a gentle way, a way of love.

And suppose that the church began to feel the weight of her error to the extent that on one occasion (while in session) she agreed to make the thing right, if possible. And then suppose that one of her deacons goes to the brother and asks him to come before the church, and suppose that when he comes, that the church says "Our brother, if you are of the same mind that you were when last you applied for reinstatement, we want to know it. If you are, we want to offer you a home with us if you can stoop so

low as to live with us."

Suppose that the brother, being overcome by the spirit of love and charity manifest, that he breaks down, and in this condition says, "Brethren, I don't feel worthy of your confidence, for I am guilty of all the things, it seem, that a man could be guilty of, more than you know of." But suppose that the extent of the accusation was that of conduct unbecoming a minister (no adultery or fornication) as some may think). But suppose that his confession was the result of what he had seen within himself while looking with a spiritual eye.

Suppose that before the church takes this action, that the pastor goes to the accuser and acquaints him of what the church might do, and asks him what his (the accuser's) attitude will be towards the church of the accused. And suppose the accuser says that if and when the church of the accused expresses fellowship for the accused, as a whole, without one objection, then he (the accuser) will be satisfied.

Suppose then that having made this statement in the presence of witnesses, afterwards, when the church receives the accused back into the fellowship of the church, he (the accuser) comes to the church with a committee to labor with them, having already acclaimed the church of the accused in disorder, and while there denies that he ever said he would be satisfied.

Suppose that the churches that labored with this particular church to restore the accused, stood with it

and upheld it, would they be out of gospel order?

Suppose that the accuser, together with his church, declares her in disorder and proclaims a non-fellowship decree against her, and all that recognize her? What then? Does their declaration make it so?

Suppose I was called upon to answer this question, what had I ought to do, before I answered it? Hadn't I, if interested at all, ought to go and find out for myself, and not take the word of an old acquaintance, who connected with it, and who might have some aspirations in the matter. And if not interested to that extent, then abide by the position of the Baptists as a whole, everywhere. Would I be safe in doing this?

Suppose that the original accuser, together with all those that may under such circumstances, stand with and fight for him or her, openly declare that there is no forgiveness for the brother, and he can never be restored to the church. What shall we say to these things? Speaking for myself, the Bible may teach a sin unto death (in the church) I don't know and wouldn't say. However I have never found it, but I will say that where there is personal aspirations and fleshly grudges to be attained and satisfied, I personally would not join forces with the accuser. At least until he shows me Bible harmony with all the flesh left out. I hope the reader will consider the above suppositions carefully, and read your Bible, and that with prayerful hearts.

T. R. Crawford,
Cairo, Ga.

MRS. SIDIE ANN POLLARD

After an illness of several weeks, Sister Sidie Ann Pollard died on April 18, 1941, in the home of her son and daughter-in-law, Mr. W. T. and Sister Ethel Pollard. On the following Saturday her funeral was conducted by Elder E. C. Jones and Elder T. Floyd Adams, her pastor.

She was born June 11, 1858. She married Brother Julius Pollard when she was quite young, and of this union were born five children, three sons and two daughters, of whom four survive.

She was received into the fellowship of Willow Springs Primitive Baptist Church on Saturday before the fourth Sunday in August, 1892, and was baptized the following Sunday.

Besides her four children who survive her, she has thirty-two grandchildren and twenty-three great-grandchildren to mourn her loss, her husband having preceded her in death twenty-three years ago.

Sister Pollard will certainly be missed both by her family and her church, because she always filled her seat unless she was providentially hindered.

Therefore be it resolved:

First; that we, the membership of Willow Springs Church, bow in humble submission to the will of the Good Lord, whose works none can hinder and who doeth all things according to His will.

Second, believing their loss is her eternal gain, may her children take comfort and be reconciled to the passing of their mother, because the scripture says, "The Lord giveth and the Lord taketh away, Blessed be the name of the Lord."

Third, that a copy of this be sent each son and daughter, a copy recorded in our church book, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference.

J. Carlile Adams,
Fannie H. Adams,
Pauline W. Adams,
Committee.

SISTER CORNELIA F. LILLEY

Sister Cornelia F. Lilley, the daughter of Alfred and Louendia Griffin, was born October 9, 1860, growing up into womanhood, and when about twenty-one years old she married Mr. Bennett Lilley, and by this union were born five children, four of whom preceded her to the grave.

Sister Lilley and her husband, Bennett Lilley, lived a quiet and peaceful life until he was taken from her by death, and then she and her children lived together until she married McDaniel Lilley, and of this union were born four children, one preceding her to the grave, and living with

her second husband she had the same sad misfortune that she had experienced with her first husband. He was called unto the "Great Beyond," and being a woman of great fortitude and patience, she reared her children and guided them, enduring the trials and hardships of a widow, until they reached the stage of manhood and womanhood. She faced life during her widowhood in a resolute and enduring manner.

In June, 1926, she went before the church and related her experience and the faith and love in her Redeemer, and was received in full fellowship, and from that time on she lived up to her profession.

She took no part in the management of the church, but endorsed all movements for the safety of the church, opposing all progressive actions.

Sister Lilley's life was such as to make it unnecessary to make any laudatory remark about her, but a life we should pattern after.

She spent her last days with her daughter, Sister Rhoda Lilley, the wife of Brother Samuel J. Lilley, and one of our deacons, and on the 18th of May, 1941, she departed this life, leaving behind her four children, twenty-six grandchildren, sixteen great-grandchildren and one brother, Mr. Alonzo P. Griffin.

On the following day her funeral was conducted by her pastor, Elder B. S. Cowin, assisted by Elder A. B. Ayers, and her remains were consigned to the tomb.

By order of Conference of her church.

Elder B. S. Cowin, Moderator
N. T. Tice, Church Clerk

UPPER COUNTRY LINE ASSOCIATION

The next session of the Upper Country Line Primitive Baptist Association will be held (D.V.) with the Church at Big Meadows, in Chatham County, North Carolina, beginning at 10 A. M. on Saturday before the 4th Sunday in July and continue three days. This Church is located just off of highway number 87 (old highway number 93) leading from Graham to Pittsboro. The Church is about 18 miles from Graham.

Thanks to you for the kindness, and with kind regards,

Yours very truly,

J. W. Gilliam,

Association Clerk.

Elon College, N. C., R. 1.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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S. W. WORTHINGTON,

Wilson, N. C.

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ESTHER.

"After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

And let the king appoint officers in all the provinces of his kingdom, that they may gather all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:

And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

Who had been carried away from Jerusalem with the captivity, which had been carried away with Jeconiah, king of Judah, whom Nebuchadnezzar, the king of Babylon had carried away.

And he brought up Hadassah, that is Esther, his uncle's daughter, for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took her for his own daughter."—Esther 2:1-7.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All brethren and friends are requested to act as agents.

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All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"WHO SHALL DECLARE HIS GENERATION?"

Isaiah 53:8.

The question is asked here by the Prophet Isaiah concerning the Lord Jesus Christ and His life and death and in view of His death He asked the question, "Who shall declare His generation, if He be cut off out of the land of the living?"

His generation was to be peculiar and distinct from any other generation that ever lived. This therefore, brings us to these questions, "Who are the generations of Jesus Christ, and how do they declare that they are His generations?" In answer to these questions we shall have to study Him and His characteristics as the ancestral head of His generation, for we are heirs and joint heirs with Christ. Now if we are of His generation are we declaring it by our living? Sometimes I fear not. Jesus always declared His generation by His life. He declared it by His life to His heavenly Father, by His good works and the gospel He preached. He now reigns at the right hand of His father in glory, and we His generation, are here on earth and upon us rests the second obligation of declaring our relationship to Him before God and the world by our life, that we are the generations of Jesus Christ. It is easy to declare that we are the generations of the first Adam, but indifferent in declaring we are the generation of

the second Adam. The world in sin declares that they are the generations of the first Adam, but upon the children of God rests the responsibility of His Son that we might be the first born among many brethren. He was called the second man in contrast to the first man. He was also called the second Adam in contrast to the first Adam. The first Adam had body, soul and spirit; the second Adam had body, soul, spirit and eternal life. The word Adam is a plural number and means humanity, therefore the entire humanity is the generation of the first Adam.

In what way were they? By natural birth of the flesh? How can we come into relationship with Him and become the generation of Jesus Christ? By spiritual birth, for Jesus said, "Ye must be born again." His generation was from heaven and will return to heaven, and thank God for the sweet hope that we are of His generation. He was never married and died without issue according to the flesh, but in the tenth verse we have the assurance that He was to have a generation, when thou shalt make His soul an offering for sin, He shall see His seed and shall be satisfied.

The Bible names are significant, therefore let us look at some of the names or titles the scriptures give Jesus Christ which are descriptive of the ancestral head of this peculiar and distinct generation that is

as the sands of the seashore and as the stars of the heavens, innumerable. Look at His Deity in creation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." St. John 1:1-3.

"And the Word was made flesh, and dwelt among us, (and we beheld His glory as the only begotten of the Father) full of grace and truth." St. John 1:14.

He was called the Son of man. St. John 3:13. Thus we have His divine nature and humanity united in the expression, "The Word was made flesh," which gives the person Christ Jesus a two-fold nature, both God and man. It seems as though we are left out, but Romans 8:29 gives us new hope. "For whom He did foreknow, them He also did predestinate to be conformed to the image of his Son," declaring that they are the generation of Jesus Christ, and every child of God, as our ancestral head, Jesus Christ, of a two-fold nature, born of man and born of God. This is what brings about the Christian warfare, but God's Holy word teaches us to declare that we are born of God and are the generation of Jesus Christ, by putting off the old man with his deeds and putting on the new man which is created in Christ Jesus our Lord after the image of Him who created us. We are told to crucify the deeds of the flesh and mortify the deeds done in the body and you shall have life and may God help us to so do. For we are a chosen generation, a royal priesthood, an holy

nation, a peculiar people that we should give forth the praise of Him who hath called us out of darkness unto His marvelous light.

Thomas J. Braswell,
420 1st Ave., S. W.,
Cairo, Ga.

IN MY FATHER'S HOUSE ARE MANY MANSIONS.

This scripture will be found in St. John 14:2. We think of a mansion here on earth as a house of beautiful architectural structure surrounded with beautiful shrubbery and flowers. The building is the work of man's ingenuity, but the flowers are the handiwork of God. Now if a happy family abide in this house with peace and love it is a beauty within and without. This house of many mansions that Christ spoke of is all the work of God and His Son, Jesus Christ. This house of many mansions also extends down on earth in our churches which is the heavenly house of many mansions that the dear children of God meet together to sing and praise His holy name. "You believe in God, believe also in me." "Let thy kingdom come on earth as it is in heaven." A house where Christian parents dwell together in love and kindness to each other, looking over the faults and mistakes in love and finding the good in each other and bringing up their children in the nurture and admonition of the Lord. This is one of the earthly mansions where Christ is loved by all. Christ told His disciples that He would go and prepare a place for them and not for them only, but all that love His appearing. "That where I am you may be also."

The churches of Christ scattered to the four corners of the earth, where peace, love, and sweet fellowship exist among the members, are the many mansions here on earth, and oh how I do love to go to them and hear the sweet gospel messages brought to us by the good preachers who come laden with the sweet honey of the word of God, direct from the cups of the living God, who fills them with the living word from the fountain of the heavenly mansion above. I can't understand why a wayworn traveler, out in the storm of sin, who has been touched by a finger of His love and has been shown the light in those mansions, should pass by and not come in out of the world of sin and take up their cross and follow the Lord in the liquid grave and come out rejoicing, and ever be with the Lord and His people.

Christ says, "Come in and sup with me and I will sup with you." These mansions are prepared by the Saviour for those travelers to come in out of the storm and receive rest for your soul. "Out in the world you shall have tribulations, but in me peace." How sweet the name of Jesus sounds in a believer's ear.

Thomas said, "We know not the way." Christ says, "I am the way, the truth, and the life. He that cometh unto me I will in no wise cast out." These are sweet words and worthy of all acceptation. Christ ascended to heaven to be housekeeper for His Father's house, and to prepare the many mansions for His people and to keep them white with His own precious blood that was shed on calvary for all that love Him and keep His command-

ments. He will come again on the day of the resurrection and receive all of His dear children and place them in those heavenly mansions so that all will be filled and none will be left out that the Saviour died for. He bore all of our sins on the cross and canceled the debt so they will not shame us in the day that He comes for us. Won't that be wonderful, to think about the sweet hopes of His coming to take us home, where there will be no more sorrow, but all peace and love. Then we will see Him and be like Him. That will be enough.

W. H. Worsley,

Rocky Mount, N. C.

PREDESTINATION.

To The Readers of The Landmark:

I know the truth is what we all need, but everything we hear is not the truth. In my article of March 15, I said God did not predestinate evil. I still say that, but Mr. J. P. Helms seems to think so. He did not say so, but he don't agree with what I said and that proves him to be the man that believes in predestination of all things. Now notice if that be true, why should he grumble about what I had written, because God had purposed that before the world began, and He purposed Mr. Kimsey to write his letter to the Landmark, Mr. Gold had to publish it, and God has purposed W. T. Cook not to agree with him. So W. T. Cook writes a piece to the Landmark because God purposed it. Then Mr. Helms doesn't agree because God purposed him not to. Where are you? Do you believe in predestination of all things? He said if I would inform myself. How

can I, when God purposed all things. If your doctrine be true I can't do any better and no worse. If God purposed all things that happen, why call anything a crime? There can be no crime if God purposed it, because God is too good to do wrong. Everything He does is right and anything that is right is not a crime. Mr. Helms says He (God) certainly had thoughts in reference to all events and all things both material and immaterial that could ever exist. There is no such thing as immaterial with God. So you have too much in your idea. You ask is it possible that in this late day down in the state of Alabama, that God has raised up a man that knows more than a fisherman by the name of Peter. If God purposed it why complain with Cook? You should complain with God. He has done this, not me (Cook). Where are you? (Paul asked who art thou that repliest against God.) Dear readers, you can see who now. I did not say God's purpose does embrace some evil, not one evil act of man did God purpose. Who would say God purposed a thing for man and then punished him for doing the thing He purposed. Read Romans 3:5, 6, 7, 8. Also 1 Timothy 4:16 and 3:15; Hebrews 2:1, 2, 3, and Titus 2:11-12. This is what the child of God is commanded to do. God gives him grace to do with, but the man must do it himself. If he don't he will be punished for his wrong. The Lord did predestinate to save His people from their sins, and He will do that without the help of man. Just as many as He died for will be housed in heaven without the loss of one. Good works

follow the new birth. Read Ephes. 2:10. When we are brought from sin to Christ by Him, then we can do the righteous works. Thus God has said, and we must obey if we get the joy of our salvation here in this life. That is why God calls men today to preach. If not, why not? If God predestinated everything there is no use of preaching, because God will bring it to pass anyway. This the church has always stood for and God's saints will enjoy their salvation if they will live right and obey the gospel, walk right, love one another, live in peace and this we are commanded to do ourselves. God won't do what He says for you to do. You can't do His work, and He won't do yours. A man that tries to say God purposed all things, good or bad, makes me think of the negro preacher. He said he was going to preach about the devil next Sunday night, and everybody must come. A negro boy dressed up like the devil, but the preacher did not know it, so he had a large crowd to preach to. When he started the little boy came by. All the negroes ran out and left the preacher. The preacher said, "Now, Mr. Devil, I have said many hard things about you, but my heart has been with you all the time." I trust God will give us grace to love the truth, and obey the truth by doing so we save ourselves and this we need.

Yours to serve,

W. T. Cook,

Electic, Ala.

ENJOYED HIS TRIP.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I would love to tell, or try to tell, how my good wife and I enjoyed going to the churches and to the many good homes we have been blest to visit. I cannot tell how well we did enjoy it, but I can only hint at it. My wife and I were blest to fill the list of appointments that our dear brother, Elder Cobb, arranged for us, 11 churches in the Black Creek Association and six churches in the Contentnea Association, and two in the Kehukee Association, besides the good home meetings we had. It was in the winter time, but the Lord was so good to us, and did bless the weather and us to get the appointments all filled. We cannot express our love for the blessings God gives us and for the blessings he has blessed our dear brethren and sisters with to take care of us so nicely, and conveying us from place to place. We thank the good and merciful Lord, for we know our brethren and sisters and friends do not want any of the honor for the kindness they showed toward us. We thank the Lord for blessing us to mix and mingle with His loving children, and for blessing them to want to mix and mingle with us. O isn't He a wonderful Saviour to His people. And I want to thank the Lord for the good treatment that He blest the dear brethren and sisters and friends with in the White Oak Association to so well take care of me as I have just returned home from the list of appointments my dear brethren arranged for me

down there. My wife was not with me to the churches in the White Oak Association. (They had such colds at home until she could not go the last trip.) They were so nice to convey me and care for me, by the blessings of the Lord, over that association, too. Oh what wonderful blessings the Lord did give us on all the trips. He is able to bless His dear people wherever they are, but we are not able to reach the blessings ourselves. But it does not make Him any poorer to give and it does not make Him any richer to withhold, because He has plenty of grace in heaven for us and our children, if it is His holy will to give it to us. The Word says that the promise is unto you and to your children, and to them that are afar off, to as many as our God shall call. (We can look around and see the vacant seats that the good Lord has called our old fathers and mothers away from our homes and our meeting houses, and our little children out of our arms). But we could not wish them back again, but say "Loved ones, with God remain," for we know that the good Lord has a far better home for our loved ones than we have on earth, and can take care of them and watch over them far better than we could on earth. But, dear brethren and sisters and friends, we hope to be blest to fill the vacant seats of those that have been called away from us. We hope to pray like father and mother prayed, and sing like they sang, and preach like father preached, and hear like them, and be made to sit together in heavenly places in Christ Jesus our Lord, and be made happy like they were.

The Word tells us, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." And I am glad that it says "Blessed are the peace-makers, for they shall be called the children of God." Blessings come first. We must be blest before we can act in obedience. Jesus is all of our obedience and He is all of our salvation. There is no such a thing as salvations in the Bible. It has not got a plural to it. It is just salvation. One salvation here and in the world that is above, and our blessed Jesus is all of our salvation, and He is all of our obedience. Just one, and that is Jesus, for time and eternity. We have nothing. What little we have is given to us and loaned to us. Jesus said, "The foxes have holes, and the birds have nests," but He had nowhere to lay His sweet head. So it is with us. We have nowhere to lay our heads. This world is not our home. It is just a little home, loaned to us to lay and tumble on our beds, to suffer and groan in, and pray for one another. But every groan we have to bear is music to His glorious name. We must help bear the groan that He bore on the cross. And Jesus has a bottle to hold every tear that we have to shed. But we are looking forward to a better home, not made by the hand of puny men, but by the handiwork of our God. And if we do not believe in the resurrection of the dead our hope is vain and our preaching is vain. (I will write a sketch of what I believe about the resurrection.) Just as sure as Jesus has been raised, that is how sure our old bodies will be raised. When the dear children of God die their

bodies are laid away in the grave to await the resurrection day to come, and the Spirit, this hope, Jesus receives it. It goes back to God who gave it, and is kept in paradise with Jesus until the appointed time comes for the sleeping dust to be raised. It does rest in paradise with sweet Jesus. The Spirit does not sleep but the body does sleep. But the Spirit is in heaven, resting with blessed Jesus, and wherever Jesus is there is rest, and the Spirit knows that its welfare in heaven will be sweet praising some day. It is at sweet rest before the body is raised, but when blessed Jesus comes in His own power and in His own glory, He will bring their old bodies of dust up spiritual bodies. Then Jesus will place that ever blessed Spirit back in a body just like His own glorious body. Then we will be enabled to praise Him. We will not know each other there as we know each other here, but we will know each other as Jesus knows us. We will know each other as we are known of Jesus. We will be like Him and see Him as He is, and praise Him as we ought. There will not be any big "I" or little "u." But we will all be alike, just like Jesus. Our old fathers and mothers will be as young as anyone, and the little babes will be as large as any one and the poor old black people that God loved in that everlasting covenant will be white as anyone. There will be no crippled or lame. There we will need no walking canes or crutches to lean on, but will all be alike. My mother is dead and gone but I do not expect to meet her and see her suffering like I saw her here, if we are both blest to be there. But

I am living in hope of the resurrection morning to come. It won't be long, dear children, until I won't have to travel from state to state to see you all. But I am looking forward to that day to come where I hope to be with you all and be at home together in a better world than this.

Oh, dear children, I can look around and see the boys that have grown up about the same age of me and wonder why the Lord did not call some of them to preach instead of poor me. I cannot remember when I first began to study about my poor soul and what would become of me if I had to die. I remember when I was 6 or 7 years old I was in a deep study. I was put out an orphan child when I was 6 years old, and was raised by two old people that were no kin to me. But the Lord found me and made me have serious thoughts. The Lord is able to deal with His loved ones anywhere they may be. They do not get too old or are none too young. He is so merciful to poor us. O Lord, we thank thee for the many sweet blessings thou hast given us, naturally and spiritually. O Lord, we thank thee for coming to this world and being born in Bethlehem of Judea. We know, dear Jesus, that thou were not born in order to become a Saviour, but thou has forever been a Saviour, and we thank thee, dear Jesus, for going on the cross, and for the sweet prayer that thou didst pray until the sweat became as drops of blood from thy face. We thank thee, dear Jesus, for praying to thy Holy Father, for His will to be done. O, dear Jesus, we thank thee for

pouring out thy precious blood, thou didst shed to save our poor souls. We thank thee, dear Jesus, for revealing thy precious self to poor us when we were dead in sin. O, dear Jesus, we could not have ever loved thee if thou had not loved us first. We thank thee, dear Jesus, for the sweet words that thou didst say, when thou didst say, "O Father of heaven and earth, I thank thee that thou hast hid these things from the wise and prudent and hast revealed it unto babes, for it seemeth good in thy sight. We are so thankful, dear Jesus, that it did seem good in thy Father's sight to give it to us poor children.

Well, I must stop. I wanted to have this in the Landmark so I could try to tell all the children of God how much I enjoyed my trips down east to the many churches, and in their sweet homes. I will close. This is from your most unworthy brother in the hope of sweet mercy in this world, and in hope of a sweet home in heaven some day, where we can all meet together and sing equal and undivided praise with all the redeemed family of God, with the ones that the blessed Jesus had given to Him of His Holy Father, in that holy covenant of grace before the world was, and their names were all written in heaven before we were ever born. There we hope to hear that welcome call said by God the Father, "Come in, darling Son, and bring in all the children that you have redeemed and bought with your own blood. They are welcome."

All answer if any one feels inclined, to
W. E. Jarrell,
Lexington, N. C., R. 2.

LIKES THE LANDMARK

Mr. J. D. Gold,
Wilson, N. C.
Dear Friend:

Just a few lines to let you know we have received Zion's Landmark that Sister Susan Higgins wrote to you for me, and told you I wanted to take the paper and that I would send you a dollar to pay one year's subscription. We do highly appreciate reading Zion's Landmark and also thank you for your kindness in sending it to us. He said to tell you he did not have the dollar to send you today, but would send it in the near future. He hoped you would bear with him a few days longer if you can. We know it takes money to carry on any kind of business. We have been wanting to take your good paper for sometime, but we just thought we could not spare that little, but we will not miss that dollar in a year's time. I do not want to miss one copy of it, if we can help it. My husband said to tell you one copy was worth the dollar. It has so many comforting pieces, that the brethren and sisters have written. I surely do enjoy reading all of them and Sister Susan Higgins' letters especially. I greatly enjoy reading these good pieces that she writes. I have never met with her, but I cannot help loving her. I believe she is one of these good mothers in Israel.

My husband has visited down south and has got acquainted with so many which I believe are the children of God. He tells me how nice they treated him. That makes me love them all, especially all the Primitive Baptists. I appreciate the kindness of any that have a good

principle in them. A principle that makes them treat their fellowman right.

We have received good letters from some of the good brethren down south and the good news is like a message from a far country.

Elder Frederick W. Rhodes has written us several letters. We would say he has sent us a good sermon. We haven't received any letters from him for some time. We hope he has not forgotten us. Hope he will write us again sometime and any of those good preaching brethren that have a mind to do so. We are always glad to get letters from any of our good brothers and sisters. I do not feel worthy of calling them brothers and sisters, but I cannot help loving that good old sound doctrine that I have heard preached, ever since I was a small girl.

I was just aiming to write and tell you how we enjoyed your good paper and when we could send you the money to pay for it. Please excuse bad writing and misspelled words. I wish I could write like the good brethren and sisters. Will close, with best wishes to you and success in all your work.

Mr. and Mrs. J. H. Smith,
F. O. Box 1114,
Reidsville, N. C.

LOVES THE LANDMARK

Dear Mr. Gold:

Just a few lines this morning to let you hear from me and to let you know I received your card stating that my subscription was paid up until July, 1943, and also Sister Susan Higgins had sent in \$1.00 to pay on my subscription for one year

and that you had received that dollar that I sent in. We sure do enjoy reading the Zion's Landmark. There are so many good pieces in it that the brother and sisters have written and experiences that cheer us up and tell our feelings so well it is so much comfort to us.

I got Zion's Landmark for June 15th and July 1st, but have not received it for July 15th yet. It may be delayed somewhere.

Mr. Gold, we love to read all the Landmark, and what you write. You must write some more for the Landmark whenever you have a mind to do so.

Yours very truly,

Elder J. H. Smith,

P. O. Box 1114,
Reidsville, N. C.

THE WAGE OF SIN IS DEATH.

Dear Mr. Gold:

You love the truth, so I wish to say Brother Gold rather than Mr. We enjoyed your thoughtful "The Church and The World."

In this same issue of Zion's Landmark, as Brother Lee mentions that a man eloped with another man's wife. A friend of his asked a Primitive Baptist minister if he thought that was predestinated. He stated that the preacher did not reply. May I suggest that all re-read God's Ten Commandments. The 20th chapter of Exodus applies to all.

Because we believe that salvation is predestinated we should not forget that "the wage of sin is death."

The lovely walk of Jesus (Himself predestinated, "And His Name shall be called Jesus,") teaches all

that, "He was tempted in points as we, yet without sin."

We hope that your wife and the children are well.

We enjoy The Landmark and hope that it is God's will for you to continue it.

Your friend,

Louise Aycock,

Raleigh, N. C.

AN APPRECIATED LETTER.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Enclosed please find my check for five dollars (\$5.00) to be distributed as follows: One dollar to the credit of Elder E. C. Oakes, of Leesburg, N. C.; two dollars to the credit of Mrs. Janie Maxwell, of Cairo, Ga., and the other two dollars is to be placed by you. I hope these will be accepted in the name of Jesus and not mine.

Yours truly,

W. L. Parker,

Schoolfield, Va., Box 490.

We deeply appreciate the above letter, especially the closing remarks, "In the name of Jesus and not mine." Pity but what more would think of the name, will and teachings of Jesus in all their deliberations. His spirit of forgiveness and His teachings should be foremost with us.

Mr. Parker has always shown his friendship for me and the Landmark, and this fact makes his gift the more welcome.

John D. Gold.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

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WILSON, N. C. AUG. 1, 1941

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ROMANS 6:1-11

A careful reading of Romans 6:1-11, abundantly proves that in the death with Christ, "our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For He that is dead is freed from sin. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

For He, (Christ) died unto sin once, not for His own sin, for He was sinless; but for the sins of all His people. When He cried, from the rugged cross of Calvary, "It is finished," the full penalty for the sins of His bride was paid; and His bride embraces all the children of God of every age and clime. We hear Him say to the Father, "Thine they were, thou hast given them to me, and of all thou hast given me I have lost none; but the son of per-

dition, that the scriptures might be fulfilled."

"Now then (saith Paul) if we be dead with Christ, we believe that we shall also live with him." Believers in Christ live with Christ, by virtue of their union with Jesus, and communion with Jesus in His righteousness, as justifying them before God. They have no righteousness of their own to plead; but all "Your righteousness is of me saith the Lord."

Accepted in the beloved, they are pardoned and justified freely, in a perfect uninterrupted and everlasting righteousness; so that "When Christ who is our life, and righteousness shall appear, then shall ye also appear with Him in glory." Col. 3:4.

Indeed Christ is made of God, unto all His people, "Wisdom, righteousness, sanctification, and redemption, that all their glory may be in the Lord. (1st Cor. 1:30.)

God the Father hath from the beginning chosen the church in Christ to salvation through the sanctification of the Spirit, to the glory of our Lord Jesus Christ."

Indeed the grace in Christ here is the same as the glory to be revealed hereafter. The only difference, the race is manifested to suit the case of the sinner in time, and glory to be revealed will suit the ever blessed state of the sinner saved, as they will inhabit the glory land hereafter. "It doth not yet appear, what we shall be hereafter; but we are assured that when we see Him we shall be like Him in divine perfection, and be satisfied."

Paul said, "If Christ be in you the body is dead because of sin; but the

Spirit is life because of righteousness." (Rom. 8:10) Not dead to sin, but dead because of sin, and in the flesh they remain in a state of death, except when raised up in Christ because of His love for them and by His righteousness, alone. They have no righteousness of their own to plead, but Jesus said, "Because I live ye shall live also." "I in you, you in me. I in the Father and the Father in me." What a glorious oneness. Christ died for sin, that His people may be freed from its curse.

By His stripes ye are healed, being justified by Him, sanctified by His grace, and cleansed from all unrighteousness by the blood of Christ.

The angel said to Mary, "Thou shalt conceive, thou shalt bear a son; His name shall be called Jesus, for He shall save His people from their sin."

O. J. Denny.

RESURRECTION AND TRANSLATION.

There are two ways in which the redeemed and saved of the Lord shall be raised to eternal glory, by resurrection and translation.

I note that a number of good articles have been published of late in our religious papers, concerning the resurrection of believers, who die in the Lord. I feel moved to say something about believers being translated to glory bodily without death.

Not long after man's creation he sinned by violating God's holy law. Then He said to him, "For dust thou art, and unto dust thou shalt return." Some 680 years after His decree we note the law of mortality was dispensed with in the case of Enoch, who after walking with God

on the earth, in faith, hope, and love, was translated to heaven without death bodily. Some two thousand and one hundred twenty years later, Elijah was carried to glory, world without death. So one saint has been in heaven nearly five thousand years and another most three thousand, without death. As Enoch was sixty-five years old before he walked with God, he might have lived those years as a child of wrath, with passions like unto Elijah. I am sure both had human nature before their translation to the Paradise of God. It is evident that no one born of a woman except Jesus Christ, ever lived in this world entirely sinless and perfect. The Messianic prophet, Isaiah, who declared "unto us a child is born, unto us a son is given," also said, "I am a man of unclean lips, and dwell among a people of unclean lips." While the apostle Paul said, "When I would do good, evil is present with me," but sin in his nature caused him, but by faith he could say, "There is laid up for me a crown of righteousness." God hath said, "No man (person) liveth and sinneth not." But all raised to the glory world will have been cleansed from all their sins by the blood of Jesus their Saviour. We wonder what spirit actuates people in these latter days to say they live without committing sin. An old lady once said to me that she never committed a sin during her life. I replied that Paul said, "All have sinned, and come short of the glory of God." She answered: "If I have ever committed a sin it was so little God never noticed it."

I fully believe God will do His

will in the army of heaven and among the inhabitants of this world. There have been many times I did not want God to do His will, for I wanted Him to do my will. Paul also taught that at the end of time when He should return to carry His people home, that the living believers in Him would be translated to heaven without death. As I have never wanted to die, but would be glad for that great day to come before I am called hence. I know this is a vain desire, and may be sinful. I know man is an incarnate being; and his body is a constituent part of his humanity. Man was so embodied in his primeval state, and will be bodily fashioned in his heavenly home, and when the vile bodies of all the saints shall have been changed, not exchanged, then with pure eyes in their flesh shall all see Jesus and be like him in substance, partaking of the things of the kingdom. There will be no difference in the change of the resurrected and translated from natural to spiritual, from mortality to immortality, when raised to the paradise of God. Once each bore the image of the earthy man, but then each shall bear the image of the heavenly man.

"Behold," says Paul, "I shew you a mystery; we shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51-52. Then speaks of the living believer, translated, in 1 Thes. 4:15-17, "For this we say unto you by the word of the Lord, that we which are alive (naturally and spiritually) and remain

unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

After all it should be of little concern to the saint whether he is resurrected or translated from this world to a better, if he has the mark of the perfect man, for all will be well with him.

M. L. Gilbert.

GOD THE CREATOR.

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26:7.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with the fervent heat." 2nd Peter 3:11-12.

Why the patriarch should speak only of the north as being an empty place I do not know, except that it is because the northern hemisphere contains the most land and people, more stars in the firmament, and the northern magnetic pole is more magnetic than the southern. He may have had reference to the whole empty space now occupied by the earth. We think of our world as being immensely large, but when compared to the size of the uni-

verse, it is only a mere speck in an empty place. God, who created all things created space as well as the solid bodies of earth, moon and planets, and without Him was not anything made that was made. We gaze at fleets of myriad orbs sailing in the upper deep led by the Lord and High Admiral of creation; at constellations which must have been old when man was young arrayed in all the gorgeous colors of the rainbow. God Almighty has only allowed man to peep into the great mysteries of His creation and see just enough to convince him that "He is of but yesterday and knows nothing."

Who is there who does not ponder and admire the wonders of creation; everything a mystery, everything new from the hand of the master architect of the universe. How can the fool say in his heart "there is no God," when all things seen proclaim His praise and the wonders of God, who made and still sustains all things by His almighty power, saying "I am God and beside me there is none other."

Ghandi, the great man of India, says "The reason I exist is because God exists, and if God did not exist then there would not be anything in existence." And our finite minds cannot determine what would be if God did not exist. He hung the earth upon nothing; and as we see the moon and planets hanging in the "empty place" even so the earth is a spherical body hanging upon nothing. The motions of the earth which gives us day and night, summer and winter, spring and autumn, and measures of our year with the same number of days, minutes and

seconds is all controlled by the Master Hand, who said, "Let us make man in our image." When we view the whole realm of what we call "nature" we stand astonished at the work of God; who causes every seed to sprout and grow, but we cannot tell how; who planted and caused the trees and grass to grow together and each remain a separate species and not a sign of any mixture among them.

In spite of the speculations of men as to the origin of things we have to go back to Genesis, which says, "In the beginning God created the heavens and the earth."

The hypothesis of the Nebular theory of the formation of the earth and other heavenly bodies is mere speculation; and while the great creator has established certain laws by which He will govern all things, we know that no law will enforce itself, which proves that God alone can create, order, arrange and govern in infinite wisdom the things which He has made for His own purpose and glory. "The heavens declare the glory of God, and the firmament sheweth His handiwork."

Every heavenly body which we are pleased to call stars, is separate from another, though in looks are similar, one may appear small and yet may be larger than the sun, another may appear large and not be so far away. They proclaim the almighty power that made them, "Which maketh Arcturus, Orion and Pleiades, and the chambers of the south."—Job 9:9.

The Apostle Peter says all these things shall be dissolved, which means to separate into component parts, to melt, to terminate.

"Seeing that all these things shall be dissolved by fire; the heaven with all its host, sun, moon and the stars, clouds, meteors, and fowls of the air; the earth, and all that is upon it, whether of nature or art; and since nothing is more certain than a dissolution of all things, what manner of persons ought we to be in all holy conversation and godliness? Not as the scoffers and profane sinners, who put away this evil day far from them, but as men who have their loins girt and their lights burning, wait for their Lord's coming; being continually in the exercise of grace, and in the discharge of their religious duties, watching, praying, reading; living soberly, righteously and godly; guarding against intemperance and worldly mindedness, and every worldly and hurtful lust." Gill, page 873.

There is not, and can never be, any room in the heart of God's children who have been born again for anger, wrath, malice, hatred, pride, bigotry, high-mindedness or any craving desire to dictate or rule over one another without their consent.

If we do not love each other we are not God's children; and if we who are called preachers love the sheep for the fleece only, we are not worthy of the name and deserve to be cast out.

Seeing all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

B. S. Cowin,

BESSIE ALGIE KING

There comes a great sadness over me, when I find the duty imposed on me to write a memorial of our dear sister, Bessie Algie King.

However incapable I feel to do the subject justice, will say, dear sister, yours was a pure, sweet life and we loved you very dearly. Your gentleness of character, kindness of heart is seldom realized in this sin-defiled world. Your spiritual walk and Christian demeanor will live in our hearts long after your precious body has mingled with the dust of the death.

She was the daughter of the late deacon, Wm. A. Lee, was born November 26, 1879, and died January 20, 1941, making her stay on earth 62 years, 1 month and 20 days.

She united with the church at Clayton (Primitive Baptist) December 5, 1903, and was baptized the first Sunday in January following. Some years later she got a letter, and the first Sunday in November, 1919, she carried her letter to Fellowship church and was gladly received, where she lived a faithful member until death, always filling her seat, unless providentially hindered.

On August 28, 1898 she was married to Brother George W. King, who preceded her to the grave several years ago. To this union nine children were born, of whom only five survive to mourn the loss of a dear mother.

Mrs. Cleon Bailey, Angier, N. C.; Val, mon King of Angier, N. C.; Mrs. Dallas Jones, Coast, N. C.; Warren King, of Norfolk, Va., and Mrs. Dennie Raynor, of Raleigh, N. C. Also several grandchildren, and three brothers and five sisters, Mrs. Claude Stephenson, Willow Spring, N. C.; Mrs. Elgie Collier, Micro, N. C.; G. Willie Lee, Willow Springs, N. C.; Mrs. J. Walter Williams, Garner, N. C.; Mrs. James C. Langdon, Coats, N. C.; J. Irving Lee, Raleigh, N. C.; Clarence Lee, Willow Springs, N. C.; Mrs. Herman Ogburn, Willow Springs, N. C., besides a host of relatives and friends to mourn her departure.

Her funeral was conducted by Elder Renzie Parrish, at Fellowship Church, and she was laid to rest beside her dear companion in the family plot in the church cemetery.

The numerous floral tributes and immense crowd assembled to pay their last respects to her, bore mute testimony to the love and esteem in which she was held. All that devoted children, friends and neighbors and her loyal physician could do, was done to alleviate her sufferings and if possible restore her to health and strength, all to no avail; God called her home and we were left to mourn our loss, not, however, as those who have no hope; for she left us evidence that she has gone home to meet her loved ones, and we believe she is now

sweetly resting with her Saviour, in that beautiful home not made with hands, where there is no more pain, nor sorrow, no more death, never more to say a sad farewell.

Not because she was our mother and sister, because we feel that we can truthfully say that a sweeter spirit we never knew than hers was. Gentle in her manners, she quietly moved in and out among her loved ones, never making much demonstration, but proving by her daily walk and conversation that she was of Christ's followers, and as such she has left us and gone to be with Him and awaits the coming of her Lord to raise her sleeping dust and fashion it like unto His glorious self.

Dear children, we feel that dear mother is not dead, but only sleeping and on the great and glorious morn of the resurrection, when Jesus shall descend from heaven with a shout and with the voice of the Arch Angel, with the trumpet of God, dear Sister Bessie's body will be raised and fashioned like unto the glorious body of our Lord and Saviour, Jesus Christ and will be caught up together with the sleeping saints to meet the Lord in the air and so shall she be ever with the Lord.

The Apostle John says, "We know we have passed from death unto life, because we love the brethren," and we fully believe she did love them and enjoyed being with them, and speaking to them of her hope and the joys of her salvation.

Paul, in speaking of the love of God towards His people, asks the question, "What shall be able to separate us from the love of God, as it is in Christ Jesus?" And then he mentions a long list of powers, and concludes by saying, "I am persuaded that none of these things shall be able to separate us from the love of God, as it is in Christ Jesus, the Lord."

Dear children, may God in His mercy enable each of us to emulate her good life and character and may we all some sweet day meet and join with her in singing that song that none could learn save the hundred, forty and four thousand who had the seal of God in their foreheads.

Mother, thou has left us lonely,
Sorrow fills our hearts today,
But beyond this vale of sorrow,
Tears will all be wiped away.

Mother, we are sadly weeping,
For his loss is hard to bear,
Blessed Jesus give assurance,
That her glory we may share.

Written by a sister that loved her very much.

Mrs. Elgie Lee Collier,
Micro, N. C.

RESOLUTIONS OF RESPECT

"Blest are the dead that die in the Lord. Yea, saith the Spirit, that they rest from their labors and their works do follow them."

It has become our sad duty to write a few lines in memory of our dear Brother and Sister G. T. Boyette.

Sister Boyette died September 22, 1934, and Brother Boyette died April 10, 1941. They united with the church at Bethany (Pine Level) Saturday before the fourth Sunday in July, 1906, and were baptized the following day by their pastor, Elder J. T. Collier.

The following year, in November, Brother Boyette was ordained deacon, which position he filled faithfully until death.

He had the interest of the church at heart and we will miss his hearty handshake and cheerful smile. While their seat is vacant they still live in the mind of their church, their family and friends.

May the strong arms of the Lord keep their bereaved family within His walls of loving protection, and teach them the way of life eternal.

These resolutions have just been adopted by Bethany Church.

Therefore be it resolved:

First, that we bow in humble submission to Almighty God, who giveth and taketh away. Blessed be His Holy Name.

Second, that we extend our deepest sympathy to their bereaved family and pray the guiding hand of the Lord will comfort them.

Third, that a copy of these resolutions be placed on our Church record, one sent to the family and one to Zion's Landmark for publication.

This done by order of Bethany Church in conference, Saturday before the fourth Sunday in June, 1941.

Elder F. D. Rhodes, Moderator,
Brother W. H. Woodard, Clerk
Brother W. R. Smith, Committee.

SISTER ROSENA BULLOCK

In memory of our sister Rosena Bullock, and to the Landmark readers, I want to say a few words about our Sister Bullock. She has gone and left me and my son, W. M. Grimmer, the only members at Cross Roads. We miss her, but we want to be submissive to God's will, as her body is easy, and we have a good hope that her soul is with Jesus. She went to church when she could, and lived a good Christian life. She was a great sufferer for years, but bore it all so patiently. We are lonely, but we have something to thank the Lord for. We have a good pastor, Brother G. G. Trevathan. The Lord has made him willing to preach for us. As Philip preached to one, we are glad to see our brothers and sisters come from other

churches. Jesus visited the poor and few in number. Come and meet with us in March, June, September and December. We hope Jesus will be in the midst with us.

Your sister,
M. M. Curry.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the Church at Cedar Grove, Saturday before the fifth Sunday in August, 1941. Cedar Grove is located near the Durham and Wake Forest Road. Elder N. D. Teasley was chosen to preach the introductory sermon and Elder L. J. Chandler, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held (D.V.) with the church at Lawrence's in Edgecombe County, Friday, Saturday and Fifth Sunday in August, 1941. Elder J. D. Fly to preach the introductory sermon and Elder C. L. Robbins, alternate.

The church is on Highway No. 11, between Tarboro and Scotland Neck. We invite all lovers of truth and especially ministering brethren to come and be with us.

W. S. Peele, Union Clerk,
Williamston, N. C., R. 2.

UNION MEETING AT HANNAH CREEK

The next meeting of the Angier Union is appointed to be held with the Church at Hannah Creek, Johnson county, Saturday and Fifth Sunday in August, 1941. Elder Xure Lee is appointed to preach the introductory sermon and Elder T. F. Adams is alternate.

Hannah Creek Church is located about three miles north of Benson on the Benson-Smithfield state highway. Anyone desiring further information may communicate with Brother C. A. Johnson, Benson, N. C., Route 1.

All lovers of Truth are invited to meet with us, especially the Ministering Brethren.

W. F. Young, Union Clerk
Angier, N. C.

SMITH RIVER ASSOCIATION

The next session of this Association will be held (D. V.) with the church at County Line, Floyd County, Va., beginning Friday, September 5, and to continue three days. This church is located on the Blue Ridge Mountain, 8 miles East of the Town of Floyd, Va., in sight of U. S. Parkway Road.

All lovers of the truth are invited to be with us who are in peace at home and in correspondence with us or those we correspond with.

For further information write the clerk

at Route 3, Box 50, Ferrum, Va.

S. L. Moran, Moderator
J. G. L. Hash, Clerk,
S. D. Koger, Asst. Clerk.

MEETING OF NEW RIVER ASSOCIATION.

The next session of the New River Association meets with the church at Indian Valley, Va., Friday, Saturday and Sunday, which is the second Sunday in September, 1941.

Elder J. F. Sumner.

THE BLACK CREEK UNION

The Black Creek Union was appointed to be held with the Church at Elm City, Wilson County, N. C., Saturday and Sunday, August 30 and 31, 1941, with preaching to commence at 11 o'clock, E. S. T.

Elder R. H. Boswell was chosen to preach the introductory sermon and Elder W. B. Barnes to be his alternate.

The church is in the Town of Elm City and will be easily located by any one desiring to attend.

We hope to have a goodly number of ministers and other brethren and sisters visit us at this meeting.

Isaac A. Lamm, Union Clerk,
Princeton, N. C.

APPOINTMENTS FOR ELDER J. F. SUMNER OF VIRGINIA

Sardis, Sept. 19, 20, 21, Salem Association.

High Point, Monday, Sept. 22.

Greensboro, Tuesday night, Sept. 23.

Durham, Wednesday night, Sept. 24.

Willow Springs, Thursday, Sept. 25.

Bethany, Sept. 26, 27, 28, Little River Association.

Beulah, Monday, Sept. 29.

Upper Town Creek, Tuesday, Sept. 30.

Tarboro, Wednesday, Oct. 1.

Robersonville, Thursday, Oct. 2.

Williamston, Friday, Oct. 3.

Concord, Oct. 4, 5, 6, Kehukee Association.

Spring Green, Tuesday, Oct. 7.

Falls, Wednesday, Oct. 8.

Lower Town Creek, Thursday, Oct. 9.

Upper Town Creek, Oct. 10, 11, 12, Contentnea Association.

Mewborn's, Monday, Oct. 13.

Kinston, Tuesday, Oct. 14.

White Oak, Wednesday, Oct. 15.

North East, Thursday, October 16.

South West, Friday, October 17.

Cypress Creek, Oct. 18, 19, 20, White Oak Association.

Muddy Creek, Tuesday, Oct. 21.

Sand Hill, Wednesday, Oct. 22.

Farmville, Thursday, Oct. 23.

Upper Black Creek, Oct. 24, 25, 26 Black Creek Association.

Elder J. W. Wyatt will be with him after the Contentnea Association. They will need conveyance. E. L. Cobb.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

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-AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 19

ESTHER FOUND FAVOR WITH THE KING.

"So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.

And Mordecai walked every day before the court of the women's house to know how Esther did, and what should become of her.

Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women.)

Then thus came every maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house.

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name."—Esther 2:8-14.

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE

Dear Brethren Thompson
and Goble:

Somehow or other I have a desire to give, through the Monitor, a reason of my hope in Christ, at the same time feeling my great inability, and inadequacy to the task. One says it is a fearful thing to fall into the hands of the true and living God; and so it is with the true worshipers, but to the reverse with the followers of anti-Christ.

But to the subject: I was born June 23, 1868, being the eldest son (and child) of N. G. and E. J. Jones, of Anson County, N. C. They are both members of the Primitive Baptists. I always had great respect for my parents and their profession, and I do not remember a time in my life when I did not think the Primitives were the true church of Christ. When I was seven or eight years of age I heard father and mother talking of an eternity that never ended. It aroused serious thoughts in my mind to think I must die and have a soul in a never-ending place. I thought, There will be an end sometime to eternity, but they cannot comprehend it. They spoke of some being saved and others lost, and in a few days I thought of that, and said, "Lord, what must I do to be saved?" Then these words came to me in a still, small voice: "Honor thy father and thy mother." It seemed to come from above, so I looked up, but saw nothing. I was

then satisfied, for I thought this was all that was required of me. I then began to try to obey father and mother in every respect, but everything I did was wrong. I began to see I was a sinner, and one of the very worst on earth, which made me cry and say, "Oh, Lord, have mercy on me!" but I only grew worse and worse. I would try to live one week and not sin any, but at the end of the week I could clearly see that I was twice as mean as before; so I found that it was impossible for me to do right; and oh, what anguish of soul, to feel that I must soon die and go to a burning hell to suffer forever and ever! How could I bear it, wretched one that I was, without a deliverer? Many times I would seek some lonely spot and there pour out the longing desires of my sinful heart to God, that he would take me out of this horrible pit; but my prayers seemed to ascend no higher than my head, and to fall to the ground, vain as a tinkling cymbal, or as sounding brass.

At about the age of fourteen I was taken sick with typhoid fever, and then I thought, surely I will die and go to torment. I was down the most of the year, but suffered no pain in body, as I know of; but my soul, I fully believed, would soon leave my mortal soul and take up its abode with devils and condemned spirits. But the good Lord restored me to health, and then I became more sinful, more profane, and

more wicked than ever I was before. I concluded to quit studying about my future state for the present, and to go on and see all the pleasure I could, and in old age study about future happiness. But alas! alas! there was no pleasure for me. My joys were all turned into sorrow. I then saw myself the chief of sinners, without God and without hope in the world. "I now sink in deep mire where there is no standing. I am come into deep waters." But still I went on, pursuing worldly pleasures and following worldly lusts. I would go to hear Primitive Baptists preach, and it would condemn me. I would read the Bible and there find that God was a God of purpose, and worked after the counsel of His own will, none letting or hindering him. I then felt that I was surely one of the lost, for I verily believed that God would not suffer one of His chosen ones to become so vile a sinner as I was.

At length I gave up all hope; fell headlong to the ground on my face, fully believing I would die and be lost. I lay there and cried myself into an unconscious state. The last words I recollect saying were, "Lord! Lord! have mercy on me." I do not know how long I was there, but the next I knew I was rising to my feet, saying, "I am willing to trust myself in the hands of God." I then felt clear of sin, and said to myself that I never would sin any more, but would spend my time in living praise to God, "For," I said as I walked along, "if God sees fit to send me to destruction, I will praise him even in that." Oh, what a peaceful and acquitted mind I then had! I went on singing praises unto His

holy name for rich, free and redeeming grace, thinking what a good, kind, and merciful God is ours. Everything, trees, birds, elements, sun, and all creation seemed to be speaking praises unto His holy name. "Bless the Lord, O my soul, and all that is in me bless his holy name. Thy rod and thy staff they comfort me. Thou hast taken my feet out of the mire. Thou hast established my goings."

"Thus far the Lord has led me on;

Thus far His power prolongs my days;

And every evening shall make known

Some fresh memorial of His grace."

But before long doubts and fears arose, and I wanted my burden back; but I have never been able to get it any more. I then saw a great deal of trouble because I felt it to be my duty to offer to the church. I was afraid I was deceived in the matter, but, nevertheless, my impression compelled me to go. I was received and baptized. I have never regretted it, though I feel very unworthy.

Your little brother,

J. W. Jones,

White Store, N. C.,

July 30, 1891.

Additional Remarks: The above was written just fifty years ago to-day and was published by the late Elder R. W. Thompson, of Greenfield, Ind. Much history has been made since that time, but true Primitive Baptists are the same today as then. Many sad experiences have

come to me during this half century, but the mercies of the good Lord continue and I am yet on the hopeful side of eternity and I trust on praying terms with our Heavenly Father. As age and its infirmities increase, I more and more feel my dependence upon the Lord and desire the love and prayers of the people of God. Their love and fellowship means so much to me.

Yours in an abiding hope.

J. W. Jones,

Peachland, N. C.,

July 30, 1941

DO YOU BELIEVE?

Do you believe there is a God?

Do you believe He has all power?

Do you believe He created the world and the fullness thereof?

Do you believe He created it out of nothing?

Do you believe He is able today, to place it back in its original nothingness?

Do you believe He was able to declare the end from the beginning?

Do you believe that known unto God are all His works from the beginning?

Do you believe that He is the same yesterday, today and forever?

Do you believe He changes to bless you or changes to punish you?

Do you believe that God's council is immutable?

Do you believe that God is omnipotent, omnipresent, omniscient?

Do you believe that Jesus Christ was the Son of God, or do you believe that He was just by chance a very great and wise man?

Do you believe He was God made manifest in the flesh?

Do you believe He was clothed with all power, wisdom and knowledge at birth?

Do you believe He came into the world to save His people from their sins?

Do you believe He can do it?

Do you believe He is doing it?

Do you believe that whosoever shall call upon the name of the Lord shall be saved?

Do you believe all that call upon His name, call in order to get life or because they have life?

Do you believe that a baby cries in order to get life or because it has life?

Do you believe that God created everything at the beginning?

Do you believe anything has been created since?

Do you believe He was satisfied with His works?

Do you believe He is satisfied at His works now?

Do you believe He has any desire to change any of His works?

Do you believe that Jesus was baptized by John?

Do you believe that the Eunuch was baptized by Philip?

Do you believe that John immersed Jesus?

Do you believe that Philip immersed the Eunuch?

Do you believe that John would have gone down to the river Jordan to sprinkle Jesus?

Do you believe that Philip would have gone down into the water to have sprinkled the Eunuch?

Do you believe there is one Lord, one faith, one Baptism?

Do you believe according to the scripture, there is a natural kingdom and a spiritual kingdom?

Do you believe that a natural man can act in the spiritual kingdom?

Do you believe that a man must be born again before he can act in the spiritual kingdom?

Do you believe that the Ethiopian can change his skin?

Do you believe that a leopard can change his spots?

Do you believe the BIBLE?

Do you believe that it is the INSPIRED word of God?

Do you believe it is all true, or do you believe that some is true and some not true? If not all true, what part is true?

Do you believe that your belief or disbelief changes the truthfulness of it?

Do you believe that the belief in God is a voluntary act on your part, or the gift of God?

Do you believe that Faith and grace in God, is a free choice on our part, or the gift of God?

Do you believe by grace are ye saved?

Do you believe infants are saved?

Do you believe that God has two plans of salvation?

Do you believe that man can resist God to the point that He can't save him?

Do you believe that man can resist the devil to the point that he can't capture him?

Do you believe that man is more powerful than God?

Do you believe that man is more powerful than the devil?

Do you believe that God has prepared any place after death for that man?

Do you believe ALL will be made willing in the day of God's power?

Do you believe that God has a

people in every nation, kindred and tongue?

Do you believe they will be saved?

Do you believe that God made a covenant with His people?

Do you believe He WILL BE THEIR GOD?

Do you believe THEY SHALL BE HIS PEOPLE?

Do you believe that the eternal destiny of God's people is fixed before they are born into this world?

Do you believe it can be changed?

Do you believe that it will be changed?

Do you believe that God sanctified and ordained Jeremiah, a prophet unto the nation before he was in existence, before he was born?

Do you believe that John was sent to bear witness of Jesus?

Do you believe that SAUL was chosen to be a minister by God?

Do you believe that all true ministers are called and qualified by God?

Do you believe any minister can preach the Gospel not having been called?

Do you believe that God is a happy and contented God?

Do you believe He would be happy if the devil was swiping up His people at his will?

Do you believe that God does all His pleasure in earth?

Do you believe He does all His pleasure in Heaven?

Do you believe any can stay His hand?

Do you believe He speaks and it is done?

Do you believe He commands and it stands fast?

"Remember the former things of old; for I AM GOD, and THERE IS none else; I AM GOD, and THERE IS none like me, declaring the end from the beginning, and from ancient times THE THINGS that are not YET done, saying MY counsel shall stand, and I will do all my pleasure." Isa. 46:9-10.

J. White,

Whitakers, N. C.

FELLOWSHIP WITH GOD.

My dear ———, —I feel I must write and tell you of the goodness of God to my soul early this morning. I went to bed at ten p. m., was awake again just before one a. m., and began to feel bad having so little sleep which I so much need, when my mind became calm and composed.

I was led out in meditation upon certain passages of Scripture, but more particularly on Eph. 4:14-16, and Cor. 2:19. These began to open up to my mind in so blessed a manner that I felt the blessed Spirit was revealing the things of God, taking of the things of Christ and showing them unto me. All of a sudden I felt such love spring up and flow out to the eternal Spirit that I exclaimed: "O Thou blessed Spirit, Thou precious Comforter, sweet Dove, blessed Witness and Testifier of Jesus, Thou art God, the eternal God, and my God. I do love Thee, I worship Thee,—Thou art mine, with all Thy grace and gifts,—for ever quickening my soul, leading me to Jesus, and keeping me in Thy fear." Then I felt the dear Redeemer was so precious that I exclaimed: "O my sweet Jesus, precious Jesus, dear Jesus, lovely Jesus, blessed

Lamb,

"Thou art mine,

With all Thy grace and power;
I am now and shall be Thine
When time shall be no more!"

"I long to see Thy blessed face, that dear face that was spit upon, that was struck so cruelly by wicked hands. O that I could come to Thee where Thou art! I love Thee from my very soul!" And then I was led to God the Father, under the same love, and exclaimed: "My dear Father, blessed Father; I am Thy child. I bless Thee for Thy predestinating grace, for Thy eternal love and mercy and goodness, flowing toward me from everlasting." I could sing:

"My God, my Father, blissful Name,
I now can call Thee mine:
I can with sweet assurance claim
A portion so divine."

My soul was swallowed up in blessing the three-one God. I saw and felt how they savingly (sovereignly?) unite in saving poor sinners, and me. O the glorious Trinity in Unity! I adored, loved and praised. It was indeed the presence of God I was favoured to dwell in. How I longed to die, and felt I could have done so without letting anyone know. I could look death in the face. I feel now my heart broken while I am writing of the goodness of God to my soul. Heaven is mine when I die. God in Christ is mine; His glory, His love, power, faithfulness, strength, wisdom—all are mine; and I am "rich to all the intents of bliss." These are the true

riches, which I shall carry through the wilderness and the river of death.

While in this sweet frame, I felt that I had an audience of the King, and was suffered to hold Him in the galleries; and I presented many petitions. O how I did ask Him to bless you and give you Himself, to say He was your salvation, to bring you into sweet liberty of the gospel, that you may feel what I then enjoyed! I did beg of Him to bless you,—and He will in His own time. Then came the children. I presented them one by one, and besought the Lord to save their souls, and provide for them in the wilderness. Then myself as a minister and under-Shepherd. O how I supplicated that He would make me a good minister and help me to lift Him up,—to spend and be spent for Him; I was willing, even unto death. Then every one of the members came up. I besought the Lord to bless them individually and collectively. Their troubles I carried, and I felt they were my dear flock. O how I longed to tell them what I was feeling, and how I implored the Lord to bless them under the Word! and the deacons, that He would fill them with the Holy Spirit; and the candidates, that they may walk worthy of their God. Then came my friends, one after another. My soul went out after them, and entreated His blessed Majesty to reward them a hundred-fold for all their kindnesses shown to me and mine. I named them one by one. The unbounded kindness of ——— and ———. I begged of Him to restore by blessing their souls, bodies, families and substance. Then I embraced all

the family of God. I could wish prosperity to Zion and could say:

“There my best friends, my kindred dwell;

There God, my Saviour, reigns.”

And then I begged for my enemies. I could pray for them and ask that they might be blessed. This is a fact. I could not tell you all. I was on the mount of divine love, enjoying communion with the eternal Three, and could say: “Truly my fellowship is with the Father, Son, and Spirit, who hath sealed me unto the day of redemption, and clothed me with the garments of salvation, and covered me with the robe of righteousness.” This is dwelling in the courts of the Lord’s House, and seeing the King in His beauty in the vision of faith. My meditation was sweet. “How precious are Thy thoughts unto me, O God!”

“They swell beyond my faults

And captivate my soul:

How great their sum, how high they rise,

Can ne’er be known beneath the skies.”

This was, as the Word says, having nourishment ministered, and increasing in faith, hope, and love; gratitude, praise, prayer, and every grace, with the increase of God. I asked myself the question; “Could I die?” And gladly should I have been to breathe my soul into the bosom of my God. My heart was broken; and God in Christ was everything to me.

This lasted about an hour, and

then began to decline; but the dew is upon my branch. I do not want to see anybody. What is to follow the Lord knows. This I know, when I die I shall go to heaven. Christ is my treasure, and has been for many years; and nothing less than seeing him as He is will satisfy my soul. I envy none this morning; I am happy in the Lord.

G. Prince,

1883.

(In Gospel Standard,
London, England.)

TO MY READING FRIENDS OF THE ZION'S LANDMARK.

Does God answer prayer? Yes, He does, for He answered all the prayers that Jesus prayed, and Jesus says, in John 16:23, "Whatsoever ye shall ask the Father in my name, He will give it you." So that shows us that God does answer prayers and I can safely say that I am sure he has answered my prayers since I have been sick, for on the 28th day of April I was taken to Park View Hospital, thinking that I would come back home the next day, but when Dr. Large examined me he said that the only thing he could do was to operate on me, and I would be there for about three weeks. So that was what he said to my dear wife when she came for me the next day. So she did not know what was best, but said she had rather for me to take it and get well. So there I was. I did not know what to do for she would have to take my part of work at our store and do hers, too, and would be all alone at night or would have to go to stay with some of her neighbors. So I put all

my trust in my Lord and Saviour Jesus Christ and began to pray to Him to take care of my dear wife and all that He had blessed her with. I took my thoughts off my business the best I could and did not worry about that, but prayed to my Jesus both day and night for my dear wife to be taken care of and not made afraid. So she stayed home every night alone and did not feel afraid at all, and the good Lord blessed her with good health and good business, as good as I had been doing. So if that was not Jesus' work, whose could it be?

I had my small Bible with me and I would awake all hours of the night and would take my Bible and read and pray to my blessed Jesus and all hours of the day the same.

I received about 15 letters and cards together from my friends that could not go to see me, and that made me shed tears as I knew it was Jesus working in their hearts to make them think of poor me. But, O my dear friends, I can never tell any one the feeling I had when my dear preaching brothers would walk in and take my poor feeble and sinful hand and ask me how I felt. I had six dear brother preachers of the Old School Baptists to come. They all said they were very busy, but Jesus, sweet Jesus gave them time. So it will be five weeks Monday since my feeble feet were in my store, but I feel in my heart that sweet Jesus has helped my darling wife to run it, so I must say that Jesus answers prayer.

A poor weak servant, I am,

E. W. Moore,

Scotland Neck, N. C.

86 YEARS OLD.

John D. Gold,
Wilson, N. C.

I feel like I want to write you a few words. I am giving you my age. If I live until the 31st day of this coming August, I will be 86 years old. I was born in Carroll County, Va., August 1, 1855. I joined the Primitive Baptist Church at Little Vine the 3rd Saturday in May, 1888. I have been making my home in North Carolina about twenty-five years. I was down at Sister Susan Higgins' birthday dinner. I asked her to write for the Landmark for me and when I saw it come I was so glad it nearly brought tears to my eyes.

I received my hope in Missouri in 1878. I belong to the New River Association. I am going to Little Vine Church the second Saturday. There will be a communion meeting the second Sunday in August. I want to be there if it is the good Lord's will. I will continue this when I get back from Little Vine. My pastor at Little Vine is Elder John F. Sumner. My hope is in Christ Jesus in the pardon of my sins.

Your brother in Christ, I hope,
Elder J. H. Smith,
Reidsville, N. C.

SENDS LOVE TO HOUSEHOLD OF FAITH.

P. D. Gold Publishing Co.,
Wilson, N. C.
Dear Mr. Gold:

Am sending money order for two dollars to pay for my paper until 1942. I enjoy reading it very much. Have been a reader since a child. My father was a subscriber. I have taken it 44 years. I have passed

my 80th birthday. Please excuse this poor scribble. With much love to the household of faith.

Please correct all mistakes.

Mrs. G. S. Bell,
Newport, N. C.

ENJOYED GOOD PREACHING

Mr. John D. Gold,
Wilson, N. C.

My Dear Mr. Gold:

I have neglected sending in my subscription. Please excuse me. I just feel like I cannot be without the Landmark as I hardly ever get to go to church.

I was down east, below Wilson, to an association and I just can't tell you how I did enjoy the good preaching. If God's willing I want to come again this fall.

Enclosed find one dollar (\$1.00) for which please continue my Landmark.

Here's hoping I am one of the little chosen ones.

Mrs. C. R. Simmons,
Edgerton, Va.

LOVES THE LANDMARK

Mr. John D. Gold,
Dear Sir:

Find enclosed money order for two dollars (\$2.00) which pays my subscription to Landmark until August 1, 1942. I am in North Carolina now at my home, but plan to go back to Lynchburg, Va., so continue to send to my same address, which is 3020 Rivermont Ave., Lynchburg, Va.

May God bestow His blessings on you, and may you continue to write to Landmark, which we enjoy so much.

Mrs. H. C. Mason.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

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VICTORY

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1-2.

Some thirty years ago a distinguished preacher of Primitive Baptists, of Georgia, delivered a sermon at our Association in Tampa, Florida, using the above scripture for a text. I was greatly surprised to find the thought of his heart and the gist of his discourse were tainted with conditionalism—"who walk not after the Spirit, but after the flesh." For it was my mind Paul emphasizes the sure and gracious certainty of salvation by our Lord's atonement. The moment divine life enters the soul the subject of grace of salvation, awoke every one and quickened his faith, which is

a fruit of the Spirit, and being "born again," he will walk in the obedience of faith. While he who has no faith will continue to walk in disobedience, it matters not what his profession may be. For the man of faith will ever obey, while the man destitute of faith never obeys.

Look at Adam in primeval state, and behold how his natural faith moved by natal love caused him to serve the creature rather than the Creator. Note, also, how a rich young man full of law-righteousness, came to Jesus, saying, "Master, what shall I do to inherit eternal life?" Jesus knew how to test him. Jesus' answer so crippled him that he went away sorrowful, and was never heard of any more. This text contains gracious and consoling promises of what shall be to all the chosen in Christ unto salvation. We know according to the word of God that the children of God, while in mortal flesh will have sin and condemnation; but their vile bodies shall be changed from natural to spiritual and from mortal to immortal bodies. As we have borne the image of the earthly (like Adam), we shall bear the image of the heavenly (like Christ). As the blood of Jesus Christ cleanses the redeemed from all their sins from the cradle to the grave; and in the resurrection, and translation to glory they will be presented without a stain, blemish or spot. Then Jesus will say to His Father: "Behold! here am I and the children God hast given me." Rest assured, dear believers, there will never be any condemnation against any of the heirs of God. For the law of the Spirit of life in Christ Jesus

hath made them free from the law of sin and death; for He has abolished these things and brought life and immortality to light through the gospel. It is evident that the saints will be raised to an eternal glory in their entirety, that is in soul, body and spirit, as were Enoch and Elijah. Each one in his own personality and individuality. No one need expect natural knowledge and natural features to be manifest. But the saints shall know each other with infinite knowledge. They will know individually those in heaven that they have never seen on earth with the same knowledge as those they had seen.

When Christ was transfigured in the presence of his three apostles, Peter, James and John; and Moses and Elijah appeared with Him as they will in that state of eternal glory, and the apostles knew the law-giver and the prophet whom they had seen.

There are many Sadducees in the world today, as when Jesus was here, who do not believe in a body, or spirit resurrection or translation to heaven. Some such thought to non-plus Jesus by the case of the woman who had married seven brothers, by asking whose wife would she be in the resurrection. He let them know that they did not know the scriptures or the power of God: "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels of heaven." Angels do not have children, nor do they marry. Some saints seem to have the idea that the millions of families that have died will be raised to glory of the elect of God; and as

twelve tribes of Israel were distinct most of the time, except when all met in a general union. It would seem to be carnal and selfish desires to be looking for earthly and natural relationship in heaven. All saints and heirs of God and joint heirs with Jesus Christ to an inheritance that is incorruptible, and undefiled and last forever and ever. It doth not appear how or what we shall be, only when we awake in Christ's likeness we shall be satisfied. When the mysteries of all the scriptures shall have been infolded and unfolded to all the saints as a great sea of glass reflecting the glory of the Three-One God, to the joy and comfort of His people forever.

M. L. Gilbert.

BE YE FOLLOWERS OF GOD.

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour." Eph. 5:1-2.

From all we have seen and heard in our lives it is natural for people to differ in opinion about things and especially about religion. But God has not changed during His eternal existence, and we have the promise that "He is the same yetserday and forever." The scriptures are the same, proclaiming the same sublime truths as they did when they were written in accordance with the dictation of the Holy Ghost. True Christianity is the same it has always been; and all true Christians have and believe the same thing; and why people claiming to be Christians can see so many forms of religion in the scriptures is a great

mystery; no wonder the Chinese should complain at so many kinds of Christianity, and tell missionaries to go home and get together and come back again when you become as one.

One church, or religious organization stresses one thing and another organization stresses another, each claiming to be the true church of God, and that without any foundation except what uninspired men have said and written as proof of their contention.

One stresses baptism as the only way to eternal salvation, when the scriptures are as plain as daylight that salvation is only by grace and only those to whom this grace is given are fit subjects for baptism; and we cannot obtain grace by uniting with the church and being baptized. We are never baptized only when it is done in the name of the Father, Son and Holy Ghost. If the candidate is not a subject of grace it is impossible to baptize him in the name of the Holy Trinity no matter what the preacher may say or claim; it is only mockery in the sight of a most holy God.

Some stress the mode of baptism, when there is only one mode laid down in the scriptures, and that is by immersion; for Jesus was baptized in the river Jordan, and "Philip and the eunuch both went down into the water."

Some stress communion and foot washing, which is not necessary, as no part of the scripture is any more important than another, and one ordinance in the church is just as necessary as another; it is as a great chain which is without an end, but every link is securely linked in

another, and where we would look for the end, we find it is only one complete chain; and every link is just as necessary as another and it was made by Almighty God Himself to comfort and direct His church and proclaim Himself the maker, sustainer and preserver of all things He has made for His own purpose and glory. Some organizations have rulers in the form of bishops, synods, priests and popes; while the truth is, the church of God is a democracy or it is nothing; there is no such appointment of God in the scriptures as any one being a ruler over the church, "but he that is greatest among you shall be your servant." This tells the whole story; those whom God has ordained to preach His everlasting gospel shall be the least of them all, "For a little child shall lead them." Paul said he was less than the least of all saints, and the chief of sinners. Gregory VII, said to be the greatest of popes, said the pope was all the name in the world, and after his election to that office he could not do any wrong, he cannot err, that he is infallible, that he is Christ on earth, yet he died cursing Henry IV of Germany, who had given him so much trouble in disputing his authority; for he claimed not only scriptural but temporal authority, and the right to make and unmake kings with his word.

The word pope means father; and he is known as holy father; but our Saviour said to call no man father upon earth; for one is your father, even God. When we pray we do not pray through some puny sickly human being, but through the Spirit directly unto God the Father,

in the name of the Son, who is our only Great High Priest who has entered into heaven itself and makes intercession for us who believe in Him, and were given unto Him, for He says "My Father gave them me, and I give unto them eternal life, and they shall never perish." John 10th chapter.

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." James 4:1-2.

We cannot be followers of God and our own lust at the same time; in order to be a follower of God we must mortify our lust and if we choose to follow our lust and make war on all who do not follow our dictates in getting others to believe just what we believe, and teaching forever the merits of our doctrine and the demerits of what they received in my regeneration; we are not true followers unless we are little children in our feelings. Those who are ordained of God to be teachers or preachers shrink from the task of teaching in the name of the Lord; because they do not feel to be worthy of such an exalted office, and yet they feel duty bound to follow the dictates of the spirit by which they are called. They do not feel competent to teach, but the church with which they are identified sees a gift, and they put us forth to teach them the truths as Jesus has made them known unto us.

If we are the dear children of God and have been taught by His

spirit we wish above all things to follow Him who has given Himself for us an offering and a sacrifice to God for a sweet smelling savor.

B. S. Cowin.

A SWEET SEASON

"Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee." Joshua 2:18.

I have just returned from my home church, namely Tired Creek, where we were blessed to enjoy a sweet season, in the service of our Lord once more. We were entertained by a brother from the Patsalagia Association by the name of Harris, (I failed to get his first name), who was blessed to deliver a wonderful discourse, bearing somewhat on the scripture mentioned above. I followed him and also tried to speak in connection with some of the things taught in this verse, and I would yet like to venture a little farther into the subject, if God will permit.

If we will notice closely, we will find that the speaker in this verse is one in authority, a spy, and messenger of Israel, who upon entering the house of this ungodly woman, was recognized as such, and the effect of their presence in her home was very noticeable, in her attitude towards them. For she laid herself liable to the law and the penalties thereof, for no reason that we can see, other than to save the life of innocent men. But I am sure that she had a better reason than that. I

truly believe that the great God had a deeper motive of purpose in this episode than just the saving of two lives.

I believe that God has always had His children's interests in view in all the things that He brought about, and to pass with them, while delivering them from Egypt. And the things He did for and to them naturally, is done today spiritually, if and when it is seen with a spiritual eye.

I think that the two spies may be termed, or likened to the coming in to our lives of the spirit of God, and showing us what a great sinner we are, at the same time inspiring love in our hearts for the "more noble principles of godliness" above that of the carnal things of the world, and while it may not cause us to immediately turn from the ways of sin, it does enable us to respect those that do try to follow Christ, in precept and example, and leaves us with a desire for better things than we have heretofore possessed.

The presence of God with His people has a dual effect, and at the same time performs a dual work in them, it causes them to hate sin and the ways of it, and to love God and His righteousness, and though they see no good in themselves, yet they hope in the power of God.

We notice that the spies were on the verge of leaving, and the women having been made to feel safe in their presence, while hiding them in her house, shows some anxiety concerning the future, for she was made to feel that some future day they would return and in some way conquer the inhabitants of Canaan, and knowing that her life was such

that Israel would not permit, no doubt wondered what would be their attitude towards her, when she was finally brought before the tribunal that would finally and surely prevail in that land.

Whether or not she made inquiry, God knows the desire of His people and the men made promise, and at the same time gave commandment, also instructions, and the Lord instructs His little children yet, in the same manner He did the woman Rahab, His blessed presence reveals His righteousness and also their sins, showing them that they are altogether undone, and without merit in the sight of God, if left to anything that they have done, and if dealt with according to their works, they will be forever cast off, and that without redemption. Hence the crimson or scarlet thread. I sometimes wonder why that thread wasn't green or yellow or some other color. I only try to express my personal views when I say that I believe that the color (red) was purposed so of God, that it might be in harmony with the confession of God's people when they say I am a sinner, a red string is bound in their window, and when official Israel passes by (church members hear one say I am a sinner) they recognize them as one of us and pass them up (cover their fault). The red string tells another story also. The spies represent the ability of the redeemed family of God to spy into the secrets of one another, accept the red thread, not only as a token of guilt on the part of the householder, but also as a token of their faith in the red blood of the Lord Jesus Christ, and the cord

being a thread, yet it is typical of the great strength of the power of God in which His people hope and trust, and which hope becomes an anchor of the soul, both sure and steadfast, and with the poet they sing, "The hand that let me down, will take me up again." Isn't it wonderful to hear men and women say "I am a sinner, saved by grace if saved at all."

I am sure that the people of God love Him, and that is the reason that they can look over each other's shortcomings, and love each other. If we love God, we also love the begotten of God. And we will show them kindness and shield them from danger. At least it ought to be that way. Not always looking for an excuse to take a brother by the throat.

I feel that this is very poorly expressed, yet submitted in love, I hope,

T. R. Crawford

P. S.—I forgot to add that there were two of the humble poor came home to the church and asked for baptism at the close of the meeting, which was granted with great joy and thanksgiving. And when asked to speak to the church, their plea was "I am a sinner by nature and very much so by practice. All we have is a hope in the Lord, the scarlet thread."

T. R. C.

WILLIE DORIS BLACKWELL

It is with a sad heart that I attempt to write the death of Willie Doris Blackwell, who departed this life, August 1, 1941, making her stay on earth 16 years, 3 months and 6 days.

She leaves her parents, Mr. and Mrs. W. P. Blackwell, one sister, two brothers, grandparents, relatives and many friends to mourn her loss, but we are hoping our loss is her eternal gain.

She was a quiet, good, peaceful girl, who

never took any part in worldly things. She was different from most girls of her age, which makes me feel that she is resting in the arms of Jesus. To know her was to love her.

Doris was a child who appreciated everything any one did for her. She was confined to her bed for five weeks in Memorial Hospital, Reidsville, North Carolina. Everything was done that kind hands could do, but nothing any one could do would save Doris as we feel her time had come and that the Lord needed her to complete his band.

Sad and lonely is this household,

Pale in death their loved one lies,
She has left this earthly mansion
For a home that's in the skies.

It is so sad to be without you,

In this dark dark world alone,
But we hope to meet you,
In a brighter home above.

Written by one who loved her,

Mrs. J. D. Lee,
Reidsville, N. C., R. 5.

MRS. SALLIE GARDNER SAULS

Having been requested to write an obituary of the life of Sister Sallie Gardner Sauls, we now undertake the task, but we are sure we cannot do justice to such a one as we feel that God blessed her to be.

Her parents were James M. Gardner and Percy B. Gardner. She was born March 13, 1854, and died March 15, 1941, making her stay on earth 87 years and 2 days. She was married to John R. Sauls, who preceded her to the grave by several years, passing in 1932. To this union were born 10 children, 3 boys and 7 girls, 5 of them dying long before she or her husband. There are 5 living now, as follows: Mrs. Lizzie S. Edmundson, Mrs. Lena S. Davis, Miss Rosa Lee Sauls, Mrs. Estelle S. Bogue, Mrs. Annie Bell S. Mumford.

The Lord blessed her in early life with a good hope in His blessed name, having by the grace of God learned obedience by the things she suffered, chose rather to suffer the afflictions with the children of God than to enjoy the pleasures of sin for a season. At the September meeting in 1897, she offered herself to the church at Aycock's and was gladly received and was baptized by her cousin, Elder John Gardner. She was loyal to her faith, attended her church with faithfulness as long as she could, and was held in high esteem by the church as long as she lived. She was known by her friends and kindred as "Aunt Sack" and was greatly loved by all who knew her.

Her funeral was held March 16, 1941, in Eureka, at 3:30 in the afternoon, conducted by Elder E. L. Cobb, of Wilson, her pastor, and Reverend C. W. Robbins, of

Fremont, pastor of some of her children. Her husband was a loyal member of this church and his funeral was conducted in the same church by the Methodist minister and Elder E. L. Cobb. There was a large gathering of friends at both funerals, which shows high esteem and respect for them both. Sister Sauls was sound in doctrine, had good understanding of God's word, and many times did we visit her and if it was fourth Sunday afternoon after the services at Aycock's she would ask me my text and as she grew older her mind was not as good as in younger days, but she would not forget to ask about the text, and then she would forget and sometimes ask two or three times, showing as the body grew weaker the mind which is the mind of the Lord was staid on Him and His works. Oh! she was a wonderfully gifted sister in our Lord Jesus. She had several falls and dislocated her limbs and hips and we would think that would be the last every time, but the Lord would raise her up again and all the times she would walk again. She will be greatly missed by her children, friends, and her church. Blessed are the dead that die in the Lord. "Henceforth yea," saith the Spirit, "they shall rest from their labors, and their works do follow them" and that means they are not forgotten. May the dear Lord bless her children and continue His work of Grace among them is our greatest desire and prayer.

Elder E. L. Cobb,
Eli T. Smith.

SISTER JUANITA SHARBER BROCK

Juanita (Sharber) Brock was born March 29, 1900 and was reared in a Baptist home, and all through her early youth she loved the company of the people of God. At an early age she was married to Walter L. Brock. To this union were born seven children, 2 girls and 5 boys, the last birth being twins. She joined Trinity Primitive Baptist Church on Saturday before the 3rd Sunday in May, 1921, and together with her husband was baptized the next day into the fellowship of the church by Elder William Hollingsworth. She was an ardent believer in her Saviour, and cherished the company of the brethren and sisters. She was a faithful and dutiful member, always delighting in doing for those in need. She was always present at meetings, unless hindered by sickness, or some other providential hindrance. She was also an inspiration to the writer. Many have been the times that when I have been seemingly sinking down in despair that her sunny countenance has lifted me up, and caused me to rejoice anew.

She was a good wife, and truly a helpmeet to her husband, a good sweet, kind, loving and tender mother. A kind and faithful friend.

She was taken very low the last week in April, with internal cancer. We carried her to the hospital for operation, but it was not a success. She died May 2, 1941. Oh Lord, how we will miss her.

And whereas it has seemed good in thy sight, Dear Master, to remove from our midst one we loved so much, we beg for grace to bear our loss, and faith to believe that our loss is her gain. Be with her children, to comfort them as thou didst comfort her. Draw feelingly near unto us all and keep us from the evil to come, and Amen.

Written by her pastor at the request of the family.

T. R. Crawford,

Cairo, Ga.

(Elder Cayce, please copy.)

MARY E. WILLIS

The subject of this notice was born November 17, 1863, was taken ill Dec. 10, 1940, and died June 5, 1941. She was married to C. W. Willis January 22, 1883, who preceded her to the grave, and to this union four children were born: Mr. Gordon Willis, Mrs. Ruth Nelson and Mrs. Ruby Willis, of Atlantic, N. C., and Mr. C. G. Willis, of Raleigh, N. C.

Sister Willis received a hope in Christ and united with the Hunting Quarter Primitive Baptist Church on Saturday before the fourth Sunday in August, 1893, and remained a true and faithful member until her death. Even in her declining years as long as she could she would fill her place at our meeting times, and after she was so she could not attend church she requested our preachers to go to her home and preach for her and they did so.

I can truly say that she was one of the truest, most loving and faithful persons it has been my privilege to know, and I wish to say to the children, "Grieve not because of your loss for you cannot grieve as those without hope, for we fully believe that her soul is resting in Paradise, and when the last trump shall sound and Christ shall descend from above, that she will be numbered among those whose bodies will be changed from a mortal to an immortal body and will rise to meet Him in the air and be forever with the Lord."

Funeral services were conducted at the Primitive Baptist church by Elder S. Gray, amid a throng of sorrowing relatives and friends, and then she was laid to rest to await the coming of the Lord.

John D. Smith.

RESOLUTIONS OF RESPECT

In memory of our dear sister, Josephine Nelson, who was born March 9, 1863, and died June 22, 1941, making her stay on earth seventy-eight years, three months and thirteen days. She was a true and faithful member of the Hunting Quarter

Primitive Baptist church for near thirty years. Therefore be it resolved:

First. That we do pray to Him who knoweth and doeth all things well, that He may enable us to bow in humble submission to His holy will, saying Thy will, not ours, be done.

Second. That the church has lost a most faithful member and the family a loving mother, but we feel our loss is her eternal gain.

Third. That a copy of these resolutions be spread on the Church book, one sent to Zion's Landmark, and one to the bereaved family.

Done by order of conference assembled this Saturday before the first Sunday in July 1941.

Elder S. Gray, Moderator,
J. D. Smith, Clerk

RESOLUTIONS OF RESPECT

On June 9, 1941, God saw fit to remove from our midst our dear sister Elijah J. Robinson, who was born April 8, 1857.

She had been a true and faithful member of the Hunting Quarter Primitive Baptist Church for nearly thirty years. Therefore be it resolved:

1. That we bow in solemn reverence to our God who gave her and who took her away.

2. That we extend our heart-felt sympathy to the bereaved family.

3. That a copy of these resolutions be spread on our church book, one sent to Zion's Landmark, and one to the family.

Done by order of conference assembled on Saturday before the first Sunday in July, 1941.

Elder S. Gray, Moderator,
J. D. Smith, Clerk.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Mill Branch, Saturday and fifth Sunday in August. The church is about five miles east of Tabor City. Lovers of truth are invited.

M. Meares

WHITE OAK UNION

The next session of the White Oak Union will be held (D.V.) at Southwest Meeting House, Saturday and fifth Sunday in August. All lovers of the truth are invited.

E. J. Pollard, Clerk,
Jacksonville, N. C., Route 3.

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the church at Reedy Prong in Johnston County on the fifth Sunday and Saturday before in August, 1941. The church is located about thirteen (13) miles east of Dunn, about one (1) mile off of No. 55 highway. All lovers of the truth are invited to attend.

Many thanks for publishing same.

Elder L. A. Johnson, Moderator
Bro. W. V. Balckman, Clerk
Lester E. Lee, Assistant Clerk.

SEVEN MILE ASSOCIATION

The Seven Mile Association will convene (the Lord willing) with the church at Hornett, Sampson County, North Carolina, September 19, 20, and 21, being the third Sunday, Friday, and Saturday before. Elder M. F. Westbrook is appointed to preach the introductory sermon and Elder L. A. Johnson, his alternate.

The church is located near highway 242, connecting with Dunn-Clinton highway 421. Those coming via Dunn or Clinton will travel highway 421 to junction of 242, and follow 242 about 2 miles to church. Those coming via Roseboro will follow 242 approximately 15 miles to church.

We extend an invitation to all orderly Baptists to meet with us.

Elder L. W. Turner, Asst. Clerk.

BEAR CREEK ASSOCIATION

Dear Mr. Gold:

Please publish in Zion's Landmark that the 109th Annual Session of the Bear Creek Primitive Baptist Association is to convene with the church at High Ridge, Union County, North Carolina, commencing on Friday, October 3, 1941 (embracing Friday, Saturday and first Sunday in October.)

High Ridge Church is located about six miles nearly south of the town of Marshville, just a short distance north east from Sturdivant's Cross Roads on Landford's Road from Marshville. Those coming by rail or bus, please notify either Brother Will H. Helms, Route 3, Marshville, N. C., J. P. Rushing, Route 1, Marshville, N. C., or Elder W. C. Edwards, Wingate, N. C. Elder Edwards is a member of High Ridge Church and also moderator of the Bear Creek Association. We are in direct correspondence with the following sister associations, to-wit: Abbott's Creek, Black Creek, Elk Horn, Little River, Lower Mayo, Lower Country Line, Laurel Spring, Mill Branch, New River, Salem, Staunton River, Upper Country Line, White Oak, Seven Mile and Contentnea.

A cordial invitation is extended to visitors.

J. W. Jones, Association Clerk,
Peachland, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year-----	\$6.00
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THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

Price for 12 months-----	\$1.00
Price for 6 months-----	.50
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NO.20

AND THE KING LOVED ESTHER

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the king appointed. And Esther obtained favour in the sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus in his house royal in the tenth month, which is the month Tebeth in the seventh year of his reign.

And the king loved Esther above all the women, and she obtained grace and favour in his sight, more than all the virgins; so that he set the royal crown on her head and made her queen instead of Vashti.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts according to the state of the king.

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

Esther had not yet showed her kindred, nor her people; as Mordecai had charged her, for Esther did the commandment of Mordecai, like as when she was brought up with him.

—Esther. 2: 15-21.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ELDER HASSELL ANSWERS QUESTIONS.

Miss Louise Aycock, of Raleigh, N. C., a very dear and loyal member of the Church, sends us a copy of the 1938 minutes of the Upper Country Line Association.

She writes: "Elder Hassell answers many questions often asked in Zion's Landmark. If you will copy his references, I believe all who haven't read his opinions will enjoy this."

We thank her for her kindness and thoughtfulness.

Exposition of The Doctrine

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line Association in their Church Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter three, of God's decree, section one, "God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably, all

things whatsoever come to pass; yet so as thereby is God neither the author of sin (James) 1:15, 17; 1 John 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away but rather (Acts 4:27, 28; John 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; section two, "Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 9, 11, 13, 16, 18) because he foresaw it as future, or that which would come to pass upon such conditions"; Chapter five, Divine Providence, section one, "God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3, Job 38:11, Isa. 46:10-11, Psa. 13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26, 30, 31) least, by His most wise and holy providence, to the end for which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power; justice, infinite goodness and mercy"; second, "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass

(Acts 2:23) immutably and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently"; thirdly, "God in His ordinary providence (Acts 27:31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Dan. 3:27) against them at His pleasure"; fourthly, "The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32, 4; 2 Sam 24:1; 1 Chron. 21:1) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7, 12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa. 1:21; John 2:16) approver of sin; * * * * * Of Good Works, Chapter 16, section one, Good Works are only such as God hath (Micah 6:8; Heb. 1:21) commanded in His holy word, and not such as without the warrant thereof are devised by men, out of blind zeal Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions. N. B. "We believe that God has wrought all the works of His

children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good works which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22), and that it is of God that His children are in Christ, who, of God, is made unto them, wisdom, righteousness sanctification, and redemption, and hence God not only puts them in this way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1:5), and "that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; Rom. 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 10; John 14-19) and union with Him, the (Heb. 6:17, 8) oath of God, the abiding of His Spirit and the (1 John 3:9) seed of God within them, and the nature of the (Jer. 22:40) covenant of grace, from all which arises also the certainty and infallibility thereof," and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty and unchanging

grace of God."—H. History, Page 942.

Now, upon the subject of obedience, our faith lays hold on Christ Jesus, the Saviour of sinners—the obedient one, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So, as much as in me is, I am ready to preach the gospel to you that are at Rome, also (Rom. 1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceedingly sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, "Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in him are yea, and in him Amen, unto the glory of God by us (2 Cor. 1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—ac-

quiescence,—obedience.

Submitted by Elder J. W. Gilliam,

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our articles of Faith.

Signed: Elder J. W. Gilliam, Clerk

AN APPRECIATED LETTER.

Dear Mr. Gold:

I have postponed mailing my renewal to Zion's Landmark, thinking I would try to write a letter to you and the readers of the Landmark of my pleasure in the many articles therein written by those moved and guided by the Holy Spirit in feeding the sheep of our Good Shepherd, Jesus Christ. I want especially to commend you on the article you wrote last in July 15th issue. When I finished reading it I felt like I would like to take you in my arms, and embrace you with a holy kiss. It is indeed encouraging to know you are given such wisdom and courage to write and stand firm for the principals of gospel order, and discipline in the church of God as was taught by Christ and His apostles, and was followed and believed by your dear father. Surely you have been blessed above many in having had such a Godly father and mother to rear and teach you in the ways of truth and Godliness. I am sure you have many rough and stormy seasons in your work, and find it hard sailing at times. However, it is in such that we are made to lift our eyes heavenward, and seek God, who is almighty in power, for help and guidance. When all is well with us, we become ungrateful, and even forgetful sometimes, from

whence cometh our blessing. I am persuaded that God hides His face for a little season at times to teach us our weaknesses, and infirmities. When again the Son of righteousness appears through the clouds of flesh and sense, and affords a gleam of heavenly light, then we behold, like Paul, our erring ways, and with David say: "I will lift mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth." Then are our feet upon solid rock, and the ground under our feet feels firm and good.

I would deem it one of the greatest privileges for me, if I could meet you face to face. I was particularly impressed with the expression: "You wanted all who disagreed with you, to tell you, that you could take it," etc. I thought, if that was not "the Spirit of Christ" I did not understand what such evidences of His Spirit in the hearts of mankind were. We remember Peter said he would go with Jesus, even to death, and that if all men denied Him (Jesus) yet would not he; but when the real test came, Peter failed utterly in all he had promised. Jesus alone went to the cross, and willingly suffered a shameful and horrible death that even poor Peter might have and find forgiveness. Such a spirit you have manifested, that God's people might have peace, love and fellowship with and for each other. You have placed yourself so to speak, in between the opposing forces and suffer the consequences, that a better understanding might be brought to light. It has confused me more than any other thing, "Why our people, who give evi-

dence of having their sins forgiven by Jesus upon the cross, and do not seem to grant any forgiveness to their brethren, and take offense at such trifling matters, holding them against each other unto the distress and destruction of the assembly of church organizations in many parts of our land. We will continue to labor for peace and harmony among God's people, so long as the Holy Spirit prompts our minds and acts. I have long felt if there could be more so moved to write and speak for this peace, brought about by forgiveness, in longsuffering and patience, we would be made much happier.

Preach and write upon Predestination, Election, and the Resurrection, as taught in the word, without controversy and hard words in criticism, would help much, as I see it. I am too ignorant, and unlearned to offer any advice to anyone. I am continually made to "look unto the hills from whence must come my help."

Enclosed find amount for renewal to the Landmark. Keep up the good work, and may God bless you, both temporally and spiritually in it. God bless and keep us all in the way of His truth.

Unworthily yours,

C. E. Benson

I have baptized five more new members here at Justus, making sixteen since July, one year ago. One of the last four here the second Sunday, August 10th, was Russell Vail, son of the late Elder Vail. We are made happy and thankful for such blessings.

C. E. B.

Clark's Summit, Pa.

DO WE KNOW HIM, DO WE UNDERSTAND HIM?

The question arises in our mind, do we know Christ, in all His fullness, all His beauty, and all His truth and greatness? Then the answer comes back, that the world did not know Him after the prophets declared Him as the Messiah who was to come and save His people from their sins. The Jews crucified Him, and we after His mission on earth in this good year, do not seem to understand His purpose in coming, for they are all good years to God, and good to us, if we have the knowledge to understand and appreciate God's purposes and His plans for our development both temporally and spiritually.

John says in His introduction to the Saviour in the first chapter of his writings that "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made.

"In Him was life, and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not."

This is what John, the inspired apostle, said about Christ.

So we may assume that Christ was the first born among many brethren in heaven, and was also the first born on earth. He could not possibly have been born before God, because God was the Father of Christ, for Christ called Him Father. He was with the Father in the beginning, when all things were

created. But Christ was the spoken Word of the Father, the fulfillment of all His promises made to Himself and to all posterity before the worlds were made, and was in the beginning with God. David said "My substance was with God," before He was born on earth, and so was all of us in the mind and heart of God, otherwise we are not His children, and He knew us not, and that is what I understand is the Holy Seed.

Christ was the tree of life in the Garden of Eden. To our mind He represents there the salvation of Adam and Eve. If they had partaken of the fruit of the tree of life they would have partaken in a sense of the spirit and blood of life which was afterwards spilt to redeem them. Having sinned, they had to pay the penalty for their sin, for God's Word must be fulfilled, and Adam and Eve were warned in advance what would happen to them if they disobeyed and partook of the fruit of the tree of the knowledge of good and evil.

Since they disobeyed and partook of the fruit of the tree of the knowledge of good and evil, they only received that knowledge, but the Saviour was there in the tree of life which had been provided for them in the original plan of salvation.

Adam and Eve, in our opinion, did not understand what the tree of life represented, no more than today we do not thoroughly understand what Christ means to us today, though He is just as plain in His teachings as John is in His description of the Saviour, and as the Saviour declared Himself in His teachings, so Christ proclaimed

what He was and what He stood for while here on earth.

"In Him was life and the life was the light of men, and the light shineth in darkness," and let us hope it shines in the hearts of men today. It is the true light, which lighteth every man that cometh into the world, and yet He was in the world in the dawn of creation and Adam and Eve were unable to recognize Him, and it seems that the world does not recognize Him today in all of His beauty and grace and truth, for the light still shines in the darkness and the darkness comprehends it not.

When Christ was before Pilate, and Pilate asked the question who He was, the only thing that Pilate knew was that He was an extraordinary man, whom the Jewish prophets had foretold His coming, and even Pilate, who had more faith in Christ than the Jews that He had ministered to the people, had healed the sick, opened the eyes of the blind and doubtless had evidence sufficient to know that He was able to take a few loaves and fishes and feed the multitude.

Since Pilate was sent into Judea to govern the people, he was educated in the schools of Rome, which was at the height of culture in those days, strong militarily, as well as having imbibed knowledge as a governor of a province under the Roman administration, and it is assumed had made a study of the Saviour, His life and character, and wanted to save Him from the Jewish mob.

Pilate knew that the Jewish government was a religious hierarchy, and doubtless had studied Jewish

history, and was familiar with the traditions of the Jews, and knew something of their religious background. So He found no fault with Christ, but doubtless why they were so opposed to Him. But His chosen people, who were supposed to have studied the Old Testament and were familiar with the prophecies as to His coming were ready to crucify Him, because they thought the Saviour was going to destroy the earthly power they had set up under the guise of religion.

"So the light shined in the darkness, and the darkness comprehended it not," and what was that darkness in the life of the Jews? It was nothing more nor less than their selfishness, their desire to hold the power that had accrued to them as the result of a system which they had built up among themselves for their own glorification. There was no heart in their religion, for they devoured widows houses during the week and offered their sacrifices on their feast days and thought they had made propitiation for their sins, and as a result God told them that He was tired of the blood of bulls and goats, and wanted their hearts and their love, which was worth more to Him and gave Him more satisfaction than all the sparrows and doves and bulls and goats they could offer on their altars, for the cattle on a thousand hills, and all the gold of Ophir belonged to Him.

So what happened, the old order was changed, and all things became new, and all were of God in the sending of His first born to the earth to show them a new way, and Christ said, "Oh Jerusalem, would that I could take you under my wing as a

hen taketh her chickens, but you would not."

Then He goes and by His life and acts proves that His great heart understands and appreciates the weakness and sinfulness of mortal man, for He came to earth to save and not to condemn, and said so, but the rest of us sacrifice each other, will not forgive, and hold malice, and want to be preferred one over the other, when Christ declared, "He who would be the greatest among you must be the servant of all." In what way do we exceed the heathen or the unrighteous, or the children of mammon in our dealings with each other, when we find fault, and will not forgive?

When one reads of the sayings of the Saviour to the woman who was presented as an adulteress, and the woman at the well, whom we have every right to believe with the power of the word from the lips of Him who spake as never man spake, that these women were forgiven their sins and determined to leave off their transgressions. All of us should realize that we have sinned and have come short of the commands of God. Why should we not be more forgiving?

God's natural law and the law of the state as a rule takes care of the sins of the people, those wanton sins that interfere with society, and deserve condemnation at the hands of the people for their protection, but if a person has been saved by the blood of the Saviour and His atonement for his sins that man is above the law, and the Saviour has taken care of Him and the Word of God teaches you that, and that is what the saved man claims to believe, if

we undersand it.

So the question arises in our minds whether we really understand the purpose of the coming of the Saviour into the world when we determine to punish all those who do not agree with us, and feel that like the Pharisee, we are better than other men.' God said, "Vengeance is mine, I will repay." So, should we set up ourselves as a court to try those who are included in the plan of His salvation, and for whom He has shed His blood? And who shall be that judge? Should not Christ and His Father? It seems to us that is an assumption that we are taking upon ourselevs and upon our hearts and minds that is a terrible responsibility that something might put us beyond the pale of salvation, for "It were better that a mill-stone were hung about his neck and he cast into the middle of the sea, than that he should offend one of these little ones."

It has been our purpose to try to use the Landmark for the upbuilding of the Primitive Baptist church, but the work seems to be hopeless. Wherever we turn there is some one to find fault with some one else, to declare that he has put himself beyond the pale of salvation, and there is no hope for him. He has transgressed, and so he must be cast out. This does not, to our mind, jibe with the teachings of Christ, but conforms more to His crucifixion. And it seems to us when we are taught that we are all sinners and can do nothing towards our own salvation, which, as we understand it, is one of the tenets of the church, and all of us fail in some particular to measure up to the rule laid down

by the Father and His Son, which would entitle us to salvation on our own merits all of us have come short of the rule.

Father always said that he was a sinner. I know that I am one, and only by the grace of God I am what I am, and that compared to the purity of the Saviour is nothing but filthy rags, and I have heard father say time and time again in the pulpit and out, and many a time I have heard him compare the purity and the mercy and the grace and truth of the Saviour with his own vileness, and I wondered as a boy when I heard father say these things, how he could say them, but then I did not understand and how many now understand the words of John as applied to the Saviour?

He was the life, and His life was the light of men, and the light shineth in the darkness and the darkness comprehended it not.

We have received of late a number of communications finding some fault with what some brother has said, either to them through the Landmark, or in their various discussions pro and con. And they threaten to stop the Landmark if we publish these statements, or do not publish what they have to say; and others say that if we continue to print these disputations that they will stop the Landmark. Well, if these is no discussion of the scriptures and there is no difference of opinion and they are all agreed in love and fellowship, and all are of one fold and all have one Shepherd, all feed at the sanctuary, and all are of one mind, there would be no necessity to have any discussion, but if there is a necessity for "stirring

up their pure minds by way of remembrance," and there is some question of fallibility in fellowship, love, service, and humbleness, what is wrong about trying to find the right way?

I have correspondence on my desk where one brother, an Elder in the church (we are not calling any names, or betraying any confidences), who actually says that he will stop the Landmark unless we stop publishing the letters of a brother, whose church has found and so declared that he has been absolved of the charges preferred against him.

Now how in the world are you going to build a church or promote the cause of Christ, or build circulation to the Landmark, or make it worth while as a feeder of sheep, if such policies and principles as this prevail? This is plain talk, but we feel there is no hope for the Landmark, if the church whittles down its membership only to those who are determined to destroy those who differ with them. These remarks are submitted in love only, by one who loves the Primitive Baptist church, who believes that it contains the germs of the true religion and teachings of Christ, and for the sake of the saints that have gone before, whom we feel bask in the sunlight of God's love and who understand the Father and His Son and His plan of salvation; who are reaping the joys of the blessed for the service they rendered to the church on earth, and as a memorial to father, whom as the years pass on we revere his memory more than ever. These remarks are not in the spirit of condemnation, but in love

to all the church of the living God, we offer them for your consideration, and if you disagree in any particular, tell us wherein we are wrong, for we can take it.

John D. Gold.

EXPERIENCE.

My Dear Mr. Gold:

Well, as I have a desire to write some of my experience, which I hope is of the Lord, I hardly know how to address this to you, as I don't belong to any church. But I hope I have a hope in Christ. My experience is years gone by. If I have a hope in Christ and have been converted, it has been some 25 years ago, and I have been carrying a burden ever since. Sometimes it gets so heavy it seems as if I can't go or live any longer. And then something comes to me to brighten my path and clear my eyes, and I am still going on some way.

I can't tell when my troubles started or when I began loving the Old Baptist Church. Ever since I was a girl I would often have serious thoughts about myself and thought if I were to die what would become of my poor soul.

I would often get out to myself and read the Bible, and try to pray and beg the Lord to forgive me for what I had done, and help me to live better. And I would go to church and I couldn't keep back the tears, and was afraid some one would see me. I went on this way for some time, trying to pray as I went along. The time rolled on, and I was married to a man I didn't think believed in the Old Baptists. Now he is as strong a one as I ever saw. He says they don't get too

hard for him. So I didn't say much about my troubles to him or to anyone else. How this came about is a wonder to me. The hymn book says, "God moves in a mysterious way, His wonders to perform." I don't know how God's little children feel. Sometimes I would often feel that something was after me. I would look around behind me and couldn't see anything. I was married in 1914. Still having my doubts and fears, still trying to pray and all I could say was "Lord, have mercy on me." The time rolled on, and in the fall of 1915, November, it seemed as if I couldn't live this way any longer. I went to bed and I could not go to sleep. I thought I would tell my husband, and I think I will wait till morning. I fell asleep sometime after awhile, and dreamed, or I will say it was a dream—it was so plain it seemed as if I were awake—and I had one child, a small baby. I dreamed the end of time had come and I had to die and was lost in sin. I saw a big cloud rising in the west and between me and that dark cloud was a great dark hole. And there was no bottom to it. It was so dark it looked thick and heavy to me. It seemed to me as if me and my baby were bound for it. I thought it was hell before me, and I was bound for hell. I thought the dark cloud rising was my sins rising before me. I was trying to pray all the time, for me and my baby. It seemed that there was no way out of it. But just before I was about to sink in, the hole went away and the dark cloud divided, part going one way and part the other, and Christ revealed Himself to me as plain as I ever saw

anything, from His waist up. Just about where the sun is when it's about one hour high in the west, when it gets ready to set. And on the right side of Him was a chain let down and it was going around and around. One link was of silver and one of gold. Christ said to me, "Come." I said, "I could never get up there." The chain wasn't hanging or resting on a thing. It was only in the sky. Someway I was caught up on that chain, and carried up to Jesus in heaven or some beautiful place I had never seen before. It was shown to me right then God's power, and I thought I was praising God with all my power, and I was awake and there was no more sleep for me. Everything was well with me. I wanted to tell everybody of what I had dreamed or seen. I couldn't tell anyone my feelings. I told my husband about my dream the next morning, and I told him I wanted to go back home and tell my father and mother of what I had dreamed or seen, and so we went. And when I went in my father was sitting by the window with a sweet smile on his face, and although as usually I wanted to tell him of my dream, didn't want him to think as I felt I wanted to keep my feeling to myself. And when I told him of my dream, he said, "You must tell it to some Old Baptist Church member, or someone else." I thought how can you see as I feel.

I have never offered myself to any church. But sometimes I want to just as bad as I wanted to eat or sleep, and I hope some sweet day I can. Sometimes I feel I might be mistaken in all of it. But I wouldn't take the world for my little hope, if

I never unite myself to any church here. I will give God the praise and glory. It's all with Him and God alone. It isn't of anything I have done. It isn't of my good works. If I have been redeemed, it's through grace and mercy of God. Well, if here is any comfort to any of God's children, I will give God the praise. I have been asked by some of my children to write my experience, that they wanted to see it printed.

I have twelve living children. They are all bright and intelligent. I feel I have something to be thankful for. I feel that the Lord has blessed me through it all. And He has given me good strength and health.

Well, as I'm taking up too much time and space, I will stop here. Please publish this in your Landmark, as we're taking the paper, and we would like to read it. I always look for the experiences. If you take my experience away from me you have taken it all. If this is not an experience of grace, then I have none.

I ask an interest in the prayers of all.

Yours in humble hope,

(Mrs.) James Calvin Mullis,
Monroe, N. C., Rt. 1, No. 452

TIME, CHANCE, AND HAPPEN.

I have often heard some of our preachers deny that there is any such thing to be found between the lids of the Bible as chance and happen. I once, after hearing one deny it, showed it to him in the Bible; and after he had read it said, "I didn't know it was there." I said, "I knew you didn't." We should be

careful to qualify and not be too positive, as we cannot carry the whole Bible in our memory. We should say, "I do not recall having seen it." He is still denying it being in the Bible!

How true the old saying, "Convince a man against his will, he's of the same opinion still." "By chance the priest passed by on one side, and likewise the Levite." Find it in the New Testament. "It is happened unto them according to the true Proverb, etc." Find this in the New Testament also. Now come with me to the Old. "Time and chance, happeneth unto them all." "If they take the straight course to Bethshemesh, then the Lord sent all this evil upon us; otherwise, it was a chance that happened unto us." 1st. Samuel.

Seems that God's people of old believed that some things or incidents came to pass by chance, or just happened, does it not? What about those who deny it? Are they Prophetic or Apostolic? I will let the reader decide. Whom should we follow, those who deny, or those who affirm? Let the reader decide.

The Lord's people of old did not believe every conceivable thing that takes place was so fixed from all eternity by the God of all creation and has to come just that way, as some among us now affirm; but that lots of things or incidents came by chance and happen-so, as the scriptures cited plainly show. Why dispute and cavort against the truth? It will not change it at all; and one of these days, I know not when, we will surely have to face the facts. All this mess about drunken drivers of automobiles taking the lives of

sober and innocent people as they are going about their peaceful avocations, saying, "It had to be just that way," is nothing but a lie of the devil and had its origin in the lower region.

I knew a man who boasted that he stood on his own doorsteps and called a man a "G.D. liar," and claimed that it was no sin to do so, when a person had lied. And then told his hearers not to say anything about it. If it weren't sinful, why did he not want it made public? He was a staunch advocator of "Absolutism." Another said, "I used to blockade liquor, and every push of the wood under the kettle was predestinated." Think about it, making liquor, in defiance of the law, and then claim it was predestinated. When we are told to "Obey the powers that be, and that they were ordained of God, for the punishment of evil doers, of which he was one. May we not safely say that such preaching is even worse than making the ardent article in defiance of law? I think it is much more sinful. It is making God's predestination the cause. They deny this, but it is the truth just the same.

Another said, "God uses the devil as a chain-dog, to drive His people into the church." This is having God in league, in cooperation if you please, with the devil in accomplishing His divine work, and is exactly what the Pharisees accused Him of when He was catching a devil out of a man. They said He did it by Beelzebub, the chief devil. It is one and the same thing, both have God and the devil linked together. Christ said it was blasphemy against the Holy Ghost, and

should never be forgiven. How dreadful to bring such charges against God!

They say God is under no law and has a right to do as He pleases. Is this not an apology for God? But they accuse those who oppose their baby, "Absolutism," of apologizing for God. The god of this world must have so blinded their eyes that they cannot see. We claim that God is Holy, just, and altogether good, so that He cannot do wrong, cannot lie, is the very embodiment of sinlessness and perfection. He is the very essence of holiness, righteousness, long-suffering, mercifulness, and kindness; and does not afflict willingly but for our sins, and to bring us to repentance to His lowest footstool. He does not and cannot do wrong, not merely because He is above all law, but because He is too holy, just and good, to do so.

I could go on and on, but will desist for the time being and have mentioned these things to show the effect of this diabolical doctrine "Absolutism" upon those who contend for it.

I am not claiming that it has this effect upon all who believe it, for I am sure that some have been deluded into it by designing and crafty men, and are honestly deceived. These need to be pitied rather than blamed. Nevertheless, it has the effect to breed debauchery, as I have shown, and should be put away from us, for it is of the devil.

No man of intelligence can read Paul's declaration of predestination without arriving at the conclusion that it is the act of God himself. I don't care what Webster says about

it. Webster derived his definition of the word from the prevalent belief of those of his surroundings. Elder S. Hassell says, "It had its origin with the Mohammedans, the most idolatrous sect in the world. And from them, found its way to Rome, and from there to England, and from there to New York State, and was introduced among the Baptists by Elder Gilbert Beebe soon after the 'Split' of 1832, and is believed by ten percent of the Baptists of the United States." This minority is at the helm of the ship in North Carolina now, and at the present rate of speed she is making, it won't be long before she will run aground just as she has in New York, Maine, Maryland, and wherever it has been paramount. The Candlestick will finally be removed as it has in the above territories.

There are four associations in the vicinity of Maryland with less than 100 members. Some of them meet once in two years; some, not at all. And in Maine, the most of the church houses have been turned into places of business of various kinds. Some into movies, and some into other sorts of business. The church in New York holds her meetings in a hall; doesn't have a church house, and just has a handful of members, about fifteen in attendance. Think of it, in a city of more than seven million people, and only fifteen in attendance! This is what we may expect if we don't put away the accursed thing "Absolutism" from among us.

I hope what I have written is in love of and for the sake of truth. Some may think I am rather plain, but I feel the time is come for plain-

ness, and I don't think I am any plainer than was Christ and His blessed apostles.

"Mr. Smooth-it-away" has been indulged too much already, and the time has come to speak out in no uncertain way on these things, for, "If the trumpet give an uncertain sound, who shall prepare himself to battle?" "Repent, or I will come up on thee, and remove the Candlestick, (Church) out of its place, except thou repent." This has been done in many cases on account of non-repentance.

Obe Tingen.

A GOOD MEETING AT PLEASANT HILL.

The time drew nigh for the August meeting of the Pleasant Hill Church, in Edgecombe County. Our son, Guilford, who is so kind in taking us to church, was away on a visit to Florida. It looked as though we would not go to the meeting, but the Lord sent our son and family to spend the week end with us and to go with us on Sunday. We did not go Saturday. Also our son, Francis, who is at Fort Bragg in the army, came over and brought his lady friend. They stayed and cooked and prepared a nice chicken dinner and other good things that the Lord blest us to have. It is a blessed thing to have good children who honor their parents as ours do.

I love to go to this church as it was the church of my childhood and when my parents and wife's parents worshipped, but they have gone to rest to await the second coming of Christ, when He will come on the resurrection day and will say to them, "Come in, ye blest of my

Father, inherit the mansion prepared for you and be satisfied.'

Brother A. B. Denson, the pastor, preached first, from St. John, 17th chapter, beginning at the first verse. He had good liberty and spoke with power and demonstration of the spirit. His son, R. B. Denson, followed him, and preached from Isaiah: He was blest to speak with great comfort to the children of God and those that love His name, whether they be members or some that love the cause, but will not take up their cross and follow the Lord in their liquid grave and go on their way rejoicing. They don't know what they miss by not going with us. The church of God is a sweet place to me. It is heaven below the Saviour to know. The singing was sweet. As I reached the church it was calling to us, in a sweet way, to come and with His people go.

Brother Joyner preached the last sermon, which was a good and sweet message from the Father of lights. The church then came together and observed the Lord's Supper. It is so nice to see all in peace and eating and drinking the emblems of the dear Saviour, who poured out His precious blood on the cross that we poor sinners might be saved in that eternal home, where there will be no more sorrow, but we will see Him as He is and be satisfied. Can you ask for anything better? There are many sorrows here on earth, but there are many days of sunshine, too. The Lord blesses us with many good things in life, for which we should thank Him and not be complaining of the weather and other things over which we have no control. We complained of the dry

weather and then complained of the wet weather, but the Lord wonderfully blest us with a bountiful harvest of many good things. So let's praise Him for His goodness to the children of men. I pray the Lord will guide and protect the boys that are taken from their parents and put in camps. They need the companionship of the dear Saviour to keep them from the snares of the wicked. May they be able, by the help of the Lord, to say "Get thee behind me, satan." James says, "Resist the devil, and he will flee from you."

This Pleasant Hill Church is a light set upon a hill and lighteth the whole community and constrains them to glorify their Father which is in heaven. A lighthouse is built on the coast to guide the ships from wrecks, so is this church to guide the members and those around it so they will have no wrecks.

On the journey of life good Christians make better neighbors and citizens to live with. Seek first the kingdom of God and His righteousness and God will add the needed blessings of natural and spiritual things.

I enjoyed the last Landmark and read it all soon after I received it. I have written at random as it came on my mind. I hope there is nothing to offend any one. For my desire is for the love and fellowship of the dear saints of God.

Yours in love,

W. H. Worsley.

MANY THANKS

We acknowledge, with thanks, a new subscription sent in to the Landmark by Mr. Obe Tingen, of

Durham, also 50 cents to apply to the fund for those unable to pay. It is such interest and gifts that help keep the Landmark going and show that the Landmark is appreciated.

COMFORT TO HER IN COUNTY HOME.

Mr. John D. Gold,

Wilson, N. C.

Dear Friend:

I sure did appreciate your sending me the good old Landmark, for it is so much comfort to me to read the good pieces the brothers and sisters write. I am so lonely here in the county home. I've been here 9 years. My health is bad. I cannot go to church.

Brother and Sister Cobb came to see me not long ago. I was so overjoyed to see them.

I love to read Brother Denny's letters. I used to go to school to him years ago, when he and I were young. I love Brother Denny and all the good Old Baptists, for if I am anything I am a Primitive Baptist. I was born in an Old Baptist home. My father and mother were Old Baptists for years and years. I joined the church on May 19, 1894, at Stuart's Creek, N. C. Elder Key baptized me. He sure was a good preacher. I loved Brother Key.

My maiden name was Parks. I married J. C. White in 1904. He died in 1931, so I came here in 1932. It seems a long long time since my dear husband died. I am so lonely here. I've got no one but me in Durham county. I mean no relatives. I've got a sister in Mt. Airy and a brother in Winston-Salem. Both are getting old and in such feeble

health. If it wasn't for the good brothers and sisters I don't know what I would do. I've got a lot of friends and they are good to me.

The Landmark is such a comfort to me, for I love to read what all the brothers and sisters write, especially what Sister Susan Higgins writes. She used to write to me. Hope she will again. I am not gifted to write like the rest. I cannot see good. I have a head trouble. I went to the hospital March 19, and was operated on for a growth on the back of my neck. I can't turn my head good yet. I want all the brothers and sisters to pray for me that I may be well again, or better. I've almost lost the use of my lower limbs. Can't get out of the door without help.

Now, Brother Gold, I sure do thank you so much for sending me the Landmark. One copy is worth a lot to me. I feel so unworthy. If I am one of God's little ones I am the least of all.

Love to all,

An unworthy sister,
Mrs. Charity J. White,

R.F.D. 2, Box 80,
Durham, N. C.

P. S.—Mr. Gold, if you think this is worth space in the Landmark, publish it, if not cast it in the waste basket.

My thoughts are scattering. I cannot dictate any more.

The Landmark is a God-send to me.

Mr. Gold, it is a warfare here all the time. So many wicked people here, some good, some bad. It is like David said, "When I would do good, evil is present." I've got a good home in a way. We've got a

good matron superintendent. I love my home, for it is all I've got. I hope to have a heavenly home some day. Hope your days will be long and you'll write some more good pieces for the Landmark.

GETS COMFORT FROM LANDMARK.

Daer Mr. Gold:

I am sending you \$2.00 money order for the Landmark again as my subscription is out. I enjoy it so much. There are so many people so wonderfully blest to write so good on the scripture 'tis preaching to me, and your pieces, I get so much comfort out of them. I hope that it is God's will for you to continue it. I will be 90 years old next May.

Yours truly,
J. N. Brim,

Stuart, Va.

RESOLUTIONS OF RESPECT

We, the church at Clement, bow in humble submission to the will of our Heavenly Father in removing from our midst our dear beloved sister, Bessie Lassiter Penny, at the age of 56 years. She was married to the late Brother T. H. Penny, April 5, 1902. To this union eight children were born, five sons and three daughters. She had several grandchildren and numerous relatives and friends. Sister Penny united with the Primitive Baptist Church at Clement Saturday before the third Sunday in October, 1938, and was baptized the following Sunday, together with her dear companion and others by our pastor, Elder T. F. Adams. Sister Penny was spiritually minded, always ascribing all power, strength, wisdom, honor and glory to God who doeth all things well, and did so much enjoy having the ministers, brethren and sisters to come and talk of the goodness of the Lord. Her suffering was untold, but she bore it with such Christ-like Spirit which made us all love her so much. She left such good examples we trust her children may follow in her footsteps and they will be blessed to say the Lord's will be done, not ours. The Lord giveth and taketh away, blessed be His name.

Therefore be it resolved: First, that we the Church at Clement, bow in humble submission to the all-wise God who doeth

all things well, after the counsel of His own will. Second, we extend our sympathy to her bereaved family and loved ones, who are left to mourn; that our loss is her eternal gain. Third, that a copy of these resolutions be spread upon our church book, a copy be sent to the bereaved family, a copy be sent to Zion's Landmark for publication. Done by order of the church in conference, and humbly submitted by,

Elder Renzy Parrish, Moderator
W. A. Langdon, Clerk
Katie Lassiter,
Rebecca Landon,
Committee

APPOINTMENTS FOR ELDER JARRELL

Appointments for Elder W. E. Jarrell follow:

Third Sunday and Friday and Saturday before in September, Seven Mile Association, held with Harnett Church.

Monday at 11 o'clock, Seven Mile Church.

Tuesday, at 11 o'clock, Reedy Prong.

Wednesday, at 11 o'clock, Hickory Grove.

Thursday, at 11 o'clock, Oak Forest.

Thence to Little River Association.

He will need conveyance.

May the Lord continue to bless you to carry on with the Landmark and in a general way, especially to write the good letters and give the good advice that it seems to me you do, and may the Landmark continue to stand for the true principles I feel it has in the past, to comfort the Zion of God.

In love,

L. A. Johnson,
Benson, N. C., R. 2.

LITTLE RIVER ASSOCIATION

The next session of the Little River Primitive Baptist Association will be held with the Church at Bethany in the Town of Pine Level beginning on Friday before the fourth Sunday in September, September 26th, 27th and 28th.

Pine Level is located about 6 miles East of Smithfield, N. C., on Highway No. 70. Those coming from the East will find Pine Level 15 miles West of Goldsboro on highway No. 70. Those coming from the North follow No. 301 to the junction of No. 70 and turn left and go 3 miles. Those coming from the South and Southeast will take numbers 301 and 210 leading into Smithfield, then follow directions above. Those coming from the West will take No. 70 through Raleigh. Those coming by rail or bus will please communicate with Brother W. H. Woodard, Pine Level, N. C., or Brother J. J. Batten, Smithfield, N. C.

All lovers of the truth are invited to meet with us.

T. F. Adams, Clerk.
Willow Springs, N. C.

APPOINTMENTS FOR ELDER JARRELL

Appointments for Elder W. E. Jarrell, from the Contentnea Association to the White Oak Association, beginning Monday, October 13th, in Farmville at night.

Wednesday, Oct. 15, Sand Hill, 11 A. M. Eastern Standard Times.

Thursday, Oct. 16, Muddy Creek.

Friday, Oct. 17, at South West.

Thence to the White Oak Association.

He will take the bus at Farmville for Sand Hill Church, Tuesday morning, and go by the way of Snow Hill and Kinston, and towards Jacksonville, and get off bus at Hargett's Store. Will some one meet him at Hargett's store Tuesday?

Done by request of Elder Jarrell.

W. B. Kearney,

Snow Hill, N. C.,
R. 3, Box 166.

CONTENTNEA ASSOCIATION

The One Hundred and Eleventh annual session of the Contentnea Primitive Baptist Association is appointed to be held with the Church at Upper Town Creek, Wilson County, North Carolina, October 10th, 11th and 12th, 1941. Services are to begin on Friday, October 10th, 1941, at eleven o'clock A. M.

Elder J. B. Roberts is appointed to preach the introductory sermon and Elder W. B. Kearney is chosen as alternate.

The church is situated about ten miles Northeast of Wilson, N. C., and about five miles East of Elm City, N. C.

J. E. Mewborn, Clerk.

KEHUKEE ASSOCIATION

The next session of the Kehukee Association will be held with the church at Concord, Washington County, North Carolina, October 4th, 5th and 6th, 1941.

The church is located about two miles south of Highway No. 64. Those traveling highway will leave it at Creswell.

All lovers of truth invited.

B. S. Cowin, Clerk.

APPOINTMENTS FOR ELDER JARRELL

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Please publish in the Landmark the following appointments for Elder W. E. Jarrell, of Lexington, N. C.:

Kehukee Association, Oct. 4th, 5th, 6th.

Spring Green, Tuesday, Oct. 7th.

Robersonville, Wednesday, Oct. 8th.

Tarboro, Wednesday night, 8 o'clock.

Sparta, Thursday, Oct. 9, 11 o'clock.

Thence to Contentnea Association, Friday, Saturday and Sunday, Oct. 10, 11, 12.

Elder Jarrell will probably need conveyance.

Yours truly,

R. B. Denson.
Rocky Mount, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

SEPTEMBER 15, 1941

NO. 21

MORDECAI WOULD NOT BOW TO HAMAN.

"In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

And the thing was known to Mordesai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king Ahasuerous promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

And all the king's servants, that were in the king's gate, bowed, and revered Haman; for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath."—Esther 2:21-23; 3:1-5.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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\$2.00 PER YEAR
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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

AN IMPRESSION.

Dear Brethren in Christ:

It has been some time now since I have sent in a letter for publication. Although I have written several times but I didn't send them in. But the impression to write still lingers with me. I often question in my mind if the impression to write is of the Lord? I have been so miserable and undone of late for some reason, and I shall make another attempt to write, the Lord willing, not knowing what the outcome of my attempt shall be. But I know that the Lord is able to bless me if He should see fit. I hope it can be His will to do so.

A few days ago, while going through some of my papers, books and Landmarks, I picked up one of my grandmother's Landmarks, published August 15, 1932, and opened it and the first words in it, or the title of the first article appealed to me so much that I desired so much to read it that I laid it aside from the others, saying to myself that I would read that pretty soon, being so very busy at that time I thought it best to wait a while. Still rambling through my trunk I found another one and it was the first article in the book too. So I laid it with the first one. This one was published June 1, 1940, and was one of mine, "that is," it came to me while I was subscribing for it. The title of the first one was, "Wilderness Fare," writ-

ten by the late Elder P. D. Gold for the Nov. 1, 1887 issue of Zion's Landmark. The other one was written by Mrs. Jonah Heath and husband. The title was "Rejoicing In Hope." These two pieces kept lingering in my mind and I was so anxious to read them. And sometime after dinner hour I found myself seated with them both, reading them in order, Elder Gold's first and Sister Heath's second, and when I had finished I could say in truth that "My cup runneth over." I had been in almost solitude so far as earthly cares and people's presence were concerned and had Elder P. D. Gold's sermons brought right to my view with all the light and beauty, and sweetness that accompanies a good sermon preached in the pulpits of the world today, when an Elder is blessed to preach, and the light of the true spirit enables me to see, hear and feel what is being spoken, and I was made to then turn to Sister Heath's and read it. Now all who have a mind can and may read them, and all that do will find comfort, I feel sure. That is, if you have seen, felt and tasted to the fullness the contents of what they hold.

I shall not quote all of either, but the text of Elder Gold will be found in 1st. Cor. 10:1-6. Read it for yourself, if you desire. It will be well worth the time.

I will now quote a small portion of Sister Heath's, which is as fol-

lows: "We feel that we want to be thankful to our dear Heavenly Father, who hath made us meet (which is worthy) to be partakers of the inheritance of the saints in light, "who hath delivered us from the power of darkness, and translated us into the kingdom of His dear Son, realizing in times past we were without Christ, aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world; but now, (as we hope) have been made alive in Christ Jesus, for He is our peace, etc. 'Therefore, if any man be in Christ Jesus he is a new creature.' Old things are passed away, behold all things are become new."

I will stop now in hope that I may rest my eyes in sleep, as it is nearing day and not one wink of sleep as yet. I am sleepy now and ready to quit.

Hope you will publish this if you see fit, and if any receive comfort, give the praise to the Giver of all gifts, and not to me.

I have had to write this for some reason, or several reasons. I couldn't rest in bed or out, and hope to be relieved some, at least for a short while now.

If I have said anything unsound and failed to make myself clear in writing, just charge that to this fleshly nature of mine.

In hope,
Annie Hooks,

P. S.—Please look over all imperfections and publish if you think it worthy of space. Hope to renew my Landmark in the near future, but first I want to pay up my past dues. Sorry to have been so negli-

gent and careless.

So I hope that the mantle of charity may be cast over all imperfections. "Yes, the word of the Lord hath spoken it." And it is not a matter of time to write and talk now, but "as fire shut up in my bones." "Cry aloud and spare not." "God is no respecter of persons." It takes the weak things of earth to confound the mighty. So dear Christian brethren and kindred, I need your prayers, presence and love. Pray that I may press on, and shun not, neither turning to the right nor to the left, "for straight and narrow is the way that leads to life everlasting."

Annie Hooks

Fremont, N. C.

REPROOF APPRECIATED.

Mr. John D. Gold,
Wilson, N. C.
Dear Sir:

I am sending you check for \$3.50 for which please give Mr. L. M. Stephenson, 1305 Glendale Ave., Durham, N. C., credit for one year to Landmark and the balance you can put on Mrs. Yancey Monk, Maple Street, Durham, N. C.

You remember when I sent in what I received at our Association I deducted \$1.50 commission, for which I feel ashamed, but am glad I can correct this one of my mistakes even if there are many I cannot correct, so with the \$1.50 and the 50c on this one will pay for Mrs. Monk and I feel like that will straighten out the business end up to date.

Mr. Gold, you said in your article of July 15th (If I am wrong, tell me about it) so this is the way I feel about what you said and will be

frank enough to say what I do feel in much fear, because I would not want to offend anyone, first of all the Landmark has meant much to me, and have done right much in my little way to keep it going in my section, but was made to wonder when you said that we had turned our children over to other denominations to be saved, I could not grasp that, even though I feel guilty of not giving my children more time in regards to family prayer and the teachings of the Bible, and feel there is a neglect in that respect, but for the salvation of our children is in the hands of a just and great God, and feel that even the Old Baptists cannot save, much less the denomination of this world, for it is of works with them, and have tried all of that, and am convinced it is of grace and grace alone.

Mr. Gold, I believe in good works but after we have done all we can they are as filthy rags, and after we have done all we could in teaching our children we have only done our duty, and should consider it so.

I will say something about the foot washing you spoke of, wished you could have left that off, because it has been the sweet privilege of many Old Baptists to follow this practice up for all these years and can remember seeing your father wash his brethren's feet, and am sure he got just what Christ promised when He set the example (happy are ye if you do it) and of course it is not a command, but can't feel in this particular case it was just a custom even if it was a custom in those days, because this was not before supper, but after supper being ended He girded Him-

self with a towel and set the example, and when carried out there is joy and sweet fellowship as there is in any other part of the services and may there never come a time when this sweet privilege will be taken away from us.

If what I gathered from your letter is true I can't believe you are in harmony with Old Baptists, therefore why don't you just publish what they write and leave off the things you do not understand, for it will confuse them every time.

Sorry to write as I have, but that was my conviction and you said you could take it, so hope you can, with all the love and friendship we have had for many years, and may God guide us (the both of us) in wisdom's way.

Yours in hope of eternal life,

J. J. Whitley,

Durham, N. C.

Remarks

Thanks very much for the donation, and you should have kept the commission as others who remit.

Thanks also for the reproof. I have only tried to do the things I thought best for the building of the church. With reference to children of Primitive Baptists joining other churches, while it is true that many of them do follow their parents, and they are to be commended, for an organization cannot grow unless it receives new recruits, I think I am correct in saying that the majority of our children join other churches.

When father and mother brought me to Wilson 70 years ago, at the age of three years, the great majority of the people of Wilson County

were members of the church, probably 80 percent, while now the other denominations are greatly in the majority.

While it is true that God is able to do all things, and to carry out the provisions of His will, yet He commands us to "bring up our children in the way they should go and when they are old they will not depart therefrom."

Father and mother had family prayer every night, in which a chapter of the Bible was read and explained, and on Sunday we were made to go to church, and many times we children were made to sit through three sermons. I chafed at it then, but I am very grateful now that they compelled me to go to church.

Perhaps it is selfishness, but the Landmark is not growing in circulation, and we are losing money on it and we will continue to lose unless we can add to its circulation, and this we cannot do unless the churches increase in membership.

As to washing feet, it is a fine thing and father favored it and washed feet, and an incident occurred in our home when I was a little boy which I will never forget, and it was this.

Two elders were visiting in the home and they started to talking one evening about feet washing and insisted that it was an ordinance and compulsory, and father sat quietly a long time and they were arguing about the matter and using words to each other, that as a boy I did not think were very polite, but of course I said nothing, for I had the highest respect for father, for he demanded rigid obedience on the

part of his children, and he was a man of few words, and I do not recall ever talking back to him, and he quoted many times "Spare the rod and spoil the child," and he did not mind whipping me any more than eating a biscuit when he was hungry. But when the argument got pretty high, for one was for feet washing and one did not think it was compulsory, they turned to father, and in his quiet way he remarked that the washing of feet was a sign of humility, and a brother was not in the right mood if he wanted to compel his brother to wash feet. A brother, he said, should feel a wilting down of tenderness and humility to be in the mood to wash feet, and that was why the Saviour told His disciples He would wash their feet, to prove His statement that "He who would be the greatest among you must be the servant of all."

In other words, if we love our brother so much that we are willing to overlook his faults and to bear with him in his infirmities and are looking for his good points and not his bad ones, and are willing to forget and lift his brother on the high road to better things rather than destroy him, he is a servant, otherwise, in the Saviour's opinion, he is not.

Submitted in love, and if I am wrong, don't hesitate to tell me.

J. D. Gold.

EXPERIENCE.

When I was a small boy, six or eight years old, and while sitting at the table along with the rest of the family, eating and enjoying natural food, there came a feeling over me

that I was the greatest sinner in the world. I felt to be lost, without hope, and without God, in the world. It was gently raining. I left the table, went out through the rain, and having found a place where I could hide from the gaze of men, I kneeled down and said, "Lord, have mercy on me, a poor sinner." It was all that I could say, and I repeated it over and over again, and when I was through I felt some relief.

A few days later, I went off in a northwesterly direction from the house, where there was a rail fence, got over and kneeled under a little pine in the jam of the fence, and said, "Lord, if I am thine, show it to me by causing this pine to die."

A short while after, I went back to see if it was dead, and to my great delight, it was.

But doubts began at once to arise, "It would have died anyway, other trees die, and this is no sign that you are saved." But nevertheless, the pine was dead, and there was a little spark of hope, mixed with doubts and fears, and my mind was often reverted to the little pine. But I was not satisfied, and often begged the Lord for another sign and continued to do so for eighteen years before another was granted.

In my twenty-seventh year, I was in the field hoeing tobacco, and it was very dry, and my tobacco was beginning to twist in the top for lack of moisture. I was very much distressed over my spiritual condition, and also over the condition of my crops, too. I felt that if God would give me a miraculous sign of my acceptance, I would be satisfied. And I looked all around to see if I

could see any cloud at all, and I could see but one little spot about the size of a man's hand in the north east, and I fell to the ground, and burst into a flood of tears and said, "Oh Lord, if I am thine, manifest it to me by causing it to rain, and let it come right now," and by the time I had uttered the words, it was pouring down in torrents. I got up and ran for shelter and got wet going, and all the way, there was that same suggestion, "It would have rained anyway. This is no sign that you are a child of God." About three days later, Abner Clayton came over for a chat with me, and to get water from my spring, and in our conversation, he said to me, referring to the rain, "Wasn't that the strangest cloud that you ever saw?" I said, "It looked like all other clouds to me." In one sense, this was true. It was a cloud, but I knew all about it, but I would not have told him or anyone else, for anything in reason, in this world. In a sense I lied, lied to him, but now, after forty-one years, I am confessing to him, it was truly a strange cloud. It was quiet, no thunder, no lightning, and scarcely no wind, just a sudden downpour of rain, with no previous indication of it. Still I was not satisfied. I wanted another sign.

For several years I had been bothered with a rheumatic catch in my right knee. My younger brother and I had been farming together on a 50-50 basis, but when I got married we farmed separately, and while we farmed together, when I became bothered with my knee, he would plough, and let me do the outside work on the farm, but now I

had to do my ploughing, or else, for I was not able to hire it done, and after ploughing for a few days, my knee got so bad I could hardly go, and so, after retiring, having ploughed all day with much pain in my knee, I begged the Lord, that if I was truly His, that He would make it plain to me by healing my knee during the night, that upon arising the next morning there would not be the slightest pain about it, and that it should never return. And when I arose next morning, I put my feet on the floor, and worked my leg back and forth to see if there was any pain, and it was entirely gone. There was not the least pain at all, and oh how glad I did feel!

In my request I promised Him, that if He would grant my petition I would never ask for another sign of my acceptance with Him. This has now been forty-one years, and there has never been the slightest indication of that pain, and I have never felt inclined in the least since to ask for another sign of my acceptance.

On these three manifestations, I base my hope. During this travail of soul I did not know anything about the three witnesses, but it took three to satisfy me. And I have had a good and lasting hope since I received the third, and have had no desire to ask for another. My prayers have since been that God would show me His will concerning the kingdom of heaven, and that it prosper, and grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ, and especially that all this should be done for, and in me.

After my hope was established, I

had a great desire to follow Christ in baptism, and this having been done, I lost a burden I have never had since, and have never regretted being baptized.

My advice to all who have a good hope, is to go on and do your duty. Follow Christ in the liquid grave, to be raised to walk with Him, in newness of life, in a manifest way, and you will leave a burden there that you can never get rid of in any other way.

May the Lord bless you to do so. God gives the impression, and power, but you must do the going. We all feel unworthy, unfit, but remember, our worthiness and fitness is in Him, who is made ours, in every sense.

Obe Tingen,

Apex, N. C.

ABSOLUTE PREDESTINATION

Mr. John D. Gold,

Wilson, N. C.,

Dar Mr. Gold:

In the September issue of a paper "Devoted to the Old School Baptist Cause" is an article under the text, "The Lord hath made all things for Himself; yea, even the wicked for the day of evil." Proverbs 16:4.

The writer in a great volume of words, words, and more words, attempts to take this text to prove "the absolute predestination of all things," which teaching has proven a delusion, an error, and a snare, separating brethren, and is the main factor of all the death and desolation in all the churches in these parts.

I was present at the split between the Upper and Lower Mayo Associations at Cascade, Virginia, and

that meeting was the beginning of my conversion from the fallacy of "absolute predestination of all things," which at that time I had believed, "being zealous of the traditions of the fathers," for in this section the doctrine was almost to a man advocated till now we are about to be "absoluted" to death. The whole membership of the consolidated Association, called "Lexington Roxbury," with seven churches, has only a membership of a total of 45.

Children coming to the church have been told to "stay out as long as you can. When the Lord wants you He will call you, in His own predestinated time," and these have gone away to other denominations, who have said to them, "Now is the accepted time, now is the day of salvation. Come in, thou blessed of the Lord, now wherefore standest thou without?" In this course our membership has dwindled so that in many cases the meeting houses are left empty to the owls and bats.

The writer has chosen a poor text to prove his position, for it does not prove the "absolute predestination of all things," for Gen. 1:1 reads, "And God saw everything that He had made, and, behold, it was very good."

God spake these words when the whole creation was complete on the sixth day. At the close of the other five days God said of the day's work, "And God saw that it was good." But at the end of the sixth day, after "the heavens and the earth were finished, and all the hosts of them," "God saw everything that He had made, and, behold, it was very good." Not one

evil or wicked thing in all creation, which of course includes man, and of man it says that "God made man upright, but they have sought out many inventions." Eccles. 7:29, so God neither predestinated evil nor created it, for all He made was good at the time it was made, but "they have sought out many inventions."

When Job's wife told him to "curse God and die," he replied, "What, shall we receive good at the hands of the Lord, and shall we not receive evil?" But, mind you, Job does not say that we receive evil from the hands of the Lord. Job never "sinned with his lips, nor charged God foolishly" as he would have done had he said that God had absolutely predestinated his evil that had come upon him. He has left that for us poor weak and foolish mortals to charge upon God, when we say that God has predestinated all our wicked ways and meanness, and that's why we are so wicked, and this surely makes God the Author of sin.

This is as the writer says "a horrible doctrine" for God made all good things and He made nothing bad, if the Bible account of creation is true. And in reproof to this writer and to myself, I would say that "Great men are not always wise, neither do the aged understand judgment," for I suppose that I am old enough to be his grandfather—I will be 78th the 25th of this month.

In May last I visited Deacon Delbert S. Mead, of Charlottesville, N. Y., and we got to contending earnestly for the faith once delivered to the saints on the above subject,

I holding to the "absolute predestination of all things," and I quoted one of the banner texts of absoluters "It is not in man that walketh to direct his steps." Brother Mead said, "Who was Jeremiah addressing those words to? Were they not exclusively for the Lord's people?" And at once these words came in my mind, Ps. 7:22, "The steps of a good man are ordered by the Lord, and He delighteth in his way," Nothing is said of the steps of a bad man being ordered of the Lord. It seems to be left for the writer of this article to say it, or that is the inference, if so be that "the absolute predestination of all things" is true. To hold to this error denies the word that "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted when he is drawn away with his own lust and enticed." James 1:13-14. James also says further, in verses 16 and 17 of this same chapter, "Do not err, my beloved brethren, every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."

No man can say that God has predestinated his evil acts if the above scripture is true, and I believe it is with all my heart. And if this writer is sincere when he quotes "We need each other," and "Let brotherly love continue," let him quit preaching the false doctrine of "the absolute predestination of all things—good and bad," especially the bad, for this doctrine has only brought strife and division, death

and desolation among the churches and chief brethren. It does not tend to peace—look at whole associations in the South that are torn and separated asunder through the heady, high-minded preaching of this doctrine. Why don't you preachers quit it if you are honest and sincere in desiring the peace and welfare of Zion?

Yours in faith, hope, charity, these three, but the greatest of these is charity,

Everett R. Kinney,
Ashokan, N. Y.

ORDINATION OF DEACON MEAD.

Mr. John D. Gold,
Wilson, N. C.,
Dear Sir:

Please publish the ordination of Elder Delbert S. Mead, inclosed herewith, and send the Landmark to Elder Benjamin E. Cubbage, Wyoming, Delaware, for which I inclose \$1.00, to September, 1942.

Yours sincerely,
Everett R. Kinney,
Ashokan, N. Y.

Ordination of Deacon Mead

Ordination of Deacon Delbert S. Mead, to the work of the gospel ministry at the Meeting House of the Church, at Jefferson, New York, August 31, 1941.

1st, Opened meeting by singing Hymn 948, "O Thou In Whose Presence My Soul Takes Delight."

2nd, Prayer by Elder C. E. Benson.

3rd, Sermon by Elder B. E. Cubbage.

4th, Calling of Presbytery, Elders Cubbage and Benson, and Deacons

George E. Mead, Glenn Aspinwall, and E. R. Kinney.

Elder Cyrus E. Benson was chosen Moderator and Everett R. Kinney, Clerk. Messengers from churches at Otego, Schoharie, Justus, Pa., Cow Marsh, Dela., were seated with the Jefferson Church.

5th, The candidate presented to the Presbytery to give His Experience, and Call to the Ministry.

6th, Petitional Prayer by E. R. Kinney.

7th, Laying on of Hands.

8th, Charge by Elder Cubbage, Pastor of the Church at Cow Marsh, Dela.

9th, Closing Hymn 331, "All Hail the Power of Jesus' Name."

Benediction by Elder Delbert S. Mead, P. O., Charlottesville, New York.

Elder C. E. Benson,
Moderator,

Deacon Everett R. Kinney,
Clerk.

IN BAD CONDITION.

Dear Mr. Gold:

Please find enclosed one dollar to pay my subscription for Zion's Landmark, from July 15, 1941, to July 15, 1942. Mr. Gold, I have been in a bad condition with my right lung for the last 30 days. I have been before five doctors, have been to the hospital and they fluroscoped my lung twice, and sent my spittle to the State Laboratory at Raleigh, and examined it. Sent four containers, which they examined; but could not find any T. B. germ. I will have to go back to the hospital and have an x-ray picture made, so they can find out whether it is pus settled around my lung from having

pneumonia this last March, or not. I began spitting up right much blood the first of August, but have not spit up any in 18 days, today. You may publish this in the Landmark if you see fit. You and the Old Baptists pray for me, that my lung may get well, which the doctors think it will, by taking the proper care of myself. I hope if it is the Lord's will that I can live a long time; but I am fearful.

I remain your friend, as ever,

Sylvanus Gray,

P. O. Box 81,
Kinston, N. C.

STILL LOYAL TO THE FAITH AND LOVES HIS CHURCH.

To the Dear Frimitive Baptists:

I will try again to write for publication in the Landmark. I've been writing to it 60 years or more. Now I can scarcely see how. but my God blesses me to try. He is so merciful to me. Many of you take the Landmark and learn of me by my writings, and many of you have met met many times. You don't learn anything from my writings. I'm so ignorant, but I want to tell you I love you. I hope for Christ's sake, and want to be with some of you all the while, but just can't. But when meeting time comes in reach of me, I generally am blessed to go, for it's the joy of my life to be in those heavenly places. I hope to live with you until called away; then hope to go rejoicing. I have my suit of clothes in my suitcase ready, and I may write my obituary and put it in that suitcase. Would it be any harm? Sister Rena Freeman wrote part of hers. Dear old soul, I knew her many years.

So many dear old ones have gone. Sister Hawkins has not been gone but a few years and how I miss her. Brother Hawkins, write me a line or two and say you think to come to our association at Cypress Creek in October. Come right on here to Manly's, and we all will go on together, if God is willing.

I'll try to tell you something of the union we had at Southwest. I was to it yesterday. Sorry I was not there Saturday, but was not able. It was all I could do to stay up Sunday. I took a quilt along and a little camphor in case I should lie down. Seven preachers or more were there. Brother Floyd Adams was there and said he came to see me. I'll think of you. Brother Bachelor, I didn't shake your hand. It was your fault as much as mine. I would have hugged your neck.

I must close as I can't see the lines. Scores of love to all of you and the Greenville Baptists. I hope I will see you at our association at Cypress Creek, October 3rd, Saturday, Sunday, and Monday. All come that can.

Susan Higgins,
Maysville, N. C.

ENJOYS THE LANDMARK.

Dear Mr. Gold:

Please find enclosed two dollars (\$2.00) to pay for the dear old Landmark, until July 15, 1942. Would be very glad if I could send some to help pay for it for those who can't take it, for I know how sweet and wonderful it was to me to receive it for a year when I could not take it for myself.

I love the Landmark. It is very dear to me, because it is full of the

things I love to hear and read. I don't get the chance to hear them much, and I hope I am very thankful of what I do hear. I enjoy your writings very much. Also please write often.

Please remember me when at the throne of grace.

Very sincerely,

Mrs. Heber Smith,
Route 4, Box 158,
Kinston, N. C.

LOVES THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

Dear Brother In Christ:

I realize my dues for the Landmark are very much in arrears. I love to read the writings of God's people, for it is the good news our souls feast upon. Your message in the July 15th issue we deeply appreciate and enjoyed reading.

May God bless you to continue sending out such messages of peace.

Enclosed please find money order for four dollars (\$4.00) for my dues. May God's richest blessings abide with you and yours.

Mrs. A. L. Highfill,
1906 Brice St.,
Greensboro, N. C.

GOOD MEETING AT SOUTHWEST.

P. D. Gold Pub. Co.,

Wilson, N. C.,

Dear Sir:

I am sending you a P. O. Money Order to pay for Zion's Landmark for Mrs. J. Q. Adams, Benson, N. C. Elder E. C. Jones asked me to send it.

We had a good union at Southwest. There were twelve preach-

ers and all preached good; a wonderful crowd, and all seemed to enjoy it.

Hope you and your loved ones are well, and may the Lord's richest blessings be yours to enjoy.

Come to our association in October.

E. F. Pollard,
Jacksonville, N. C.

EDITORS URGED TO WRITE.

P. D. Gold Publishing Co.,
Wilson, N. C.
Gentlemen:

Please find enclosed check for two dollars (\$2.00) which pays for Landmark until September 1942. The last Landmark contained writings from three of the Associate Editors which I was very glad to see. They all write so well, so I hope they will write more often.

C. W. Dodson,
1401 S. W., 11th Terrace,
Miami, Florida.

SENDS A DOLLAR FOR THE LANDMARK.

Dear Mr. Gold:

I'll send you one of my dollars. Do with it as you like. Help some one get the Landmark. I wish everyone could take it if they love it as I do. I wanted to write more this morning, but my eyes are failing fast. I'm trying to praise my Lord, and thank Him that it's as well with me as it is. You will publish my letter as soon as you can, and oblige,

Your old friend,
Mrs. Susan Higgins.

P.S.—I hope to see you at Cypress Creek in October to Association, if God's willing.—S. C. H.

LOVES THE LANDMARK

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Please find enclosed check for two dollars \$2.00 to pay for the dear old Landmark from August 1, 1941 to August 1, 1942. My wife and I enjoy reading it so much we don't want to miss a single copy. We hope the Lord will bless you to continue publishing the Landmark many more years. I am now in my 82nd year.

I am your friend,
O. A. Gillikin,
Vandemere, N. C.

MR. JOHN E. SHOLAR

It is with sad hearts that we attempt to write in memory of our highly esteemed and beloved friend who was born September 24, 1875 and died September 6, 1941, making his stay on earth 65 years, 11 months and 18 days. He was married to Miss Alice Henderson, of Duplin County, in 1918. She preceded him to the grave in 1937. To this union was born one daughter, Mattie Lou. Mr. Sholar was a miller here in Kinston almost twenty years and was well known and highly esteemed among those who knew him, and to know him was to love him. He received a hope in Christ nearly ten years ago and was a firm believer in the Old Baptist doctrine and sound in faith, but did not unite with the church. His funeral was conducted at the Wood's Funeral Home here in Kinston by his beloved friend, Elder Sylvanus Gray, in the midst of a large number of bereaved relatives and firends. Then his body was consigned to the grave in the Maplewood Cemetery under a mound of a lot of beautiful flowers, to await the morning of the resurrection, when he shall arise and his body be fashioned like unto the glorious body of Christ, where we believe he will be at the right hand of God where there is pleasure forevermore. We say to his beloved daughter, "Sorrow not over your father as you would over those who have no hope, for we believe he is asleep in Jesus and will never awake to weep again. We feel sure that you have been most faithful unto him in which we all commend you highly for your goodness towards him."

Written by his two friends,
Wilbur Dawson,
Elder Sylvanus Gray,
Kinston, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C., SEPT. 15, 1941

COMPLAINERS AND COMFORTERS.

Men are prone to complain, and often make complaints against others without just cause. When Paul was brought before the judgment seat, the Jews which came down from Jerusalem, stood round about, and laid many grievous charges against Paul, which they could not prove. Paul appealed to Caesar's court, and said "To the Jews I have done no wrong, as thou very well knowest." Festus, willing to do the Jews a pleasure, said unto Paul, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" Paul said, "If I be an offender, or have committed anything worthy of death, I refuse not to die: but if there is none (no truth in) of these things whereof they accused me, no man may deliver me unto them. I appear unto Caesar." (Acts 25th ch.)

None are perfect. The accuser and accused among men, are subjects of temptation; but we read, "Blessed be the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." Herein is comfort. "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Isaiah 40:1-2.)

Nothing can be more comforting to a sinner, saved by grace, than to believe that his iniquity is pardoned, forgiven, by the Lord of Life, the King of Glory. "The voice said Cry. And he said, What shall I cry?" The answer was—"All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but (the rest of the verse gives comfort) the word of (the Lord) our God shall stand forever." Not may stand, if some human law is obeyed; but it shall stand forever. A promise that will be kept, to eternity.

"Behold the Lord God will come with strong hand, and His arm shall rule for Him; behold His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs in His arm, and carry them in His bosom, and shall gently lead those that are with young." Comforting indeed; and who is it that can per-

form such marvelous mercies to sinners, who believe in the sure mercies of the Lord? The answer is, it is He, "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." (Isa. 40:10-12.)

So we see, complaints come from men. True comforts come from above. We read, "Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." (James, 1st chapter.)

All we have to enjoy in life, both natural and spiritual is from above. It is in Him that we live, move and have being.

All good gifts are not perfect; but Christ, the Saviour of all His people is a perfect gift, no guile being in Him? The law which came by Moses, had its annual offerings for sin; but none of the comers unto these annual offerings were made perfect. If so, why the need for further offerings and sacrifices? But, with Christ, the one and only perfect offering for sin and uncleanness, the offering was accepted by the Father, and it forever perfected the work of redemption, and as God created the heavens, and the earth in six days, and rested from His labours on the seventh day, so Christ offered Himself once for the sins of His people, hath also rested from His labors in so far as the payment of the debt His people owed is concerned.

A good and just law restrains; but it does not change the heart or

renew the will; but the law of love, which cometh from above, makes those who receive it humble and Christ-like in their bearing. The messenger of satan was to Paul a good gift, for it buffeted him, and caused him to know that, though a minister of the gospel, he yet had the thorn in the flesh to buffet him and keep him humble.

When we are inclined to complain of the faults of others, it would be the part of prudence to consider what the scriptures say about judging others. "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye; but considereth not the beam that is in thy own eye," etc., etc.

As Editor of Zion's Landmark, I am often approached, and sometimes reproached, because articles appear in its columns that are claimed by the complainers, as objectionable. As a rule I do not see the articles complained about until they have appeared in print. But, say some, it is your duty to see and pass on all matter that the Landmark uses. Some say, in substance, YOU should assume full responsibility, so we can lay the blame at your feet. To some I have asked, "Do you believe all that is done, said, or printed in the Landmark, was and is predestinated of God, and cannot be other than as it is?" Some have answered, "Yes, I believe it is all in the predestination of God; but God also predestinated that I should not like it."

We read it is a fearful thing to

fall into the hands of the living God. No man can know the mind of God, nor fathom the depth of His love and mercy. Were it not for His mercy, no flesh could be justified before Him.

Jesus said, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit." Men may not agree as to the truth of the words of Jesus; but they are true, and no man can set them aside or change their meaning.

Jesus said, "A good man, (a converted man) out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of his heart the mouth speaketh." (Luke 6:45.)

Christ taught that believers in Him should not be hearers only; but doers of the word. He said. "And why call me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew them what he is like. He is like a man which built an house, and diggeth deep, and laid the foundation on a rock; and when the floods arose, the stream beat vehemently upon that house, and could not shake it; for it was founded on a rock. But the man that heareth, and doeth not is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately the house fell, and the ruin of that house was great."

Thus we see, the lesson taught, "That which is of the earth is

earthy; but that which is of heaven is heavenly and will stand the test of time and eternity."

May we say with Jude, to them that are sanctified, by God the Father, and preserved in Jesus Christ, and called, "Mercy unto you, and peace, and love be multiplied."

O. J. Denny.

THE RIVER OF LIFE.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

—Psalms 46:4.

All the children of the Lord in every age, in every country and in every clime are witnesses to the above fact: that there is a river that makes the church glad. Every country on earth is glad because it has one or more rivers flowing through it, and its land is said to be watered by the river. In Egypt where it never rains enough to benefit the country, we have to say with Herodotus, the Greek historian, "that all Egypt is the gift of the Nile." The church of God is the result of the waters of this wonderful River of Life. We are pleased to call it the river of God's love, but all things are embraced in the love of God so that if His love reaches to us then we have all the virtues of Christianity in a measure according to the good will and mercy of Him who has given such a river to flow through this barren land which would never produce a single prayer, song or even a reverential thought toward God if this river was not flowing in our midst to water the thirsty, stony and poor land in

which we live. No land, no matter how rich, will produce even a single blade of grass, it will not produce a tree or shrub of any kind, and no animal or bird will dwell there because they can find no sustenance there. Even so no praise of thanksgiving, no prayer, no assembling together to praise God where this river is unknown. This river, or its existence, and the healing qualities of its waters is common knowledge to all those who compose the city of God; and this city is not an assembly of brick, mortar and common stone, but is a spiritual house composed of lively stones dressed and polished in the quarry of our God, and each stone is cemented together by the wonderful love that comes to Zion through this wonderful river of life.

Jesus is this river, who is known in the scriptures by more than one hundred appellations. He is known as the rock, the tower, fortress, sun of righteousness, word, strength, shield, salvation and many other names found in both the Old and New Testaments; for the Jehovah of the Old Testament becomes the Jesus Christ of the New; and no matter by what name He is called He is the river that makes glad the city of God. How glad He makes it is something no tongue nor pen can fully describe. The inhabitants of Zion, who when quickened into life which is eternal, are the happiest people on earth when assembled together to sing God's praise and hear the gospel proclaimed which to them is as old as the everlasting hills and just as new as the morning. All God's children in every age, in every country, of every race, color

and in every condition, whether king, potentate or slave, have had the healing contained in this river applied to their dead souls, which makes them glad, which makes them hope, believe, trust, confide and lean upon Him as their Lord Righteousness and Redeemer. All natural rivers have their source in some spring, which flows down the hills by force of gravity, joined by other little streams and other rivers until it at last becomes a mighty torrent flowing down to the sea. But the river the Psalmist knew and spoke of is different.

John saw it proceeding out of the throne of God; not a tiny stream or rivulet or rill, but a mighty river full and reaching from bank to bank, and carrying everything needful for the inhabitants of Zion, and to make the city glad so much so that it is inexpressible and full of glory.

There is no season when the waters of life run low owing to the lack of rain, or when it is frozen and blocked with ice or rubbish; but it flows as the prophet says: "In summer and in winter shall it be."

The full volume of this river is at the throne of God, and its streams branch out to every nation, kindred and tongue, to every heir of promise the glad tidings of salvation is borne in the still hours of the night, in the midst of the storm, in the darkest, saddest hours of affliction, in childhood's morning hours, in the creeping and tottering days when old age comes upon us, when our nearest and dearest are taken from us, it still makes each one who lives in this city glad and happy at times beyond expression.

B. S. Cowin.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom and mercy has seen fit to remove from our midst our dear sister, Mary E. Willis, who was born November 17, 1863 and died June 5, 1941.

She was a true and faithful member of the Hunting Quarter Primitive Baptist Church for nearly forty-eight years. Therefore be it resolved:

1. That we bow in humble submission to His holy will, feeling our loss is her eternal gain.

2. That we extend our heartfelt sympathy to the bereaved family.

3. That a copy of these resolutions be spread on our church book, one sent to Zion's Landmark, and one to the bereaved family.

Done by order of Conference assembled this Saturday before the first Sunday in July, 1941.

Elder S. Gray, Moderator
J. D. Smith, Clerk

DENNIE JEFFERSON STEPHENSON

Brother Jeff Stephenson, who was born September 22, 1859 in Johnston County, North Carolina, departed this life July 18, 1941, making his stay on earth 81 years, 9 months, and 26 days. He was deaf and dumb, and never married; was industrious and lived a quiet and peaceful life. He professed a hope in Christ and told of his love for the church and desire to become a member, Saturday before the first Sunday in October, 1906, at Fellowship Church, Johnston County. He was received into their midst and was baptized on Sunday morning by Elder J. T. Coats, a minister highly esteemed and the pastor of the church.

For the last few years of Brother Jeff's life he seldom went to church. He seemed to feel too unworthy. He said the church was all right, but he did not feel fit to be among the children of God. The church never thought less of him for this or lost faith or confidence in him. Although he could not speak in open language to tell what great things the Lord had done for him, but gave evidence that he had been born again and was a child of God by expressing his love for the church and following Christ in baptism. How wonderful the manifestations of the power of God in revealing to this Brother that Jesus Christ is the Saviour of sinners and through His mercy and grace we enter the kingdom of heaven.

Brother Jeff was sick only a short time before he died, but realized he could not live and was willing to obey the Heavenly Father's summons. He leaves one brother and family, Mr. and Mrs. Claude Stephenson, Willow Springs, North Carolina, and many friends to mourn his death.

Therefore be it resolved:

First: That we, the church at Fellowship, bow in humble submission to Him who doeth all things after the counsel of His own will; that we thank God for the manifestation of thy spirit and the Christian life of this brother.

Second: That we extend our sympathy to the bereaved and devoted family. May they enjoy that sweet peace which makes them "bless the name of the Lord, who giveth and taketh away."

Third: That a copy of this be sent to Zion's Landmark for publication and the family, and one put on our church records.

Done by the order of the church in conference Saturday before the first Sunday in August, 1941.

Elder R. B. Parrish, Moderator
James C. Langton, Church Clerk
Mayme Langdon, Committee.

WILL BE WITH ELDER SUMNER

Elder W. E. Jarrell will be with Elder J. F. Sumner on the latter's appointments from the Little River Association, embracing the Fourth Sunday in September, to the Kehukee Association, which meets the first Sunday in October.

LITTLE RIVER ASSOCIATION

The Little River Primitive Baptist Association will convene (D.V.) with the church at Smithfield, Smithfield, N. C., on Friday, Saturday and Fourth Sunday in this month (September). All lovers of the truth are invited to attend.

Elder J. S. Stephenson, Moderator
R. F. Smith, Clerk.

WHITE OAK ASSOCIATION

The next session of the White Oak Association, will convene with the church at Cypress Creek, in Duplin County, N. C., Saturday before the third Sunday in October and continue three days.

The introductory sermon will be preached by Elder T. H. Edwards. Elder R. W. Gurganus is to be his alternate.

Those coming via Kinston will take No. 11 to Pink Hill, and then the Beula-ville highway. Via Kenansville, take 24 to Beula-ville, then No. 41 to Chinquapin, turn left at school, $\frac{1}{4}$ mile, take left, follow to the church. Via Wilmington, No. 43 at Burgaw to Maple Hill, turn left at Cross Roads, and follow to the church.

We cordially invite all who have a desire to come.

L. E. Bryan, Clerk,
Pink Hill, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

OCTOBER 1, 1941

NO. 22

HAMAN PLOTS AGAINST MORDECAI.

"And he thought scorn to lay hands on Mordecai alone; for they had shown him the people of Mordecai: wherefore Haman thought to destroy all the Jews that were throughout all the kingdom of Ahasuerus, even the people of Mordecai.

In the first month, that is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is the lot, before Haman from day to day, and from month to month to the twelfth month, that is the month of Adar.

And Haman said unto the king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws, therefore it is not for the king's profit to suffer them.

If it please the king, let it be written, that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have charge of the business, to bring it into the king's treasuries.

And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy."—Esther 3:6-11.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

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ELDER B. S. COWIN.....Williamston, N. C.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace be multiplied to all lovers of truth.

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**P. D. GOLD PUBLISHING CO.,
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ZION'S LANDMARK

— . . . —

Devoted To The Cause Of Jesus Christ

GOD'S DECREES.

God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15-18) decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so is thereby is God neither the author of sin (James 1:15-17; I Jno. 1:5) nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or the contingency of second causes taken away, but rather (Acts 4:27; John 19:11; Psa. 13:5-6) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 2:19; Ephs. 1:3-5) in accomplishing His decree. (London Confession of Faith, Chapter 3, Article 1. Hassell's Church History, page 670.)

The Fulton Council (an assembly of more than forty Primitive Baptist ministers, leaders and men of recognized ability, from most of the southern and mid-western states, at Fulton, Ky., in the year 1900) regarding this article said:

"This clearly distinguishes between God's attitude to sin and His attitude and relation to holiness. A failure to make this distinction has been a fruitful source of division and distress of our holy cause, and a failure to so distinguish between God's permissive and overruling decree of sin and His causative decree

of holiness will ever cause distress and confusion among our people. This distinction is expressed in the last clause of section 4, of Chapter V, 'Which also He most wisely and powerfully boundeth and otherwise ordereth and governeth in a manifold dispensation to His most holy ends; yet so as the sinfulness of their acts proceedeth only from the creatures and not from God' etc. Chapter 6, last part of section 1, 'Satan using the subtlety of the serpent to seduce Eve, then to her seducing Adam, who without any compulsion did wilfully transgress the law of their creation and the command given unto them in eating the forbidden fruit, which God was pleased, according to His wise and holy counsel, to permit, having purposed to order to His own glory.' We believe that God is perfect in wisdom and knowledge, knowing all things both good and evil from the beginning that would take place in time. That He is a Perfect Sovereign over all things, and that He absolutely and causatively predestinated all His works of creation and eternal salvation of His elect."

Good Works

"Good works are only such as God hath (Micah 6:8; Heb. 1:21) commanded in His holy word, and not such as without the warrant thereof are devised by men, out of blind zeal. (Matt. 15:9; Isa. 19:13) or upon any pretense of good inten-

tions. Chapter 16, Article 1, same Confession.

The above article was submitted by Elder J. W. Gilliam, as a basis for further articles, which he alleges were adopted by his association, 1932, a part of which reads as follows:

"Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Saviour of Sinners—the obedient one, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows." *Zion's Landmark*, Sept. 1, 1941, Page 307.

We wish it understood that we take no issue with the statements from which the conclusion, "Obedience always follows" is derived, but such conclusions are not logically derived from such statements, nor from any of the scriptures quoted in support of it. Such a conclusion destroys the idea of disobedience, that all in whom He works to will and do, shall and must do what He works in them, and, as He works in us perfectly, we will work out perfectly all that He works in. Frankly, I have never seen a stronger argument in favor of absolute holiness and sinless perfection by even the so-called "Holiness people" themselves.

That love forms the major basis of obedience, we heartily agree, but however much the son may love his father, he will find himself many times remiss in his duty. God deals with His children, as sons (Psa. 103:13; Heb. 12:7) and because of

the dual nature, the spirit is willing but the flesh is weak, and as the apostle declares, "When I would do good, evil is present with me." (Rom. 7:21.)

The following articles of the same Confession, throws sufficient light upon the subject of good works, that there can be no room for such illogical conclusions that "Obedience always follows."

"These good works done in obedience to God's commandments are the fruits and evidences (James 2:18-22) of a true and lively faith; and by them believers manifest their (Psa. 116:12-13) thankfulness, strengthen their (1 John 2:5; 2 Peter 1:5-11) assurance, edify their (Matt. 5:16) brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify (1 Tim. 6:1; 1 Peter 2:15; Phil. 1:11) God, whose workmanship they are, created in Christ Jesus (Ephs. 2:10) thereunto, that having their fruit unto holiness, they may have the end (Rom. 6:22) eternal life.

"Their ability to do good works is not at all of themselves, but wholly from the Spirit (John 15:4-5) of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary and (2 Cor. 3:5; Phil. 2:13) actual influence of the same Holy Spirit to work in them both to will and to do of His good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in (Phil. 2:2; Heb. 6:11-12; Isa. 64:7) stirring up the grace of God that is in them.

"They, who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that (Job 9:2-3; Gal. 5:17; Luke 17:10) they fall short of much which in duty they are bound to do.

"We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our (Rom. 3:20; Eph. 2:8-9; Rom. 4:6) former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants, and because, as they are good, they proceed from His (Gal. 5:22-2) Spirit, and they are wrought by us, they are defiled (Isa. 64:6; Psal. 143:2) and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment.

"Yet notwithstanding, the persons or believers being accepted through Christ, their good works are also accepted in (Ephs. 1:6; 1 Pet. 2:5) Him; not as though they were in this life wholly unblamable and unreprouvable in God's sight; but that He, looking upon them in His Son, is pleased to accept the reward that which is (Mat. 25:21-23; Heb. 6:10) sincere, although accompanied with many weaknesses and imperfections." Articles 2-6.

Of Free Will

"When God converts a sinner and translates him into the state of grace (Col. 1:13; John 8:36) He freeth him from his natural bond-

age under sin, and by His grace alone enables him (Phil. 2:13) freely to will and to do that which is spiritually good; yet so as that, by reason of his (Rom. 7:15, 18, 19, 21, 23) remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

"The will of man is made (Ephs. 4:13) perfect and immutably free to good alone in the estate of glory only." (Chap. 9, Secs. 4, 5.)

Surely the heart of every child of God, when these graces of obedience are wrought in him, will say as David, "Thy face, Lord, will I seek" but because of his "remaining corruptions" must proceed on his way in a prayerful, trembling mood: "Hide not thy face far from me: put not thy servant away in anger: Thou hast been my help; leave me not, neither forsake me. O God of my salvation." (Psal. 27:9).

For the benefit of those who are not, but would like to be informed regarding the "London Confession of Faith," will say it was adopted by upward of 100 congregations in England and Wales in 1689, and these articles appeared to be a confirmation and enlargement of those adopted by seven churches of the same faith in London in the year 1643. (Hassell's Church History, Page 663.)

"To the old London Baptist Confession of faith, the Philadelphia Baptist Association added two articles 'Singing of Psalms' and 'Laying On of Hands.' The Kehukee Primitive Baptist Association, in 1777, adopted a much shorter and simpler Confession of Faith." (Hassell's Church History, Foot Note, Page 664.)

The old London Confession was rather lengthy, consisting of pages 664-65 inclusive in Hassell's Church History, of rather fine print. It was a wonderful document, but has been considered by Primitive Baptists generally as being too unwieldy for adoption by the churches. Accordingly most churches have patterned after the Kehukee Association, and adopted much shorter articles.

Besides the great length of the Old London Confession of Faith, the Primitive Baptists, after the separation with the Missionary Baptists, desired as much as possible to get away from the doctrinal principles of the "Gospel as a means for the conversion and salvation of sinners" (Chapt. 20, Art. 1-4) that the Missionaries resorted to for building their Missionary Boards and Conventions for the carrying of the gospel to a lost world, knowing the document set out that kind of theory. It has never been relished by the Missionaries, because of the strong fundamentals therein set out, nor by the Primitive Baptists, because of the "Means doctrine." However the Missionaries, who claim the gospel as an essential means, can get no comfort from this document, as it sets out that "God is free to work either with or without the gospel as a means." After all, the document is of human origin, and cannot be recognized as being a part of the Inspiration of God, and it would seem the Primitive Baptists have pursued the proper course in shortening their Articles, and stressing the importance of taking the "Bible as the man of their counsel, and the only rule of faith and practice." This great book is "Given by the in-

spiration of God, and is profitable for doctrine, correction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:17.)

Lovingly, carefully and prayerfully submitted.

J. A. Monsees,
38 Buckhead Ave., N. E.,
Atlanta, Ga.

MY APOLOGY.

Dear Mr. Gold and
Landmark Readers:

Since 1921 I have from time to time contributed some of my thoughts upon different subjects, Absolutism, Predestination, Regeneration, Time Salvation, etc.

I have had no purpose on earth, in any of my little writings, other than that some one be benefited.

It is true that in writing on some subjects, it is very important that we quote some other writer, in order that we more clearly prove our position upon the subject upon which we are writing.

In my last article I quoted Elder S. Hassell, and in so doing it became necessary for me to mention Elder Beebe.

In this case I could not have left out Elder Beebe and made any sense out of the point I was trying to drive home at all. And that was to show how, and when, and by whom, "Absolutism" got into the Baptist ranks of America. And who is any better authority than Elder Hassell? And, in my opinion, it is not so much that the complainants took offense at my reference to Elder Beebe, as to the authenticity of Elder S. Hassell, as this was quite a blow to them.

It is not, nor has it been, my purpose to offend any one by my writings, except, and when the truth offends, and if it should be offensive to some, am I to blame?

If I haven't written the truth, the burden of proof is upon them. Let them disprove what I have written by the inspired word, and I will shut my mouth.

I have no objections to them expressing their views upon Predestination, nor any other subject, and have never raised a howl over them so doing, and they have been doing so a good many years.

When a person objects to having his belief attacked, it proves that he himself has but precious little faith in it.

My only aim in opposing Absolutism, is to disabuse the minds of at least some and thus save them from this heresy.

This is a free country, with free speech, and a free press, but we don't know how long it will thus be, for by all appearances, if some Baptists had their way, it would cease right now as far as the Landmark is concerned.

"Me and my wife, my daughter Ann, our son John, us four, and no more."

This seems to be the attitude of some.

Obe Tingen,

Apex, N. C.

ACCORDING TO PURPOSE OR BY CHANCE

I have before me the Landmark of August 1, 1941, in which appears an article over the signature of W. T. Cook, and after much thought and consideration, I have concluded

that this article should be made mention of as it contains things that are not in keeping with the truth or good doctrine. I understand fully that my affirming a thing does not make it true, neither does a denial from Cook make it an untruth.

He had much to say in reference to a previous article over my signature, that if this were so or not so, then why find fault with him. This article would inform him and all that hold his views as truth, that I am not judging them, but their speech has betrayed them.

It has been with much reluctance that I undertake to write this article as I am deeply concerned whether or not the game is worth the ammunition, for I am ignorant at the present time of what the market is on Arminian hides.

No doubt Cook, after propounding his query "Where are you?" "Do you believe in predestination of all things?" is looking forward with great anticipation, and has prepared a great argument and has adopted the thoughts of many that have gone before, who did not believe in the sovereignty of God.

Where are you? I am in the hill country of Virginia, reared on a poor, rocky, mountain farm, went to a one room school, and graduated in about the fifth grade, still reside in the same community that I first saw the light of day in. According to hope, the truth was made known to me, and I was constrained to unite with the old school Baptists a quarter of a century ago, and move among them yet until this day. Is this a sufficient answer for where are you?

Do you believe in predestination

of all things? Is it asking too much of you to please qualify this question or to break it down so that I may answer you intelligently? Are you asking me if I believe that God is a sovereign king over all things? My answer is, I believe this.

If you ask me do all things transpire according to the eternal purpose of God, whether in your judgment good or evil, my answer is I do. Are you asking me "that God has predestinated His children unto the adoption of sons according to the purpose of Him who worketh all things according to His purpose?" Are you asking me do I believe that God is an absolute God, unchangeable, undisturbed by the acts of men or devils? My answer is that I do.

Why did you not insert the word "absolute" and couple it with "predestination"? All the objectors of truth have cried absoluter and absolutism for many years, and I am compelled to put you in the class with all of these objectors.

Now, if I have not answered your questions fully, let me give you a rule that you cannot err thereby. I do not believe in creature ability or things transpiring by chance. As we peruse this article we come to one specific statement, "Not one evil act of man did God purpose." What shall we say in reference to the sale of Joseph to the Ishmaelites, thence to Egyptian bondage? Was this a wicked act? Who is right, Cook or Joseph, when Joseph said "Ye meant it for evil, but God meant it for good"?

Then we take an occurrence that transpired in the city of Jerusalem,

then on the hill of Calvary. When we consider the betrayal, the false testimony, the crowning of Him with thorns, the nailing of Him cruelly and heinously to the cross, His suffering with agony, and His expiring on the cross when even the sun refused to shine, and the veil of the temple rent in twain. Was this a crime? Was this according to the purpose of God? Who shall we believe, the prophets, the apostle Peter when he says, "Him being delivered according to the determinate counsel and foreknowledge of God, ye by wicked hands have taken and crucified the Lord of Glory"? Or shall we believe Cook?

In tracing that record that is left in the Bible we find many other instances, but in conclusion of the evidence to show you that Cook's testimony is not true, consider Pharaoh, the wicked persecutor of God's people in the land of Egypt. Divine inspiration says for this same purpose Pharaoh was raised up. So in conclusion of the answer to this question, W. T. Cook's assertion is proved by the Bible to be false.

We note another sentence in this article "You can't do His work, and He won't do yours." This sentence conveys to my mind clearly and distinctly who W. T. Cook is, and what he stands for. And those things under no circumstance and with the widest stretch of man's imagination could not be made to harmonize with plain teachings in the scripture. But if he means that God does all the saving and man all the sinning, then I owe him an apology for the above language, and hope he will accept it.

In conclusion of this article we

come to the crowning effort of his pen and make mention, I quote "A man that tries to say God purposed all things good or bad," then follows a parable that a man that believed the thing above mentioned reminded him of the negro preacher, and so forth.

I scrutinized this portion of his article carefully, and not that I object to being put on the same plane as a negro preacher if the negro preacher preached the truth by divine grace. But I do object in this case, as the only parallel that I can possibly arrive at would put him, Cook, in the place of the devil. And I have no desire to do this.

Also in his parable, the negro preacher said to the devil that he had been with him all the time, and certainly, if W. T. Cook believes what is contained in his article, I could not say that I would be with him all the time.

This scribble is submitted, not to enter into a debate, but simply that the record may be kept straight with reference to what I believe, and equally so with what I do not believe. So to the readers, one and all, judge you by divine writ and the witness that is within God's people so that it has been said that they, though fools, need not err therein.

J. P. Helms.

**ELDER COBB RESIGNS FROM
EDITORSHIP OF THE
LANDMARK.**

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I wish to thank you and the other Editors for allowing my name to remain on the Landmark staff

this long, and I have tried to do nothing that would cause any conflict. But my feelings have examined the past and I have found that I am not qualified for the place that has been given me on the staff, therefore I hereby hand you my resignation to become effective with the next issue of the paper. This is written with no hard feelings.

Yours very truly,

E. L. Cobb,

Wilson, N. C.,

Aug. 14, 1941.

We regret that Elder Cobb has seen fit to resign as Associate Editor of Zion's Landmark. Our relations have been very pleasant, though much to our regret he has not written very much for the paper. We have always esteemed him highly as a friend and minister. We trust that he will send us a communication from time to time and speak freely on matters pertaining to the Cause of Christ, and the welfare of the church. We feel that the basis of the Christian religion is unity among the brethren and a desire to get together in unity and love as taught by the Saviour. Therefore the best way to arrive at a correct conclusion of matters pertaining to any situation is to discuss them in the right spirit, and in doing so whatever differences may exist they will sooner or later be ironed out. If any one will show me I am wrong I will endeavor to examine what he says without feeling, and in that way seek to find the truth.

It is my sincere wish and prayer that the Landmark may be the means of eliminating whatever differences exist among the members

of the church that lead to divisions which should soon be adjusted in love and consideration for each other.

The Lord made us to differ, for only in that way can there be development either in the spiritual or material world. If everything was fixed there would be no growth and no development. But the Saviour taught and the Word of God leads us to believe that whatever differences we may have should be discussed in the light of reason, with no recriminations which may lead to hard feelings, that may result in a separation of either the mind or heart of the brethren. Nothing should be said or done to estrange brethren, because when separated it is so difficult to get them back together again.

The attitude of the Saviour was one of forgiveness, and redemption, in love and righteousness. If He had shown any resentment even towards those who crucified Him, the plan of salvation could not have worked out, for He would likely have reported to the Father, "You can't do anything with those stubborn, selfish and headstrong people down on earth, and there is no use trying. Their passions instead of their minds control them. Let them all go to perdition and close the matter up forever, wipe them off the earth, and let's start another dispensation in a different way."

But on the other hand in kindness and love, and with great patience, the Father and Son bear with their unruly children, working out their regeneration, until they arrive at an understanding of what the Saviour said on the cross, "Father, forgive

them, for they know not what they do."

We do not mean there has been any differences between Elder Cobb and any one connected with the Landmark. We want the good will of all the brethren, for that is essential for harmony in business and religion.

APPRECIATES FINE HOSPITALITY.

Dear Brother and Sister Mathews and Loved Ones:

I will write you all a few lines if the good and merciful Lord will bless me. I know that I cannot write, sing, pray or preach to the comfort of you all unless the Lord looks down from His lofty habitation and measures out His sweet gifts to poor me, because I am nothing but a poor sinner, helpless and undone. This leaves us all up and I pray if it is the good Lord's will this will find you all well and enjoying your sweet lives.

Oh, how I did enjoy the good meetings we had down there and how I did enjoy being in your good homes. I don't feel worthy of the good treatment you all gave me down there, yet I do feel so thankful and do appreciate it all so much. I am not worthy of coming under your roofs, but where else can I go to find peace and rest for my poor soul, only to be traveling among God's children. We love each other because He first loved us. God the Father loved His children before the world was and did elect them and chose them in Christ Jesus, and ordained them to worship Him in spirit and in truth, and we must go when God says go, and

when He says come, we come. He is not a trying God at all. Jesus came all the way to us. We were not able to go any of the way, and we are not able to go any of the way yet. We are just as helpless today as we were when we were born into the world. We cannot live in obedience to bring God under any obligation to bless us today no more than we could when we saw ourselves lost and ruined and gone if it were not for the grace and mercy of God. We are helpless all of our lives and cannot breathe or do anything only by and on His power, because all power is of God. And the powers that be are ordained of God. I do not feel like accusing my blessed Jesus of making me do wrong at all, because that is satan's job. Yet all power is of God. The devil hasn't any power except as God gives it to him and we haven't got any either. But I can see when I am blest to see, which is wrong and which is right. Narrow is the way that leads unto life, and this means in the Spirit, and we cannot walk in that narrow way in the worship of our God except when He leads us, and when the Lord takes His gentle hands off of us we are in the broad way that leads us into trouble. But the Lord lets satan have us, all but our souls, sometimes. And when the devil leads us astray in the broad way, then our blessed Jesus draws us nearer unto Him and leads us into the narrow way that leads us into peace and righteousness of the Lord Jesus Christ. Jesus knows just what we stand in need of and He has promised to supply all of our needs. Not all of our wants at all, but all of

our needs. I used to think if I just could have been living on earth when Jesus was here I would have been better satisfied. But you know when He was on earth with His disciples they did not know Him except when He revealed Himself to them. And it is the same with us today. And one day I was studying about it, and something said to me "You are just as close to Jesus as the disciples were when He was here." And these words came to me, as the scriptures teach us "If I go not away the Comforter will not come. But if I go unto my Father, I will send the Comforter unto you, wherewith you shall be comforted." So I got satisfied about that. And one day I was thinking about what a wonderful God He was that He was coming again and raise these old bodies of dust up out of the graves and they would be raised a spiritual body like His own glorious body, and He would place that ever blessed spirit back in a body just like His body, and we would be carried home to glory to praise His name forever. Then this came to me that Paul said in the scripture that all will be raised, the righteous first and the wicked last. Then I wondered where the wicked would remain until the resurrection morning and this came to me, the wicked spirits were placed somewhere in a chain of darkness, awaiting for their eternal doom to come. Then I wondered what kind of a body it would be raised and prepared to stand firey torment forever and ever. Then this was said to me, that the God that was able to raise a body and place a spirit back in it to praise His name forever and ever, the same

God was able to prepare a body that could stand fire forever and ever. And you know, dear children, this got on my mind until I had to preach it one day, or more than one. And one day I was moved to declare this wonderful God, with all power before a bunch of preachers and a large congregation, and when I sat down a good preacher took me by the hand and said, Brother Jarrell, that is a wonderful God you have preached. So this did me good to think other people of God besides me believed what I was made to believe. This is the blessed Jesus who has taken care of his loving children. This is the Jesus, that Potter, that has power of the same lump of clay to make one vessel unto honor and another unto dishonor. We read this in the eighth and ninth chapters of Romans. The election was spoken about when He said the children not being yet born. But Jacob have I loved and Esau have I hated. But the purpose of God might stand according to election, not of him that willeth, nor him that runneth, but the purpose of God might stand. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, which means love. O Lord, bless us to believe this doctrine, this holy truth, for it is against our flesh to believe this doctrine. O Lord, bless us to live for the truth and to live in peace. And, O Lord, bless us to be found praying for one another. O Lord, we know thou hast plenty of grace in heaven for us and our children, if it is thy holy will to give it to us. But our arms are too short. We cannot reach it for our-

selves or our children, but by thy sweet grace we can pray for our children and for one another. O Lord, bless us to be living at each other's feet. Bless us, dear Lord, to look over each other for good and not for evil. Bless us, O Lord, to see the beam in our own eye instead of us trying to pull the mote out of our brother's eye. O Lord, have mercy on us all and bless us to meet together in our homes and in our churches, and worship thee in spirit and in truth, in heavenly places in the Lord. O Lord, bless our old fathers and mothers in their old days, that they may be happier in their old days than they have been in their youth. O Lord, we can look around and see the vacant seats that thou hast called our old fathers and mothers away from. But we could not wish them back again, for we know, dear Jesus, that thou dost have a far better home for them than we had on earth, and can take care of them far better than we could here on earth, and we hope to meet them in a better world some day.

Well, I must stop. If this is any comfort to you all, you can answer it. If not, just throw it in the waste basket and I will not think the least bit hard about it. This from your most unworthy brother in hope of mercy in this world, and in hope of a sweet home in heaven some day after I am done traveling and suffering in this world, where all troubles will be over, and where sickness and pain and doubts will be felt or feared no more. There we will be gathered around the blood-washed throne of God, where we will hear the welcome call said

by God the Father, said to His darling Son "Come in, Son, and bring your family—the ones I have given you in that holy covenant of grace before the world was. You have bought them by your own blood and have paid the price for them. You have redeemed them. Bring them into heaven." There we will be enabled by the grace of God to sing equal and undivided praise with Jesus and all His children in that world that shall never end. Amen.

W. E. Jarrell,

Lexington, N. C., R. 2.

SALVATION BY GRACE.

Mr. J. D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I am much pleased with your untiring efforts for the promotion of peace among our people. I am over 80 years old and shall soon go to my eternal home and my fervent desire and prayer to God is that peace and loving fellowship could abound in Zion before I go hence. Sixty-four years ago, when I joined the Primitive Baptists, there was perfect harmony on the fundamental principles of the doctrine. I never heard of any one denying the resurrection of the just and unjust and the joys of the righteous and punishment of the wicked will be eternal. All believed in salvation by grace, special atonement, effectual calling and final preservation of the saints through grace, election of a definite number of Adam's fallen race to eternal salvation, Psa. 65:4; 139:14-16; Isa. 43:18-21; John 15:16; Acts 13:48; Rom. 9:9-13; Eph. 1:4; I Pet. 1:1-5. Predestination pertains to persons "WHOM

He did foreknow (not what), .He also did predestinate to be conformed to the image of His Son," (Rom. 8:29-30); "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." (Eph. 1:5); "As many were ordained to life believed." (Acts 13:48;); "You have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16); "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace given us in Christ Jesus before the world began." (2 Tim. 1:9) and "For God hath not appointed (predestinated) us to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. 5:9-10.)

All of our dear people accept the above, and we all love that predestination that will conform us to the image of Jesus and adopts us into the heavenly family. That is what I am concerned about. Does His predestination embrace poor me? I hope it does.

Predestination is an act of God, what He does, purposes to do, and overrules to His glory.

God's relation toward holiness is causative. His attitude toward sin is overruling and restrictive.

God is not the cause, author, or approver of sin. "Let no man say when he is tempted, 'I am tempted of God': for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust

hath conceived, it bringeth forth sin and sin, when it is finished, bringeth forth death." (James 1:13-15.)

We should not be disputing about the cause of sin. "Sin is of the devil." "By man came sin." "Sin is the transgression of the law." The great concern with us in the remedy. "Who, then, can be saved?" "With man it is impossible—impossible for man to save himself." The remedy is Jesus. "He shall save His people from their sins." All of them. Matt. 1:21; Acts, 4:12; Tit. 2:14; Heb. 1:3; 7:25; 8:8-12; 9:11-28; 10:14; I Peter 1:18, 3:18; I John 1:7; Rev. 1:5-6; 5:9-10. We all believe that life must precede action. Eternal life is the gift of God. He gives His regenerated children, in which they are wholly passive in regeneration, enabling grace to obey or do what He commands of them. Paul needed grace to enable him to preach. Eph. 3:8. There is not a command nor exhortation in the Bible for the dead sinner to do one thing to be born again or get life, or to prepare himself for heaven. That is all the work of the Lord. The Bible abundantly teaches the living children of God how they should act here. "They who have believed in God should be careful to maintain good works." (Titus 3:7).

We all believe in the omnipotence, omniscience, omnipresence of God and that He is immutable. We need not be caviling about all the sinful acts of men and devils. Let us all preach Christ in His fullness. There is good news in that.

All of us are poor fallible creatures and should not be striving about words to no profit. "Secret

things belong to the Lord." Let us use Bible terms on controversial points, leaving off all hobbies, and striving for the things that make for peace. We so much need each other. I was associated much with Elders Gold and Hassell. They were true men of God. They had no hobbies. They were lovers of peace. It is sad to see the spirit exhibited: "Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." Isa. 63:5.

The Pharisee said, "God, I thank thee that I am not as other men." James says: "Confess your faults, one to another, and pray one for another, that they may be healed." James 5:16. Read all of James.

If all would get in a good humor and lay aside all malice, enmity, evil speaking, and come together in a prayerful spirit and first get the beam out of their own eye, there would soon be universal peace. We so much need each other. This is my prayerful desire, to see peace before I go hence.

Yours in affliction,

Lee Hanks,

Cantonment, Fla.

PRAY FOR VISION.

"Where there is no vision, the people perish."

In this hour of trial and tribulation, when potent forces for evil are unleashed in the world, and the storms of intense conflicting opinions and prejudices are beating around us, let us pray for vision to see.

First, let us pray for vision to see with clarity what lies about us; to

face the reality of things, uncolored by any shade of personal bias, whether it be the rose color of undue optimism, the deep green of pessimism, the flaming red of anger, the vivid yellow of pride or the gray of indifference. Pray for vision to see clearly things as they really are here and now.

Second, let us pray for vision to see with discernment; to look beneath the surface; to see what is motivating the actions and the speeches of the highly articulate groups recently banded together in this country; to weigh every statement, considering well its source and its possible effect; to judge carefully and with matured wisdom; not to be taken in by any wave of carefully stimulated mob opinion, nor by any of the wild rumors so carefully set afloat by alien elements, and so well calculated to upset the morale and minds of our sincere, peace-loving, God-fearing people. Pray for vision to see through mists that veil the truth.

Third, let us pray for vision to see with understanding, to view with dispassionate but clear eyes not only what is going on, but also the people whom it affects; to see all of our people with eyes of compassion and sympathy, comprehending their problems and judging them as individuals, without regard for race, creed or color, never indulging in generalities or discrimination against any group. Pray for vision to see kindly.

Fourth, let us pray for vision to see with inspiration—to look ahead toward a distant goal; to keep before us always as individuals, as a community, as a nation, a high ideal

towards which we may strive; to place honor and integrity, courage and forbearance, duty and faith, first in our lives and to seek always what we may give to others rather than what we may get from life. Pray for vision to see ahead.

"Where there is no vision, the people perish; but he that keepeth the law, happy is he."

The above by an unknown writer is so good that we feel it will apply to all of our folks at the present time, naturally and spiritually. It is a time for deep meditation and getting as close as possible to God in word and deed. After all is said and done, we are lost unless He leadeth us.—John D. Gold.

LOVES THE LANDMARK.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I am enclosing money order for the Landmark, for \$2.00. I know my subscription has expired on Feb. 15th. My health has been so bad I just kept putting off writing you. I am a widow and not able to work, so just depend on my children. One of my dear boys had it sent to me, and I do thank him and you, also, so much for your kindness to me.

I love your good writing and that of all the good brothers and sisters. I don't get to preaching much, but I do enjoy the Landmark more than I can tell. I tell my children when they bring it, I have some more good company, for I do love to read the good writings of all.

Please pardon me for letting my subscription expire for so long. I hope I can do better next time, and

I hope you may continue to prosper in the good writing of so many good people.

May the Lord, if it is His will, bless you and yours, and all that it is His will to do. And again I want to thank you for your kindness to me. Wishing you much happiness, I am,

Respectfully,

Mrs. N. R. Clayton,
Longhurst, N. C.

HELPING THOSE UNABLE TO PAY.

Mr. John D. Gold,
Wilson, N. C.
Dear Mr. Gold:

Inclosed please find check for three dollars (\$3.00), two to renew my subscription to the Landmark, and one to help someone else. I have been taking the Landmark since long before your sainted father passed away. Would hate to miss a single copy.

Truly,

A. J. Harris,
Roxboro, N. C., R. 1.

WANTS BOOK

Dear Brethren:

Will some Primitive Baptist please tell me where I can get one of Elder Walter Cash's books on the lives and labors of Primitive Baptist preachers. The book was printed in 1896. Also the price of the book.

Yours, I hope, in Jesus,
J. J. Thorn,

Elm City, N. C.

HAVING GOOD MEETING.

Mr. John D. Gold,
My Dear Sir:
Wilson, N. C.

Am enclosing one dollar to continue my subscription to the Landmark. I am sorry I let it run over but have been so busy with our farm work, several funerals to attend, and sickness. My wife's mother has been with us and was down sick a part of the time. So hope you will pardon my delay. My churches are getting on fine and having good meetings and some ingatherings.

I enjoy reading your writings and the position you take in regard to the doctrine. May God continue to bless you and yours. I am, as ever, one who loves the doctrine of salvation by grace.

F. P. Stone,
Dobson, N. C.

APPOINTMENTS FOR ELDER J. D. HERNDON OF DANVILLE, VA.

Upper Black Creek Church, October 24, 25, 26, Black Creek Association.

Beulah, Monday, October 27.

Old Union, Tuesday, October 28.

Dunn, Wednesday, October 29.

Old Harnett, Thursday, October 30.

Then to the Mill Branch Association.

Elder Herndon's wife will be with him and they will need conveyance.

E. L. Cobb.

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association will, the Lord willing, meet with the church at Upper Black Creek on the fourth Sunday, Friday and Saturday before, in October, 24th, 25th and 26th, 1941. The church is located two miles from the highway leading from Wilson to Selma, about two miles from Lucama. Those going either way will watch for a sign pointing to the church. We shall be pleased to have all lovers of truth and especially ministers to meet with us.

E. L. Cobb, Clerk.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C. OCT. 1, 1941

CHRIST'S TEMPTATIONS, YET SINLESS.

St. Luke 4th. Chapter

"And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being tempted of the devil forty days." (Verse 1.) The return from Jordan, the river in which He was baptized, being full of the Holy Ghost, yet, so soon to be led of the Spirit into the wilderness, should be interesting to all who have been buried with Him in the watery grave. How many of His followers have felt that to be baptized in His name would end their sorrows, only to find satan still following them, and tempting them; yet, to know that Jesus is able to make a way of escape is worth more than the gold of Ophir or the cattle of a thousand hills.

Jesus, in His baptism, saw the heavens opened "And the Holy Ghost descended upon Him, and a

voice came from heaven, which said 'Thou art my beloved Son: in thee I am well pleased.'" (Luke 3:22) The Spirit of God rested upon, and as with and in Christ. Holy men of old, the prophets and apostles, were led of the Holy Spirit; but it was not with them, as with Christ, a river of life within, a fountain that could not be shut up; but He is the fountain head of all things pertaining to the life of the church of God. It is in Him that we live, move and have being, spiritually.

God gives to His people, by measure, as it is written, "To every one of us is given grace according to the measure of the gift of Christ." (2nd. Peter 1:24, John 3:34; Eph. 4:7.)

Toplady was given the grace to say, "Nothing in my hand I bring. Simply to Thy Cross I cling. Back; I, to the fountain fly. Wash me, Saviour, or I die."

In the wilderness, fasting, surrounded by the wild beasts of the forest, with satan tempting, with all his subtlety, used up all his artillery, but failed to gain the victory, he leaves the Lord for a season; leaves Him the victor, over the power of satan, the victor over death, hell, and the power of the grave.

This victory was for all who have, do, or will ever believe in His name.

We may question why God the Father, by the Spirit's leading, led Him, His only begotten Son, into the wilderness to be tempted of the devil. Was it not to teach Jesus, by His own experience in being tempted, to have sympathy for His people? He was tempted in points as His people are tempted that He might know how, and with their temptation to the way of escape.

We read, "Wherefore, let him that thinketh he standeth take heed lest he fall." Jesus said, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape." (1st. Cor. 13:14.)

Paul said, "I find then a law that when I would do good evil is present with me. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

He felt like all of like experience, and said, "O, wretched man that I am, who shall deliver me from the body of this death?" But said he, "I thank God through Jesus Christ Our Lord, so then with the mind I serve the law of God; but with the flesh the law of sin."

O. J. Denny.

FOUR SQUARE IN THE TRUTH.

Dear Mr. Gold:

Inclosed you will find one dollar (\$1.00) for which please send Zion's Landmark to Elder Augustus Bell, (Col.) 220 S. W. 7th Ave., Cairo, Ga. And please try to get the September 15th issue to him. He is very old and is confined to his home and does not get to go to church any more. This man is as black as any negro, but he is four-square in the truth, as it is taught in God's word. I took Elder Goldston to see him about a year ago and he was overjoyed to meet and talk with him. I love this old negro, and I delight in the great wisdom he

displays in his conversation with reference to the scriptures. I am made to realize that God is a great God and of a surety that He is no respecter of persons, but among all people He calls men to His vineyards to labor there according to His will, and it seems that His will is that they shall hear the gospel, which is the power of God unto salvation, to every one that believeth, and this dear old man of God can by this power (in such a sweet and mellow kind and loving tone) eliminate every other theory that all men at all times have ever presented to the mind of men. And at the same time so beautifully talk away the veil that we cannot part or peep through. I just today marveled at the beauty the blessed Lord presented in such a glorious way, while he was unconsciously preaching "Jesus, the way, the truth, and the life." I wish I could preach like him. And I wish other men would try to humble themselves as he does.

Yours for the truth,

T. R. Crawford,

Cairo, Ga.

PRIMITIVE BAPTIST CORRESPONDENCE.

The annual meeting of the Primitive Baptist Correspondence of Eastern North Carolina is appointed to meet this year with the church at Rose Bay, Hyde County, N. C., on the 11th and 12th days of October, 1941, being the second Saturday and Sunday.

This place is located on Route 264, 5 miles from Swan Quarter. For further information write Bro. J. M. Jennette, Swan Quarter, N. C.

General invitation extended to all desiring to meet with us.

O. S. Young, Clerk,
Angier, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

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OCTOBER 15, 1941

NO. 23

SHUSHAN WAS PERPLEXED.

"And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded, unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written and sealed with the king's ring.

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

The copy of the writing, for a commandment to be given in every province, was published unto all the people, that they should be ready against that day.

The posts went out, being hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed."—Esther 3:11-15.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

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If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

HIS MARVELOUS LIGHT.

"Ye are all the children of light, and the children of the day; ye are not of the night nor of darkness,"—1 Thes. 5:5.

The meditation of this theme of the light of God has afforded me much comfort and has brought new courage to my heart as I have embraced the precious promises found within it, hoping and trusting that I have seen this light, and that it is not a fantasy of my own creation. For a test of its truth I look back upon a time when I had noticed the wonderful works of God in the creation, the plants, trees and flowers. God to me was a being whom I knew only by the report of others. But God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, and this light pierced to the most vital recesses of the soul. What then did I see when this light broke up the black depths of the inward parts. I saw my sins, great mountains of them in their hideous contortions and in all their original depth and coloring. In great distress I cried out, "O Lord, thou art too holy to behold the ebony blackness of this sinful being whose soul is laid bare before Thy righteous eyes. I know justice demands that I should perish in everlasting woe for these sins; but wilt thou, dear Lord, be merciful to me and deal not with me according to

my just desserts, but have compassion upon me and save my soul from the pit of eternal darkness that is open to receive me, in my very presence."

"But when I was sinking in gloomy despair,
Thy mercy relieved me
and bid me not fear."

The Sun of Righteousness then appeared with healing in His wings and I soared away in the spirit to worlds before unknown.

If at this time I had only been offered salvation which was predicated on my acceptance, I have no recollection of the offer, and certainly there would have been no deliberation in my choice, for salvation was the chief concern, the heart was panting for the Lord and was the very yearning of the soul. Instead, without any effort on my part, quite suddenly and unexpectedly, I felt that upon me there was bestowed a wonderful gift of light, life, love and happy immortality of the soul. Christ appeared to me the chiefest among ten thousand and altogether lovely; the Redeemer of sinners. He was my Saviour in a most personal way.

I then looked out upon the objects which God had formed with different eyes. Even that had been blind but now could see. In God's sun the image of His face was brightly shining; in the leaves of

the trees His spirit breathed and moved, and in the flowers was the glory of His radiance in magnificent splendor and colorings. He had sent the dew and the rain down from heaven to bring forth the vegetation, that grain might grow and ripen, and the orchards bring forth their fruit.

He was the true and living God who in the beginning of time, out of nothing at all made the earth and all the things therein; spoke light into existence, divided the day from the night and set the planets in the heavens. In the fullness of His wisdom He created a people on whom to bestow his bountiful light and love, and made provision from before the foundation of the world to conform His righteous seed to the image of His Son, Jesus Christ.

He lighted the bush which Moses saw that gave to him an understanding of God's power and will concerning His people. When Moses led them forth out of Egyptian bondage God lighted their way with the pillar of cloud by day and a pillar of fire by night that their path might be light before them continuously. As they neared the crossing of the Red Sea, God removed the Angel of the Lord that had gone before the camp of Israel, to go behind them. Also the pillar of cloud which had gone before was placed to their backs and stood between them and their enemies becoming darkness and confusion to them. By the hand of God in a mighty miracle they crossed over the great sea without the loss of one. Here they stood praising God and singing songs of sweet deliverance viewing their enemies for the last

time as they perished in the flood of waters that covered them out of their sight. Just as we may now look back on those old sins which were so oppressive to us and see them all carried away in the flood of God's love and mercy. The Angel of the Lord we also see watching over us that these enemies come not near us all the night for to consume us, as He stands as a defense between them and us forever.

Thus in each heart where God's light has shined, darkness has forever fled. Darkness and light cannot dwell together, God has made them distinctly separate. Jesus is the light of the world. If we have not known Jesus then we dwell in darkness and have not seen the light. He is the light which was spoken of which shined backward toward the hinder sea and forward to the former sea, and is as lightning that cometh out of the east and shineth even unto the west.

For a little while He walked among men here in the world, making them the children of light. He opened their blind eyes and enlightened their dull understanding, and turned them from darkness to light, and from the power of Satan unto God. By way of the cross He ascended the throne which was His from everlasting years; not as a natural ruler such as sat on David's throne, but as one who should reign in righteousness without beginning of years or ending of days, having all things put under His feet.

To give full proof of His majesty He took with Him apart, Peter, James and John and they followed him up into a high mountain, where He was transfigured before them.

Here they saw conversing with Him Moses and Elias and they beheld His glory. His raiment became shining, exceeding white as snow, and the fashion of His countenance was altered. The glory of God overshadowed in a cloud and a voice audible and distinct spoke from out the cloud and proclaimed this person, who was arrayed in such light and glory before them, to be His own beloved Son. Thus we have their record of what they saw, what they heard and what they had handled of the word of life; and they declare their testimonies to be true. May we not with some degree of assurance believe Him to be the one that has shined in our hearts?

He is the first light that shall beam upon us in the morning of the resurrection. For He is the bright and Morning Star. Then do we patiently wait until the day dawns and the day star arises in our hearts. Clothed then completely with the garment of righteousness and immortality He shall waft us away to inherit those mansions He has gone to prepare. In that radiant city there will be no need of the light of the sun nor of the moon for it is lighted by the glory of God and of the lamb. The garments worn by the inhabitants will be of purest white, not one spot shall defile them for Christ stained all His garments for them that they should appear spotless and blameless before Him in love. John saw them walking before God with palms of victory in their hands. He beheld the great white throne and Him that sat upon it from whose face the earth and the heaven fled away, and

the light of His countenance was as the noonday sun that shineth in his strength.

This light of God is so glorious mortals cannot comprehend it; we see only as through a glass dimly until we shall awake at the brightness of His coming. Then in His light shall we see light.

The apostle has this to say, "For ye were sometime darkness but now ye are light in the Lord: walk as children of light." We are children of the day, we are not of the night nor of darkness, for "God has called us out of darkness into His marvelous light."

In prospect of eternal day this is humbly submitted.

Bessie E. Mefford,
Titusville, Fla.

PREDESTINATION.

Dear Brethren:

I do not know how to begin this letter to you. There has been so much controversy in the Landmark recently that I am at a loss as to what to write. It seems that if I denied the absolute sovereignty of Jehovah that I would please a great many of your readers. This I cannot do. I am aware of the fact that the publisher and many Landmark readers, together with the associate editors (including the chief editor) do not approve of the word absolute. In about forty-nine cases out of fifty, when a man objects to that word, he, at the same time, objects to the purpose of God, respecting all events. One associate editor (who is yet on the staff) years ago wrote an article, in which he strenuously objected to the use of the word "absolute." In con-

cluding, he begged the brethren to refrain from using that word and other unscriptural terms, saying, that there was "absolutely" no use of it. Being of an inquisitive nature, I got down my concordance (supposed to be complete) and found that this brother had used a number of words not in Holy Writ!

I want to stick to the scriptures. I feel sure that they are inspired by the Holy Ghost. Not only do I want to stay by them, word by word, but I desire the Spirit to lead me that I might be able to rightly divide the word of truth. I want to be able (by the Spirit) to preach to God's children. I do not think that quoting the Bible is preaching. Do you? Well, is it not a fact that the devil was a preacher, if that is true? I desire to preach Jesus at all times. I hope that the Lord will teach me in such a manner that I may know that each time I am called to go into the pulpit that I am made to know that my text is in heaven.

Brethren, this business of trying to establish your doctrine by what a certain elder or editor said is too puny to receive notice. Another thing that I notice some of the brethren are apt at, is the practice of saying that the "absoluters" are only about ten per cent of all the Old Baptists in the United States. Brethren, that encourages me. Don't you think it a happy privilege to be in the minority? Wouldn't it be nice if brethren could analyze their assertions and see if they wanted to live up to them? Let us go to the Black Rock Convention! I am jealous of this convention! This one convention that is an "absolute" one. I want Brother Obe Tingen or

Elder W. T. Cook to find me one dissenting voice in this meeting, to the doctrine of God's sovereignty over all worlds, devils, events and men. I am not being hard! I don't ask for a half dozen. I just want one. I have on hand in my library thousands upon thousands of Old School periodicals. Association after association, editor after editor, preacher after preacher, has endorsed the proceedings of that convention. I repeat, that I want one man, whose name is signed to that instrument, to be proven a limited predestinarian. Does it look reasonable to argue that "absolutism" never has been the doctrine of the church, and yet we find this convention made up of "absoluters." Now remember, that nearly all, if not all, limited predestinarians, freely and fully acknowledge this convention to be the Old School Baptists! Then we find, by their proceedings, that they were "absoluters," because they say, "We believe (for instance) that the seasons of declension, of darkness, of persecutions, etc., to which the church of Christ is at times subject, are designed by the wise Disposer of all events." Now I want the name and address of the limited predestinarian that believes that. Don't crowd! Yet they nearly all say that this is the Old School Baptist church! Furthermore, this same convention unanimously endorses Elder Gilbert Beebe's paper, the Signs of the Times, and recommends it to the brotherhood! Show me in the pages of any history or Baptist periodical that a single delegate rose to his feet objecting to the periodical on the ground that it

taught "absolutism"! Please, please do not forget that our limited brethren freely and gladly admit that this is the church in session at this time. Where were they? What were they doing? Where would we find them, any of them, if you please, at this time? Oh, I know that we cannot base a claim to church succession on a convention. I'd not dare to do so, unless I was led to believe that they were sound in doctrine and practice. But my limited brethren, they claim, WITH ME, that this was the church in session. Now let any man deny "absolutism" and he unchurches himself at that time. He cannot get back to the apostles' day without going by the way of the Black Rock Convention! The reason he cannot is because he admits they were the church!

In conclusion, who was in the majority at the time of this convention? Were the Primitive Baptists? Were the New School Baptists? If the New School Baptists were so far in the majority, as history will prove, and being in the majority identifies the church, then they certainly are the church, and that by the argument of our limited brethren. How does that ten per cent stuff sound when it is turned on you? If I didn't have any better argument to offer in defense of my people than that they were increasing in number, I'd hush at once. If I couldn't oppose "absolutism" with any weapon better than saying they were closing church doors, I'd dry my pen and lay it away. My God! brethren, are any of the apostolic churches standing yet? Is it not a fact that they have closed their doors long

hundreds of years ago? Was it because they did not preach the truth?

I have accepted the term "absolute" and have so used it in this letter to you. I bear the term "Hard-shell" in the same way. The enemies of the truth have always bestowed names on the church. She has borne them. But when we look to good language, in every case, we find the names the enemies give the church, is really their name. We Old Baptists that are called "absoluters" do not mind wearing the name given us. But we beg to plead "not guilty." An absolute monarch is a kingdom in which the king is absolute in power. He does as he pleases in the territory he governs. We believe our King is absolute. He alone does His will; He alone is the Ruler; He alone is able to raise up and pull down. Now they that call us "absoluters" are, so they say, able to do as they please. God calls at them; He pleads with them; He wants them to do this or that. But He is not absolute. He cannot, so they say, do anything until the quickened sinner does something. They are the absoluters. They rule in the kingdom. He must wait until they act. He is dependent and they are independent!

Now, Mr. Gold, if you are expecting to run a periodical that will please both "absoluters" and the "conditionalists" do not publish another issue. They are separate organizations. They cannot be in mutual agreement, any more than can the Missionary Baptists and the Primitive Baptists. If you want a harmonious paper, either run it for

the "absoluters" or the "conditionalists." You cannot make money at it. But if you care much for the Old Baptists and the memory of your father, you will be willing to do it. I am gone to serve the Old Baptists every Saturday and Sunday (and sometimes to funerals in the week) and I certainly do not get enough to pay my expenses. But you see I make enough (by my wife holding a job and my two boys bringing in some little money) to make a living. We are glad to do it. We feel thankful that God has blessed us to that end. It may be some of them do not do as they should about it, but must I cry for more money and, if I do not get it, stop preaching? That does not sound Baptist to me.

If your running the Landmark has become burdensome and too expensive, then sell it to somebody. Sell it to the "absoluters" or to the "conditionalists." This trying to straddle a ditch will eventually land you in the ditch. If you want to turn it lock, stock and barrel over to the "conditionalists" then do so. The apostolic church did not have even one paper.

Predestination is in the Bible, dear brethren! The Spirit says that in the latter times some shall (absolutely) depart from the faith. (1 Tim. 4:1) We see up in New York a brother departs from the faith! Predestination is being proven! God has sent somebody a strong delusion!

W. D. Griffin,
Fayette, Ala.

THE PURPOSE OF THE LANDMARK.

By this time it should be apparent to every reader of the Landmark, that our purpose in continuing the Landmark is to provide a medium for an expression of the feelings of the Primitive Baptists towards each other, that the principles taught by the Saviour may so influence the hearts of His children in His church that they will be able to understand why He made the supreme sacrifice on the cross, gave up His earthly life, which each and every one of us must eventually do, that we may have a home in Heaven with Him forever, the acme of all happiness and all development, where greater responsibility will be given us, where greater power and a greater service in the universe at His command and for Him will be our sweet privilege.

Now it seems to us our duty is as far as possible within our power, to see that "His kingdom comes on earth as it is in Heaven," and that His will shall be done down here, for in Heaven there are no jarring notes and arguments before His throne by the saints and angels there assembled as to whether God absolutely predestinated all the sin that happens in the world, when His advice and His declarations, and the operation of His natural laws bring their punishment for disobedience, for the sin of Adam and Eve has affected the human race ever since, and all of us have suffered, and this same spirit in the Jews brought about the crucifixion of the Saviour.

Now it seems to us that while Christ gave His life that we might be freed from this bondage of sin

and death, that if we turn this beautiful world and our contacts with each other into a continual exposition of the fact that we are moved by the same impulses that were intended to be destroyed in our bodies when He died on the cross to make His atonement complete, that we are still in this body of death, instead of having our thoughts above where God and His Son are judging the things that we do, and the thoughts we have contrary to the advice and will of God.

Brother Griffin admits in the beginning of his letter, that there has been too much controversy in the Landmark. We agree with him, but if there is something rankling in your heart and breast against your brother and the principles of truth and righteousness that you have espoused, which are troubling you and others, why not eliminate them by mutual discussion which will bring you to a correct understanding? Certainly love and consideration for your brother will enable you to sacrifice your petty pride of opinion, for Christ gave His life and set the example that the desires of the flesh and the pride of life might be subordinated in His people, to His love for them, which gendered peace, happiness and a mutual understanding that brings peace to your soul and the soul of your brother and you are able to see eye to eye through the eyes and the sacrifices of Christ that made you free.

Brother Griffin would have us either to sell the Landmark to the "absoluters" or the "conditionalists." Well, why divide the Primitive Baptist Church into two camps? Why shouldn't they be one in love

and fellowship in Christ? That's the question and stop there and answer that if you desire to write more on the subject. God tells me in the Bible if I disobey His commands I will be punished, and why not take His word for it? He said obedience is better than sacrifice. He told the Jews under the old law and order that He was tired of the blood of bulls and goats and that He wanted their hearts. He wants your love, your obedience, your worship, your whole heart and life, Brother Griffin.

Lovingly and respectfully submitted for the peace of Zion.

John D. Gold.

GOD WAS WITH HIM.

Mr. John D. Gold,
Wilson, N. C.

Dear Brother:

I have not been able to know what was your profession, but you write like a brother, so I feel like calling you brother. I want to write you a few lines this morning. I was at Little Vine Church Saturday and the second Sunday, and I asked them before preaching commenced to sing Brother John Hurst's song, which is: "Beneath the Sacred Throne of God I Saw a River Rise," and we sang it and I asked them to sing "Children of the Heavenly King, As Ye Journey Sweetly Sing." After we sang these songs we went to the stand, Brother L. K. Shackley, Brother R. L. Spencer, Brother J. F. Spencer and I. Brother Sumner sang and introduced services, and he asked me to get up and preach. I did not get up in my own name, but I got up in the name of Jesus. I felt like I was blessed to

get up in the way of Christ, Christ being the way, the truth and the life. I did pray that I might get to Little Vine and that I would meet them all in peace, and I did. They were all in peace, and I felt that the good Lord was with us at Little Vine. I surely did enjoy myself in the spirit as well as I ever did. I felt that way. Brother Payne told me they wanted me to preach at Charity Church in Wythe County. Brother Payne took me home with him from Little Vine and then he took me to Charity Church and I preached there that night. I spent that night with Brother Payne and next morning he took me to Poplar Camp to the bus station. There I got on the bus and went to Superior, West Virginia, where my son lives, the only son I have living. I was not well when I left home and was sick all the way.

I preached at my son's house the third Sunday in this month. I kept getting worse all the time. I stayed a few days and left there and started for home. When I got to Bluefield, West Virginia, I got worse. It seemed like I could not live. I was praying to the Lord all the way from Bluefield to Wytheville. The bus driver came to me and asked me if I thought I could stand it until I got to Wytheville. I told him I had to or die, and when I got there I told them to take me out of that bus. I was so bad off they asked me where they would take me. It seemed I was so bad off I told them to take me out of the bus and lay me on the ground. My nephew, Dr. Chitwood, lived there in Wytheville. I told them to call for Dr. Chitwood, and he came at once when they

were taking me off the bus. They said I was too old to travel so far by myself. I told them not so, I was not by myself, God was with me every minute of my life. So my nephew took me to his sister, Amanda White's home, about seven or eight miles, and I stayed over night with her. Next morning I was some better and I asked Amanda, my niece, to go and ask Brother David Ayers to come and take me to the bus station. I arrived at home that day about eleven o'clock, where my wife was waiting. I thought of what her mother said just before she died. She asked me if I was a Christian. I told her I did not know. I told her I hoped I was, and then my wife's aunt, and her mother's sister, asked her if she was a Christian. She said, "I am from my heart." So if I am a Primitive Baptist, I am from my whole soul, heart and mind. They are the people of God. They are built upon a sure foundation, which is Jesus Christ the Lord.

When I got home I was feeling so bad I was either asleep or in a trance. I know not which, but my mind was turned down south again, down about White Oak Association, and down about Jacksonville in that country. I don't know whether I was asleep or whether I was in a trance, or what. I thought the Lord appeared to me and told me I was ordained to preach wherever He called me to go. I was bothered about whether I was called to preach or not, till this appeared to me. It gave me great relief. It has been 46 years since I asked the privilege of the church at Little Vine to speak in public. If it is the

good Lord's will I will preach here at my home in Reidsville, N. C., the fifth Sunday. My birthday will be the 31st of this month. I will be 86 years old. I feel if I am a saint, I am the least of all. I desire the prayers of all God's people.

Remember me in your prayers when it goes well with you.

Written by my wife, Mrs. J. H. Smith, as I worded it for her. I want this in the Landmark if you think it worthy of being in your good paper. Will close for fear I worry you.

Elder J. H. Smith,
P. O. Box No. 1114,
Reidsville, N. C.

You are not worrying us. I enjoyed your article.—J. D. Gold.

A GOOD EXPERIENCE.

Dear Mr. Gold:

The first time I ever wrote to the Landmark I was persuaded that never again would I try to write any more, but seemingly it is not what we determine to do every time that we do, is it?

I wish to say of the dear ones that read my experience and said they enjoyed it, that my heart was touched with love for them and to me, dear ones, it seems that it could not be natural love, because I believe I have seen the two kinds of love divided.

After one is called and established in the doctrine of our Lord and Saviour Jesus Christ the love of natural things has passed away and they begin to love the things they once despised. Surely the cause that brings this about is not natural love, but spiritual.

Sometimes the question comes to me like this: Have you ever been taught anything concerning the Lord? Has He ever heard one word of your prayers? Could such a great God that made this wide beautiful and mysterious world ever look upon one so vile and sinful as me? And in the midst of these dismal thoughts sometimes my mind is carried back when not a friend could I call to bring relief. No, not even our dear ones by the ties of nature could come to our aid and speak peace to our soul and no one in the wide world could give us the joy that comes to us as the sweetest music ever heard and made us to say, as dear old David, "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

Then and then only can we see Him as "the chiefest among ten thousand and the one altogether lovely."

Sometimes I fear that I am boastful and my mind goes back to one of the writers where he said, "God forbid that I should boast, save in the cross of our Lord and Saviour, Jesus Christ."

Now concerning the two different kinds of love I will speak for myself, if the Lord will permit. Often I think and speak of my failings and sometimes I call it backsliding, for so it was.

I was made in my early days to love the Primitive Baptists, and I saw them as old fashioned and it seemed I had always been just that. I could but a very few times ever fit in with the young set. Seems I couldn't say the right thing, or do

the right thing, and oh, so awkward and green, till I couldn't enjoy being with young folks, so I saw the dear Old Baptists and it seemed to me though they were old and gray-haired, they were the sweetest, happiest people in the world. But I didn't see as I could ever enjoy having a home with them, thought oft-times I was begging God to prepare a way for me, as I didn't have any experience to tell and besides I was too young, as I thought, and they couldn't have any confidence in such a thing as me.

But one day I believe God heard my silent prayer and prepared a way out for me. I didn't have any idea that day when I left home that I would join the church, and after I was baptized I felt like I wanted to not depart from these dear people, but stay with them always.

Many times have I been asked these questions: Is it wrong to go to the movies? Or is it wrong to have short hair and permanents? I have, since I joined the church done all these things, even to playing music, and had pleasure in them.

But, oh, dear people, since then I have suffered untold agonies, and it took every bit of it to purge out these worldly things. Surely we all know that we can wash clothes in cold water, but if they are not put through boiling water and boiled they will ding and be worse looking than if they hadn't been washed at all. That seemed to be my trouble. hadn't felt the fire hot enough, but when we are utterly consumed in flames (as it were) of anguish and pain do those things we so admired and had pleasure in, do they deliver us? Oh, no, but we see them fade

away as the very dust of the earth and our own righteousness with them.

Then it is we feel stripped of all our strength and all our pride at the feet of Jesus pouring out our heart to God, begging for His mercy. Not for riches or for the things pertaining to this world, but for mercy. That is all that can reach our case.

I do not know what you readers will think or say to this, but I don't believe Old Baptists want these things. I have been so ashamed to think that I have ever been among those old gray-haired people with my lips painted and finger nails, too. Now, as I look back, surely this was not encouraging to them. Perhaps a sighing, longing, and drooping thoughts as to where was the church (or members) going to, anyway. All true Baptists are not doubting but what the church is just as pure and holy as she ever was and that she (the church) will stand though stormy winds while beating rain may surge around her, for she is built upon the solid rock that cannot be moved.

My uncle told me one time that all pleasure was not sin and now I can see that it is not. Surely as long as we live in this world we must have food, drink and raiment, but when it comes to so much style and trying to keep up with the world, and if we don't perhaps we have to carry the name of being old, but I don't consider that I have ever been young as some, but this don't seem to bother me or cause me to long for my past years. But sometimes I can see those older and feebler ones and almost wish I could have grown up with them, for soon,

yes very soon, they will lay down this life of toil and care to rest in Jesus' arms.

We do not know what the years to come will bring, but somehow I feel to believe that the things John the Baptist, in Revelation, spoke of are being revealed fast. I am not much of a Bible reader, but nevertheless these things bear on my mind at times and I wonder that instead of getting humbler we seem to be striving farther away from God all the time. Sometimes I feel as the poet said,

"I sometime think myself inclined
To love thee if I could,
But often feel another mind,
Averse to all that's good.

So I do not know whether I love the Lord or not, but one thing I do know and that gives me hope along the way, I love to hear of His goodness and mercy toward mankind. I remember the first time I felt any interest in what a preacher said and that was Brother Pollard. It's been many years ago, but I haven't forgotten it yet. It was a warning to young boys and girls to obey their parents and to take heed to their commands. I believe I tried my hardest to do that, but it seemed the harder I tried to do good the meaner I was, but one day I had done something worse than usual against my mother's wish, and the nearer night it came the more condemned I grew until I went to bed. There I tumbled and rolled, while all the rest were peacefully sleeping. I cried and cried, but could get no relief. I just had to get up and go to my mother's bedside and ask her to forgive me. She softly told me to go back to bed and go to sleep. And that

was enough, for I knew I was forgiven by the sound of her voice. Well, my letter is getting too long, and when you have read it, remember it was written by one that feels unworthy to have it published with those more gifted to write and my writing and talking, too, is so scattered that I fear I bring more confusion and misunderstanding than I do comfort. So I will not and cannot think strange or bad if you drop this in the waste basket. Do with it as you like. Seems I can see most, or a lot, of my mistakes after it's too late, but it's not my intention to make so many, and trust to be forgiven and may we all be enabled to look up to the Father of light, for all His rich blessings, and be submissive to His divine will.

Minnie Batchelor,

R. 1, Richlands, N. C.

P. S.—Find enclosed a money order for one dollar (\$1.00). Please send me the Landmark another six months. If I make no mistake this pays my subscription until May 2nd. Only trust I can continue taking it.

READING LANDMARK AT 94.

Mr. John D. Gold,

You will find enclosed one dollar (\$1.00) for my subscription to the Landmark for six months longer. We enjoy it so much. Dad is still able to read it, and he gets so much comfort reading it. Sunday, September 28th, he will be 94, and his health is fairly good. The Landmark has so much good reading in it, and it is the joy of his life.

We surely thank you for sending the Landmark.

Mrs. J. J. Fincher,
Ennis, Texas, Route 2.

NONE KNOW IT ALL.

Dear Mr. Gold:

Enclosed is money order for two dollars (\$2.00) to extend my subscription to Landmark to August 1, 1942. I am sorry to be late in renewing, as I enjoy reading it; although I can't say I enjoy all that is published in it. I am sorry that some seeming contentions have entered its pages. It is impossible for all human beings to understand alike, or some to understand and some not to.

The disciples that followed Jesus when He was here on earth did not understand all things just alike. I think this is according to scripture. Notice, the writers, Matthew, Mark, Luke and John did not give exactly the same account of some events. Notice, especially, the account of the thieves on the cross. Luke said one of them repented and was forgiven. Matthew and Mark said they both reviled Him. So we can see by this, that those that were with Jesus even at the cross did not all know exactly the same things.

I think there are some things all Christians understand to some extent, and one of them is that they are vile sinners, and must trust in "The only Name given under heaven whereby we must be saved."

I have not written this especially for publication. It may be one of those best to throw away. You may do with it as you like.

Thanking you for your kindness in sending the paper on.

Mrs. L. L. Higgins,

R. F. D. No. 1,
Newport, N. C.

tended for mortal man to know everything. There are a number of instances in the Bible to prove this truth. God is the Great Teacher, and blessed are we if we seek to know Him and learn of Him. If we knew it all as far as we are concerned everything would be finished and the subsequent proceedings would interest us no more, and if God imparted perfect knowledge to us, it would cease to be interesting to Him as a teacher.

There are some questions Primitive Baptists seem to differ on, and we see no objection to an expression of views on any subject provided it is done in charity and love, with due consideration for the feelings of the brethren and with a desire to seek information and to grow in knowledge and the grace of our Lord and Saviour Jesus Christ.

J. D. Gold

ENJOYS THE LANDMARK

Zion's Landmark,

Wilson, N. C.

Enclosed you will find Post Office Money Order to pay my subscription to the Landmark from September 1, 1941 to September 15, 1942. I am sorry that I haven't mailed this remittance to you sooner, as I realize we should all be prompt in our payments for you to keep the dear paper going.

I enjoy your writings so much, Mr. Gold, as well as those of Brothers Denny, Cowin, Gilbert, and many others. I trust you may continue to be blessed to write, supplying us with that spiritual food from above.

Amie H. Benson,

Fayetteville, N. C.

You are right. It was not in-

ZION'S LANDMARK

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. R. Crawford, Cairo, Ga.

VOL. LXXIV. NO. 23

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., OCT. 15, 1941

WASHED, SANCTIFIED, JUSTIFIED AND WILL BE GLORIFIED.

Paul said, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into this world to save sinners, of whom I am chief." The salvation of sinners embraces the condition from which they are saved, as well as the condition to which they are saved.

Paul describes the deplorable condition of many of the Corinthians to whom he spoke, calling them brethren, and after telling them of their many sins, say, "and such were some of you." Read 1st Cor. 6th chapter, verses one to ten. But, said he, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Washed how, and whom?

St. John in his revelations of the power and purpose of God in the redemption of His people, shows that

all honor is due "unto Him that loved us, and washed us from our sins in His own blood." When John beheld the redeemed of earth, and asked of the angel, saying, "What are these which are arrayed in white robes, and whence came they?" "And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7:13-14.)

"He saved us by the washing of regeneration." Paul said to Titus, "Put them in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." And he gives his reasons for his admonition. For said he, "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." (Titus 3:1-3.)

What man among us cannot say Brother Paul? "And such were some of you; but ye are washed." Cleansed from all unrighteousness by the washing of regeneration. No wonder the old prophet said, of such people, beloved of God: "Though your sins be as scarlet they shall be white as wool, though they be red like crimson, they shall be white as snow."

Perhaps this is enough to say about the washing, in His Own Blood, which is but one part of His gracious blessings so richly bestowed on poor unworthy sinners. saved, alone, by the grace, and goodness of God. Mercy, mercy, no other word fits our need, or can

redeem us from our sins. His mercy, His pardoning love, to all who truly love and fear His glorious name, is the ever flowing fountain of life, light and immortality.

But ye are sanctified. Set apart, having been washed, now set apart, as the followers of the Lord.

Sanctified how? Paul said "That no flesh should glory in His presence; but of Him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification; that, according as it is written, He that glorieth, let him glory in the Lord." (1st. Cor. 1:30-31).

Paul said, "But we see Jesus, who was made a little lower than the angels for the suffering of death; that He by the grace of God should taste death for every many, for it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering, for He that sanctifieth, and they who are sanctified, are all of one; for which cause He is not ashamed to call them brethren." All of God, and to God and His Christ be all the glory for their washing and sanctification.

But ye are justified. Not by works of righteousness which we have done; but solely by the imputed righteousness of the Lord Jesus Christ.

But such were some of you, unclean, unholy, clothed in your own unrighteousness; but now ye are washed, sanctified and justified before Christ and the Father above.

Paul shows Christ to be the promised Messiah, and said "Be it known

unto you, therefore; men and brethren, that; through this man (Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:38-39)

"For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son (Jesus Christ) that He might be first born among many brethren." "Moreover them He did predestinate, He also called; and whom He called He also justified, and whom He justified He also glorified."

"What shall we say to these things? If God be for us who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him, freely give us all things."

"He came unto His own and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

I may have said too much for the readers to digest; but with the Bible in hand, and a prayer in the heart, to know the truth, a careful study of the many scriptures, which show that all who are truly brought to repentance are in God's own time and way, washed, sanctified, justified and kept by the power of God unto salvation, ready and prepared of Him to be presented to the Father above, where all is life, love, and joy forever, to be glorified by Him, and in His presence; to spend eternity with all the innumerable hosts who have been made to know their sin-defiled condition here, and

by the cleansing power of His blood, washed and sanctified or set apart to the praise of Father, Son and Holy Ghost. Amen.

O. J. Denny.

ONE SALVATION—WHICH ONE?

Some time ago I read an article in a Primitive Baptist Paper under the above heading. It was written by a Primitive Baptist minister, one that I love, and esteem as a great and able man of God. He has passed on to his long sought home, where there is a reward laid up for him. May God bless his memory.

In his writings he referred to a discourse he had heard a preacher deliver at some time and place, that he thought was very much out of place.

The preacher must have set forth ONE salvation, in such a way that the writer was stirred up by way of remembrance of the many many times that God, through His everlasting mercy had saved him. Therefore he asked which ONE.

I seem to remember reading where one of the writers goes on record with this statement, HE HATH DELIVERED — HE DOES DELIVER—HE WILL DELIVER, and I personally think that the writer is referring to the great deliverance from sin and death, by the death of Christ on the Cross, when he said HATH, and I also think that he meant to show that God delivers His people from their sins daily, while they live here in the world, when he said DOES deliver. I again think that he meant to show that God will deliver his people in the future as He has in the past. In the

past He delivered His people independent of their help, from the bonds of sin and sorrow and brought them nigh to God, and to the kingdom of His dear Son, where they can lift their heads with joy, and sing praise to a God that is able to DELIVER, and does deliver.

He delivers all His creation, but does not bring them all into the knowledge of it, only the redeemed is shown the truth of the matter. And only the redeemed are able to praise, thank and adore Him for His wonderful works to the children of men. I remember on one occasion I was spending the night with some brethren in Florida and the above writer was appointed to the same room with me. We had separate beds and some time in the night I was awakened by (as I thought) voices, but I upon listening found that it was the brother in the next bed in "prayer" and after he had prayed he said with confidence, "God will deliver." The brother was appointed that evening to the stand to preach the following morning, and I believe I could understand why he was praying. He realized he was confronted with more than he was able to do, if left to himself. I thought the brother preached wonderfully well the next morning. His faith was not denied, and the Lord delivered him. We are so dependent on Him. That must be the reason He said "And lo I am with you even to the end of the world. One God but He saves so many times. Saves us from eternal woe. Saves us from our sins. Saves us from darkness to light. Saves us to the sweet fellowship of the saints. Saves us to the brother-

hood of the church. And finally when this life is over He will save us from the bonds of death and the grave to that glorious home in heaven where He Himself dwells, and where we will all dwell with Him forever. He will deliver.

Unworthily,
T. R. Crawford

MRS. FANNIE BROWN JOYNER

On the morning of May 10, 1941, our dear sister, Mrs. Fannie Brown Joyner, age 83 years, was summoned from the tumultuous scenes of earth to the blissful realities of immortal glory. And we believe with joy did she hail the messenger as the despatcher of all her sufferings, when she should stand in the presence of her God "as one having come up out of great tribulations" and triumphantly did she pass through the cold waters of death with the goodly land in view, relying alone upon the blood of Christ to procure for her a crown of glory. We have reason to believe she is

"Asleep in Jesus, O, how sweet,
To be for such a slumber meet.
Asleep in Jesus, O, for me,
May such a blissful refuge be."

As I think of her heart-broken children, I realize that time alone can heal their wounded hearts, not that she will ever be forgotten. There is one thing, however, that should soften the sharpness of agony under such bereavement. It is the reflection that she was "pure in heart" and gentle and of such is the kingdom of heaven. One day when the death angel shall summon you, you will find her waiting to welcome you home. Reunited there, you will know no more parting, no more sorrow, but will be joy and peace forever.

Sister Joyner united with the Primitive Baptist Church at Tyson's over 40 years ago. She was one of the oldest, most faithful and highly esteemed members of Tyson's Church. She had been in poor health for sometime. Her death was caused by heart failure. During her sickness she was very patient, bearing her afflictions with that devout Christian resignation characteristic of those born of the spirit. She was the widow of the late Marshall Joyner. Survivors are a daughter, Mrs. J. I. Allen, of Bethel, and five sons, Marshall Joyner, of Winterville, Route 1; E. L., J. Heber and Walter W. Joyner, all of Greenville, Route 1, and Jason L. Joyner, of Hookerton. Forty-three grandchildren and 24 great-grandchildren also survive.

Funeral services were conducted by her pastor, Elder W. B. Barnes. Burial was in Greenwood cemetery. The floral designs which covered her grave and the large number of relatives and friends present was evidence of the esteem in which she was held.

Written by request,
Mrs. Bessie Brooks Gay

RESOLUTIONS OF RESPECT

It has become my sad duty, by request of our church, to write a resolution of respect for our dear sister in Christ, Henrietta Dunn. She was born July 7, 1874, and just before the sun rose on June 23, 1941, the God of all love called her home to rest on the sunny banks of sweet deliverance, where she will suffer no more. She was a faithful member, loving and kind to all and when she could not attend church she would ask her pastor, Elder Fly, to come to her house and preach for her. She would say, "This is all the comfort I get when I can have a sweet little meeting at my home with my brethren, sisters and friends." To know her was to love her. She was so gentle, kind and lovely. Her funeral was conducted by her pastor, Elder J. D. Fly, assisted by Elder J. S. Corbett and she was laid to rest under a mound of beautiful flowers.

Therefore be it resolved: First, that the church at Tarboro has sustained the loss of a devoted and faithful member. We pray our heavenly father to reconcile us unto him in providence and grace.

Second, that we extend our heartfelt sympathy to the bereaved family. May God bless, comfort and lead them in the way of truth and love.

Third, may we think of her as one who followed in the footsteps of Jesus and is now resting in His love.

Fourth, that a copy of these resolutions be spread on our church minutes, one sent to the family and one to Zion's Landmark for publication.

This done by order of Tarboro church in conference, Saturday before the first Sunday in July, 1941.

Elder J. D. Fly, Moderator,
Mrs. J. D. Harrell, Clerk.

APPOINTMENTS FOR ELDER JOHN R. SUMNER

Middle Creek, Monday, Oct. 27, at 11 o'clock.

Clement, Tuesday, Oct. 28, at 11 o'clock.

Fellowship, Wednesday, Oct. 29, at 11 o'clock.

Sandy Grove, Thursday, Oct. 30, at 11 o'clock.

T. Floyd Adams.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK
PUBLISHED SEMI-MONTHLY
-AT-
WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIV.

NOVEMBER 1, 1941

NO. 24

MORDECAI IN SACKCLOTH.

"When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry;

And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it to her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend her, and gave him a commandment to Mordecai, to know what it was and why it was.

So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

And Mordecai told him of all that had happened to him, and of the sum of money that Haman had promised to pay to the king's treasuries for the Jews to destroy them."—Esther 4:1-8.

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT_____Dade City, Fla.

ELDER B. S. COWIN_____Williamston, N. C.

ELDER T. R. CRAWFORD_____Cairo, Ga.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

PRAY FOR THE PEACE OF ZION.

Mr. John D. Gold,
Wilson, N. C.

I wish it was so that I could go to see you, as I have more to say than I should take your time in saying. But feel that it is best that I write you, and tell you all the things which have been in my mind to tell you for some days.

It was all started when I read your letter, and Mr. Whitley's in the last issue of Landmark. I was very much surprised that Mr. Whitley should say that from what you had written, he was made to believe that you were not in harmony with Old Baptists.

I know Mr. Whitley, and knew his parents very well, as they lived in Selma the three years I was there associated with Dr. Vick. But for you to even be suspicioned, that you were not in harmony with the Old Baptists, is just a little more than I can swallow.

How can you be out of harmony with them, when you were bred and born in the Primitive Baptist faith, and have given your life for the promotion of the Primitive Baptist Church?

I cannot believe that this is true, hence this letter, and when you reply to him in the paragraph beginning, "Perhaps this is selfishness, but the Landmark is not growing in circulation, and we are losing money on it, etc., etc."

Surely, if there is any selfishness about it, YOU ARE NOT THE ONE MANIFESTING that trait. In all my beneficial reading and enjoying the Landmark, I have never seen one single line written by you, that even had the shadow of being out of harmony with the Baptists, or the least suspicion that there was the least doubt about your generous and helpful connection with the Landmark, perfectly devoid of any selfishness, or egotism, or the big I, and the little you.

So that is what has prompted this letter, and also there have been several instances in the past few years that I do not just understand.

As you well know I have been sending in articles to the Landmark, and I have asked several of my good friends here if they were subscribers, and every one simply smiled and said "NO."

I have wondered WHY there are not more subscribers to the Landmark, and in the past few days I have found out, and am telling you, as I feel that I SHOULD DO, as your friend. I asked a good friend of mine Wednesday afternoon, if he was a subscriber, and he smiled, and answered in the negative. I then asked WHY WAS HE NOT. "Aren't you a good Baptist?" He said, "Yes, but there is too much of this in the church," and crossed his two forefingers.

I then asked him if it was the question of ABSOLUTE PREDESTI-

NATION, and he replied, "Not altogether. It just seems one part of the church cannot get along with the other."

Another party said that they thought a good reason why there were not more members of the church taking the Landmark was because Mr. Gold did not belong to the church, and they did not feel duty bound to take the Landmark.

In other words, they thought a member of the church should edit the Landmark, and also be careful about others adding to its contributions.

Well that part of it struck me, as I have been asked several times to write oftener to the Landmark, and my good friend, Elder Pearce, of Princeton, insisted that I should write often, that he especially wanted me to do so, and others. However, it had been intimated that as I was not a member, I should not write articles, unless I stuck closely to the faith of the church, and said nothing that any member could take exception to.

The Elder who wrote you sometime ago, saying he would never take the Landmark again, if you did not do "so and so," when for the life of me, I could not see ONE SINGLE LINE in the piece you wrote which angered him, that even applied to him at all, and I thought that there was where a good many Primitive Baptists found fault with others, because they suspected that certain things were said to apply personally to them, when ninety times out of a hundred, what they took exception to had not the slightest application to them and they simply HAD A GUILTY CONSCIENCE.

Now I want to say that I will be one of fifty who will give \$2.00 to the subscription list of the Landmark, and even MORE if it is necessary to help out in keeping you from losing out on the effort you have been making to keep the good work going, and will also try to convince those I ask about it, that they may change their minds and send in their subscriptions.

In the first place, for your sainted father's sake, I feel that they should do this, and the next place, for your sake, and the fact that you are tireless in your efforts, and if they withhold their support because you do not belong to the church, I think they should overlook that reason, and consider that you are carrying out your father's advice, and at the same time giving them the full value of the money charged for subscriptions.

I surely get great benefit from the Landmark, and hope it will NEVER STOP AS LONG AS I LIVE ANYWAY, as it is a source of great comfort and inspiration to me, and gets a warm welcome every time it comes to our home.

I do not care for this to be published, unless you think it will be of material benefit, and even then, I prefer having my name withheld, as I do not want to get in any controversy with any Baptist brother who cannot see but ONE SIDE of a question.

With every good wish,

Sincerely,

A Friend.

P. S.—From an experience of 55½ years of active practice and 55 years contributing to newspapers and medical journals, I have concluded in the past few years, that

no two men in the world have a harder task to suit the majority of their fellowmen than the Editor and the country doctor, or get as little gratitude for their services.

"He who expects gratitude in this world is like the weary traveler who sits down on the river's brink to wait for it to stop flowing, so he may pass to the other side."

At his request I am withholding the name of my good friend, and I thank him for his article and his friendship. I appreciate his offer, but I do not want him to take the money out of his pocket and send it to me. If he will secure 50 subscribers for the Landmark I will be greatly pleased, but I would want the subscribers to pay for the paper either \$2.00 for twelve months or \$1.00 for six months.

I am not the Editor of the Landmark, merely its publisher, and what I write is merely as a correspondent. Let us hope and pray that God will bring Primitive Baptists together and eliminate their differences and unite them in one happy family. Let all of us pray for the peace of Zion and the upbuilding of God's church.

John D. Gold.

HOW UNSEARCHABLE ARE HIS JUDGMENTS.

Elder E. G. Webb,

East St. Louis, Ill.

Dear Brother in Christ:

Yours of the 1st came in due time and is read with interest, and as to attempting to reply, "To will is present with me, but how to perform that which is good I find not," as Saint Paul said.

I do not feel that I can add anything to what I wrote in Zion's Landmark, and the fact that you cannot receive it as the truth doesn't lessen my Christian fellowship for you in the least, for until some eight years ago I believed the same as you do on predestination that God may be charged with being the cause of all the sin and wickedness that men have committed, but now I am confident that satan should be directly accused of the transgression of Adam and of all the meanness that all his offspring have been guilty of.

First, because in the creation "God saw everything that He had made, and, behold, it was very good." Gen. 1:31. I do not claim that Adam was made perfect, or holy, or that he was able to stand, but liable to fall as some do, but he was made a natural man of the earth, earthy, and it was not necessary for God to predestinate that he should sin, for he was made the figure of Him who was to come, good and upright, and he did nothing contrary to the will of God when he partook of the forbidden fruit, for God had prepared a lamb from the foundation of the world to meet this very event—to be the propitiation for our sins.

I know there are several passages that would seem to prove that God is the author of sin, where it reads, "Is there evil in the city, and I have not done it," and "I form the light, and create darkness, I make peace and create evil. I, the Lord, do all these things," and I do confess that I cannot reconcile this with the scripture that "God saw everything that He had made, and, behold, it was very good." So I conclude

that "how unsearchable are His judgments, and His ways past finding out."

I do not think it any injustice to credit all good things to God, and all evil things to the devil, for I think that is what the devil was for, to lay all the meanness on, for did not God say to him, "Thou art cursed above all cattle," and every man is tempted, when he is drawn away and enticed, and although God created him "very good" he has been left to himself to seek out many inventions.

You write that "God afflicted Job by God's own permission," which is the truth, but Job did not say that he was afflicted by God's own permission, for in all his affliction Job "did not sin with his lips, nor charge God foolishly" as he would have done had he said that it was by God's permission or predestination that he was afflicted.

Job did say to his wife, "What? Shall we receive good at the hand of God, and shall we not receive evil?" But Job don't say that we receive evil from the hand of God, but as I said in the Landmark, "He left that for us poor, weak ignorant mortals to charge God with doing."

As you have quoted, it does read that "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." This must mean that He was led up to be tempted by an evil spirit, otherwise it would contradict the word, that "God tempts no man." I am not sure about this. Think it over.

In the 5th verse of this same chapter, Matthew 4, it says: "Then the devil taketh Him up into the holy city," etc. and again in verse 8,

"Again the devil taketh Him up into an exceeding high mountain," etc., so it may be that the devil also led Him up into the wilderness to be tempted of him there, as he also led him up "into the holy city" and up into "an exceeding high mountain." It is hard to tell what spirit I am led by at times, and it is much harder to try to tell what spirit Jesus was led by into the wilderness to be tempted of the devil. I infer that you hold that God led Jesus up into the wilderness to be tempted of the devil, but the Book doesn't say so, so why should you?

I feel that our ignorance of the scriptures is the cause of our misunderstandings, and that we are prone to follow old traditions. This is but natural, and not spiritual, let us be admonished that "if any man lack wisdom let him ask of God, who giveth to all men liberally," etc.

I have not answered all your questions, but I have done the best I can with the limited knowledge I have. May have more light (or darkness) on the subject later, and hope to hear from you again.

I wonder if we may not claim relation naturally as well as spiritually. My mother was Cynthia Webb, daughter of the late Stephen Webb and Anthy Crocker Webb, a daughter of the late Ephraim Crocker, who was pastor of church at Renselaerville and Berne for 52 years. He died in 1854 and is buried on his old farm between Berne and Renselaerville.

My grandfather, Stephen Webb, had nine children, all born near Middleburg, New York. He was not a member of the Old Baptists, but a

strong believer, and his wife and several children were members. My mother died when I was 17, leaving three other children. I am the only one of them that ever united with the Old Baptists. I joined the church at Schoharie, N. Y. in 1894, 47 years ago. I was 78 September 25th.

My wife and I visited the late Elder D. Smith Webb, in Woodlawn, Va., two or three times. She was killed July 5, 1940 and my youngest sister is living with me, or we live together. Her husband was instantly killed 33 years to the day and hour that my wife was instantly killed by a car in front of our home.

We have a cousin, Mrs. Fannie Shove, in Mount Vision, N. Y. A granddaughter of the late Benjamin Webb, who is buried at Mount Vision. A cousin Harrison E. Webb, of Summit, New Jersey, has visited us, and I also have a cousin Victor L. Webb, in Little Rock, Ark., who is professor in the school there.

I will be pleased to hear from you again. And if you can, please write with a pen as my sight is failing.

Yours in Christian love,
Everett R. Kinney,
Ashokan, N. Y.

EXPERIENCE.

Mr. John D. Gold,
P. D. Gold Publishing Co.,
Wilson, North Carolina.
Dear Mr. Gold:

Enclosed I am sending you a letter from Sister Dorothy Partin, which contains a part of her experience.

Sister Partin is a very worthy sister. I baptized her several years ago in the fellowship of Sandy

Grove Church. I also baptized her mother, whose membership was at Angier and was indeed a faithful member until her death.

I enjoyed reading this experience of Sister Partin very much and would appreciate it very much if you could give it space in your paper for the readers of "Zion's Landmark."

Yours very sincerely,
T. Floyd Adams,
Willow Springs, N. C.

I have often thought I would try to write my experience, which I hope is one of grace. If so it seems as if it is different from anyone else.

It seems as a child that I was different from other children. From the time I was about six years old I was burdened and I often wondered what would become of me when I had to die and leave this world. I would ask my mother to teach me how to pray, and she would tell me to ask the Lord for anything I wanted and if it was good for me to have it "I would get it." And so I prayed and sometimes it seemed my prayers were answered.

By the time I was twelve years old my burden seemed to have left me so I decided that I was a Christian. I was truthful. I minded my mother. I did not sing bad songs. In fact, in my own mind I did not do anything wrong.

So I thought if the Lord saved anyone, surely He would have to save me.

When I was fifteen years old I married a very good boy whose mother was the first Old Baptist I had ever known. She was a very good woman, too. I had never heard an Old Baptist preach until

I went with her to her church. I was certainly not reared in an Old Baptist home and I did not believe that doctrine at all, so I stopped going to church anywhere. But when I was about twenty-seven years old I began to be burdened again. I thought maybe I had not done everything I should to be saved, and that I was liable to die any time and be lost. So I decided to read the Bible and find out what I must do to be saved. So I began to read, and I read the new Bible through. I was amazed. I did not see how I could remember it all, so I laid my Bible by. My burden became heavier than ever. It seemed to me that hell was a deep dark ditch and that I was walking along beside it all the time, and that I had to keep out of it by my good works. And, believe me, I stayed in it most all the time, for I could not do one thing right. I went on in this condition for several months. I decided to read the Bible again, and as I read I would try to pray and ask the Lord for mercy. But it seemed the more I read the heavier my burden became.

I could not eat. I could not sleep. I could not rest any way. I lost weight. I would go to bed at night and lie and cry until finally I would go to sleep, and when I would wake up in the morning it seemed to me that I would have given everything on earth to have gone back to sleep again. I would go to the window and look out at the sunrise, and think I would never see it rise again. I saw myself as the most filthy wretch that ever lived. One that was cast off by the Lord, and all humanity. And that it was just

and right. I saw the Lord as a just God, but one that could not remain just if He were to save me. I was ashamed to call on the name of the Lord after seeing the justice of the Lord and the wickedness of myself. I felt better than I had in several months. I decided to lay it all down and think no more about it, but I hope that I soon found that I could not do that. So I found myself begging for mercy again.

My burden seemed heavier than I could bear, when, one day I was in the garden picking beans and crying so I could hardly see. It seemed that day was to be my last day on earth, when I heard a voice behind me saying, "Thy sins, which are many, are all forgiven thee." I was on my knees, but I stood up and looked around me, but I did not see any one. Words fail to describe what I did see. The whole earth was lighted up with the glory of the Lord. The leaves on the trees looked as if they had been bathed in diamond dew. I could see the little birds flying from tree to tree. I think that I spoke to them, and said to them that I was as happy as they. I saw the Lord high and lifted up, and His train filled the temple. I stood amazed that the Lord could be so gracious to such a wretch as I felt myself to be and I have wondered ever since, was it really so with me, or did I imagine it all? I have never been able to understand how or why the Lord would stoop so low as I, yet at this time I hope I have reason to believe that "The Lord's own arms have brought salvation to me." If I am not deceived, the Lord has united with me from time to time ever

since that day. I am now forty years old. For several weeks after this I was at peace. Finally I began to wonder if there had ever been anyone like me. I had never heard an Old Baptist experience. My husband's mother was dead. My own mother was not a member of any church. So I felt that I had nobody to go to. I decided to visit all churches, and in that way find my kindred, if indeed I had any, which I was beginning to doubt. I felt that Sandy Grove was about the smallest place I knew of, so I went there three times. There was not any pastor there at that time, so I did not hear any preaching. Then I heard of a tent meeting not far from my home. So one Sunday night I got my husband to take me to that, but I couldn't quite make up my mind to go up and be prayed for, so I left there more dissatisfied than ever. So I decided to go back on Wednesday night, and ask them to pray for me. So I went back and can anybody imagine my surprise, when they did not even ask for mourners or have any prayer. I left that place and have not been back. It seemed to me that something told me that there was nothing there for me. My hope was almost gone. I would have given it all up if I could.

One night I had a dream. I dreamed that I went to hell and that it was a great dark smoky place. There was nothing there but trouble. I was walking around and I met my mother. And she was flying along in a sheet, and she told me that she was leaving. I could see others flying, too, at different heights. I asked mother to tell me

where she got her sheet, and she told me, so I went and got one for myself. And the next I knew I was flying along, too, but I was nearer to the ground than some of the others. Mother was getting higher all the time. I called to her and asked her to let me go with her. She told me that I could not go with her then, but that I would come later.

My mother has passed on now, but she joined the Old Baptist church and was baptized about a year before she died. Well, after this dream my condition was worse then ever. I wanted to be baptized but was ashamed to let anybody know what I hoped the Lord had done for me. I decided to go to the church at Angier. I had not been to that church in over eight years. Nobody will ever know what it cost me to walk up to that church alone. I sat on the third seat from the back, thinking nobody would notice me. Elder Floyd Adams was the preacher, and it seemed to me that he preached directly to me. His text was Matthew 9:20. I thought that truly that woman's case was my case, if indeed I had one, and that I had found my kindred at last. Two weeks later I offered myself to the church at Sandy Grove and was received. The church has been my whole life ever since. I know that I love the Lord's people in some sort of a way. I hope it is the right way.

I want to ask anybody that may read this, is it an experience of a child of God, or is it not? Is this the Christ, or shall I look for another?

Dorothy Partin,
Angier, N. C., R. F. D. 1

NOTHING ALARMING ABOUT MY CONDITION.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

Inclosed please find check for two dollars (\$2.00) which you may apply to my subscription to Landmark, due October 1, 1941. I greatly enjoy the Landmark. There is one thing that I fear in attempting to write, and that is I do not want to start any controversy, or try to set forth anything that would be confusing. I desire to set forth the truth as it is in Christ Jesus. Give God all honor and praise because He is holy, just, all-wise, and all-powerful, doeth all things according to His will and purpose and none can stay His hand.

I hope to confess my sins and weaknesses before God and man and I know that I have nothing to come before God with to appease His wrath.

I feel like He has shown mercy to me and opened up some mysteries to me. Yet I do not feel elevated or any better. It is only a comfort to me. I am ignorant and unlearned and fear to try to write or speak to so great and wise a people. Yet God is able to keep the water from overflowing me and put me on the solid rock and highway.

Mr. Gold, I hope and pray that the good old Landmark will continue to comfort God's poor and afflicted people through many years.

And I do pray if I have a prayerful heart, that God will guide those that contribute to its columns to give our Creator, Redeemer and Preserver all honor and praise. And not charge the sinful acts of man to

His will and purpose. God is holy and does not cause any one to sin. We do that of our own fleshly will, and man after coming to a knowledge of the truth is accountable for his sinful deeds.

I have wondered how any one that is acquainted with the holy scriptures can preach or teach that God has fixed all acts of sinful man and wonder if he feels condemned. I hope God will give me a sufficiency of wisdom and knowledge.

I hope that I may never cause any confusion by expressing my opinion. I know the truth will stand and I hope to live in peace with all of God's people. I find that God has people that do not belong to the Primitive Baptist Church, and some will say that we are the only people of God. I am sorry, but that is offending and not true.

May God bless you all. I am not able. An unworthy sinner, saved by grace if saved at all,

E. C. Harrison,

Williamston, N. C., R. 2.

P. S.—As this has not been mailed I can say that I attended the Contentnea Association and I enjoyed hearing such able gifts as Elder O. J. Denny, B. S. Cowin, R. H. Boswell and A. B. Denson preach salvation by grace.

Mr. Gold, I feel that I am a stranger to you though I am acquainted with you through the Landmark. I was made to feel sorrowful when I heard that you were sick. I feel like I have a spirit of prayer in your behalf. I pray and trust God that He may have mercy on you and bless you with a reason-

able portion of health that you may continue with your work.—E.C.H.

I am very grateful for the kind expression in the above letter, and the prayers of my brother, for I am a sinner and make many mistakes. I sincerely hope and trust I appreciate God's many blessings, for after fifty-four years of work in the printing and publishing business He has given me almost perfect health and the ability to work and enjoy a very active life. On the 24th of this month I will be 74 years of age.

I also appreciate the many messages of interest and concern as to my health, but the truth of the matter is that I do not consider myself really sick.

However I am under my doctor's care and he is telling me that I have been working too hard and must take it easier. Wednesday a week ago, October the first, he examined me and found by blood pressure up some, but my heart is strong and my system functioning in every respect. However, there was a slight disturbance which I am taking as a warning from nature and that I should heed. There is nothing alarming, my doctor says, if I will slow down and take it easy for awhile.

I have for the past several days been working in the morning and resting in the afternoon.

My love to all Landmark readers, and friends, and trust they will remember me in their prayers, for I am a sinner and need your prayers.

John D. Gold.

16 RECEIVED IN THE CHURCH.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

The inclosed letter is from Brother Russell Vail, a son of the late Elder D. M. Vail, and he is one of the 16 received in the church at Justus, Pa., and baptized by the pastor, Elder Cyrus E. Benson, during the past year.

E. R. Kinney,

Ashokan, N. Y.

Mr. Everett R. Kinney,

Dear Friend and Brother:

Yours received, and was glad to note, yes very much pleased to note what you said about my joining the Old School Baptist Church at Justus, Pa., as being as my father and mother would have it. Yes, I have been entertaining the same feelings, although that was not what prompted me to take the step. In the first place it came as a happy surprise to me. It was not on account of any glory or honor that I deserved, but all to the glory and honor of God, and was a wonderful blessing to me for such an undeserving, unworthy being as I am to be allowed a home with such a wonderful people as the Old School Baptist Church.

Brother Everett, I have always been a believer in the way the Old School Baptists preached, and that is "Salvation by grace, and not of works," and that everything was before ordained and predestinated, although predestination is often hard to accept, nevertheless it is the truth.

And, if salvation is by my good works, there is no hope for me, and this goes for all of us—isn't this the truth?

But I got where I had to ask for a home with the Church, and at the same time I felt so unworthy, I felt to be the least of all. Was I deceiving the church? Was I deceiving myself? (These were my thoughts.) Anyhow, God Almighty is not deceived, we do know that.

Acceptance of the ordinance of baptism does not save us in the least, but I do feel that the heavens have opened up to me to a great extent, since I was made to accept of same, and I do get a peek in once in a while. I do believe it has the same effect with others who have the same hope that I hope I have and are made to accept.

I have thought a lot of the Old School Baptist people for the truth's sake for a good many years back. In fact I have never had any right about face from works to grace "so to speak" that I can recall, but when I was 18 or 19 years of age I began having—I hope—exercises in my life which to the glory and honor of God made me to realize my sinfulness much more strongly than I had before, and when I look back upon the path that I have traveled, I have been made to see that my trials, etc., etc., were, and are, a wonderful blessing to me, and isn't that the truth with us all, also Brother Kinney? I have sometimes wondered why a believer goes so long as a believer, before they are made ready to ask for a home in the church.

Although I had always been a believer in the Old School Baptist doctrine—the gospel they preached—as far back as I can remember, I had never been made to realize my smallness to the extent that I did

when I stood in the Justus, Pa., meeting house, asking for a home with them.

I have entertained some feelings of condemnation towards some of the members of the Old School Baptist Church—not toward their spiritual belief, but in a fleshly way for some time past but when I was made a member of the church, these feelings did not go into the church with me. I was made to love them all as I never loved before.

You ask, why did I not ask for a home in the Warwick Old School Baptist Church? Nearer to my home. Our minister here is a wonderful preacher, who speaks the same language, spiritually, as the rest of the Old School Baptist preachers. All I can say is that "the Lord's ways are not our ways." I believe that there is a time and place for everything that takes place, and I believe the Lord placed me right where He wanted and intended to have me when He placed me in the church at Justus, Pa., right where I at one time condemned some of the members.

In conclusion, I will say that I do not feel fit to have my name in the church, but may the Lord use me as He sees fit, according to His plan and purpose.

Wife and I send love.

Unworthily yours, the smallest of all,

Russell Vail,

Warwick, New York.

A GOOD MEETING.

Dear Mr. Gold:

The enclosed subscription to the Landmark was obtained during the association, the 176th session, and

was as good as I ever attended. It was held with the church at Concord, Washington County. The attendance was large and very orderly. We had quite a number of visiting ministers and the preaching was very good. It was God-honoring and edifying to the church, and much love was made manifest.

Mr. Gold, I notice that there is much said about what is published in the Landmark. Jesus says in Matthew 13:47-48: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good in vessels, but cast the bad away." I want to say if the people would read the Landmark in like manner there would be less confusion, for certainly when a man writes for the Landmark he gives his views on the scripture, which in a way is preaching, and we often hear ministers express their views on the scripture that we don't agree on in every point, but we being the vessel, we gather that which we consider good and cast the bad away, and would to God that people would read the Landmark with that in view.

When we go to associations and hear so many preachers preach that reminds me of a herd of dairy cows. Every cow in the herd will produce milk, but some cows' milk is much richer than some other. And when we read that which we believe not, we should read the Bible and study the word of God. In so doing if we feel to have light on the matter, we should give our views on the same, in love, in a way that will tend to teach, instead of coming on

our own brethren with the sword.

I feel like there are enough good things published in the Landmark to make it worth the price tenfold. And when we read on to that which is not good, we can say with the servant of old that here is death in the pot. The man that gathered the gourds and shoveled them in the pot, I don't think he knew gourds from herbs, and doubtless we have some today that don't know gourds from herbs, but when the man of God cast meal into the pot of pottage, it removed the death from the food. The meal is a figure of the Spirit of love that removes the poison from the food and causes us to spread the mantle of love over our brother and have a desire to teach or attempt to spread light on the matter.

Yours in love,

A. B. Ayers,

Williamston, N. C.

LOVES THE LANDMARK

Mr. John D. Gold,

Wilson, N. C.

My Dear Sir:

Enclosed please find P. O. Money Order for two dollars (\$2.00) to pay my subscription to Zion's Landmark from October 1, 1941 to October 1, 1942. I don't want to miss a copy. I have read it since a child, as my mother was a subscriber many years. I enjoy the many good pieces from all the good writers, especially from old Sister Susan Higgins. I hope she enjoys her Association meeting.

From your friend,

Mrs. W. I. Adams,

Willow Springs, N. C., R. 1.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

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NOV. 1, 1941

BABES IN CHRIST.

(1st. Cor., 3rd chapter)

In my writings, and in speaking from the pulpit, I am not inclined to say much about self, for I realize my weakness and unworthiness. But I am hopeful, at all times, to teach such things as are in line with Bible truth. I overheard a man say once, that Elder Denny was an able minister, but he quoted too much scripture in his writings. If this is a fault, I plead guilty, for it is my wish at all times, to speak and write the truth as it is set forth in the Scriptures of truth. Christ spake as never man spake, and we cannot be far wrong if we are blest of the Spirit to speak His name, and in line with the truths set forth by Him, while on His pilgrimage here in the world.

Paul, an apostle of the Lord Jesus Christ, said in 3d. Chapter of 1st. Cor. "And I, brethren, could not speak unto you, as unto spirit-

ual, but unto you as carnal, even as unto babes in Christ." And for that reason, he said, "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."

We are taught in the scriptures that there is nothing new under the sun, and hence we are sure that there are babes in Christ now even as in that age.

If Paul lived now he would find regenerated babes in Christ, those weak in the faith, walking as men, in their carnality.

Paul loved them and reproved them for their divisions of opinion, some being followers of Paul, some of Apollos, and some of Cephus, not looking beyond the ministry of men, not beholding the Master of all Spiritual Service, the Lord Jesus Christ.

In every age, no doubt, men have divided, as they have sought to set up some, and to put down others, forgetting that the best of men can be no more than servants of the Lord in the Kingdom of God on Earth. Christ is King, and deserves all the praise here and hereafter. All honour being due to Father, Son and Holy Ghost, the three-one God.

Paul said "Ye are yet carnal," and gave the reason, "For whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men?" I hear some ministers say, there are no divisions among the true church of God, or true believers in His name, and this, with the implication that me and my following are the real thing; and all who are not with us, in eating the strong meat of the doctrine, are

of the wicked one.

I do not like to hear such statements or see such a spirit manifest, for I believe there are babes in Christ now as in the days of the Apostles. Paul asked the question, "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." It was all of the Lord's giving, and to Him was due the praise. He answered his own question, by saying, "So then neither is he that planteth anything, neither he that watereth; but God giveth the increase." In calling them carnal, Paul did not say they were not regenerated, for he addressed them as the Church, being the called of the Lord; but, like himself, had the thorn in the flesh, carnality, which he called the messenger of satan, by whom he was buffeted and kept humble. We see babes try to walk and climb, and how often we see them fall. How true it is of the new born babes in Christ. Like the wasp, largest at spiritual birth, feeling that they are something, when they learn later they are nothing in themselves. They were his brethren in both the flesh and the spirit.

David felt to be as water spilled upon the ground, that could not be gathered up. Jesus said, "Why callest thou me good? There is none good save the Father." Paul said, "O wretched man that I am, who shall deliver me," etc. Therefore, we all have reason to fear and tremble before a just and Holy God. Notwithstanding Paul's being as nothing, as compared to Christ, the head, he said: "I have laid the foundation." How, Paul? "According to the grace of God given unto me."

"As a wise Master Builder, I have laid the foundation and another buildeth thereon." He did not mean to say that He had laid the foundation upon which the true church of God is founded, for, said he, "Other foundation can no man lay than that is laid, which is Jesus Christ."

But Paul laid or set forth the one true thought that should be ever in the minds of the people of God, that Christ, and not Paul, or Apollos or any other man should be worshipped; but all honour and praise should be given to WHOM PRAISE IS DUE. The Stone the builders rejected hath become the head of the corner, and His Church is made up of sinners, called, justified and glorified in Him.

Jesus called them the sheep of His pasture. He said, "I know my sheep, and am known of mine. THINE THEY WERE, THOU HAST GIVEN THEM ME, and of all Thou hast given me I have lost nothing; but the son of perdition that the scriptures be fulfilled." He also said, "None (not even satan) can pluck them out of my hand."

As Paul knew, and comforted babes in Christ, so Christ was pleased to speak of the lambs, (the little ones) which He carried gently in His arms.

Paul asked, "Who shall stand in the Holy Place?" He answers, "Not Paul, not Apollos, not Cephas, but He that hath clean hands, and a clean heart, WHO HATH NOT LIFTED UP HIS SOUL UNTO VANITY, NOR SWORN DECEITFULLY. THIS SINLESS ONE IS CHRIST THE LORD." It is He, who lives and will ever live, as the Redeemer

of His people. David said, "I will go in the strength of the Lord God. This is the same David who felt at other times to be as water spilt on the ground, that could not be gathered up. How experimental to the child of God in this age.

Paul said, "Therefore let no man glory in man, for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, **ALL ARE YOURS, AND YE ARE CHRIST'S; AND CHRIST IS GOD'S.**

To the little ones who may read this, remember you have a sympathizing friend in the writer, for I feel to be one of the least, if a saint at all.

Let us remember that our safety is not in man; but in the **LIVING GOD** and **HIS CHRIST**, who will present all the true Israel of God to His Father in glory.

Not a babe in Christ, nor the weakest lamb of the flock will be left behind. "For He shall save His people from their sins," said the angel to His mother before He was born of Mary, born of God, not to become a Saviour; but He was born the Saviour of all who hath in the past, doth now, or that ever will feel the need of His saving power and love.

O. J. Denny.

NOT WORTHY OF YOUR KIND WORDS.

Dear Friend Gold:

I appreciate your article headed, "The World and the Church," in July issue of Zion's Landmark. It is evident that your zeal and interest for the welfare and interest you

have for the things of your heart—the cause of the church and Zion's Landmark. If some expressions were not in accord with apostolic doctrine, I believe all who know your arduous work, would rather cast the mantle of Christian sympathy than to impugn your motive as selfish and arrogant.

I can't question but what you are a servant of God, and being gospelly indoctrinated from youth, how could any one believe you meant that Primitive Baptists had turned over their children to other denominations to save them, when you know that no religionists save themselves from their sins, or their children. It is evident that you meant, as it is too true, that many of our people fail to instill the principles of truth upon the minds of their children, so if ever created in Christ Jesus by the Holy Spirit, then they would readily ascribe their salvation to the Lord, and deny the Lord that brought them, as do children who have imbibed Arminian doctrines as are taught by the religious world; or as the twig is bent, so it grows.

You aptly refer to good works when you spoke of "feet washing." I am sure that every child of God who has been truly indoctrinated in gospel teaching, believes in good works. All works that accompany salvation, such as works of love, faith, repentance, and all that pertain to spiritual life and godliness are good works, but there is much that the religious world esteems as good that the true church does not so regard. Few believe that feet washing is a church ordinance, but many believe that Christ washed

the disciples feet as an example of good works, humbly serving each other is good deportment. It seems that the supper at which Christ washed their feet was before the feast of the Passover, and the supper of bread and wine, which represented His broken body and shed blood was after; but it seems that the apostles thought Christ's kingdom was of this world, and had been striving among themselves as to who should hold the best office under His kingdom. As he who serves should be the greatest, we never hear of them ever striving about who should be the greatest. However, I believe those who have the spirit of washing each other's feet are happy in so doing.

No one who knew your sainted father can doubt that a crown of life is laid up for him, and for all that loved the Lord's appearing. But is it a fact that the saints that have died are now receiving rewards in heaven for the good they did while here on earth? As you have said since of your father in another issue of the Landmark. But Jesus said, "For there shalt be a recompense at the resurrection of the just." Luke 14:14.

M. L. Gilbert.

P. S.—Since you took no offense at what Brother J. J. Whitley said, but if you should throw this into the waste basket, as you have done of my writings not best to publish, it will be all right with me.—M. L. G.

Why should I take offense at what any one says to me? If I am wrong and need correction, who are better to give it than my friends and brethren, Gilbert and Whitley.

As publisher of Zion's Landmark and two newspapers, placing myself in the gap and the responsibility of telling folks what to do, how to behave, and proceed correctly, I would certainly prove my weakness and insufficiency by complaining at any criticism that any one might pass upon me, of my conduct or what I have to say.

Of course I am not criticizing any Primitive Baptist for the way he raises his children. I have only tried to explain in my personal comments of the way in which my parents tried to bring their children up in the "nourishment and admonition of the Lord." If I am not a better man it is not their fault. They did their best and mortal man and woman can do no more, and God has been so good and merciful to me all the days of my life, and if in His wisdom, my Heavenly Father and Elder Brother have given me a commission to perform, should I not as near as possible heed their advice, and follow their instructions as contained in the Bible, God's message to man?

I believe, as you do, that God has all power in Heaven and in earth, and I would not take one particle of honor or glory from Him, but I do believe that a child should, as far as possible, "be brought up in the way he should go," and all good influences should be brought to bear on him in the direction of his life, so that "when he is old he will not depart therefrom."

I am not worthy of your kind expressions, but I appreciate them all the same.

John D. Gold.

DEACON R. E. LAMM

Our most beloved and highly esteemed brother in Christ, R. E. Lamm, peacefully passed away at his home in Moore County, May 14, 1941.

He was born in Wilson County, March 24, 1869, united with the church at Contentnea, June 15, 1895, and was baptized the following day by the pastor, Brother William Woodard.

His life and usefulness to the church was so manifest that the church had him set apart and ordained to the office of deacon in July, 1899.

He served in this capacity until the year 1918. In 1914, he moved his residence to Moore County, and since the distance was so great he could not attend regularly, his wife and himself asked for letters and with other brethren and sisters established a church in Moore County, known as Lamm's Grove Church, which he donated the land for, and said church was named in his honor.

He served as deacon of this church until the end, in excellent spirit and faithfulness.

He leaves to mourn his departure, a wife and one daughter, Mrs. J. B. McLeod, of Warrenton, and an adopted son, Paul T. Lamm, of Carthage, and three grandchildren, and a host of brethren and sisters of Moore County and also of Wilson County. But we sorrow not as those who have no hope, for we believe our loss is his eternal gain, and we hope that when life is over to be with him in that land that knows no sorrow nor pain.

Written by request,

Mrs. F. W. Boswell.

APPOINTMENTS.

Elders C. L. Robbins and J. R. Baker will preach, the Lord willing, at the following times and places:

Sandy Grove, Tuesday, Nov. 11.

Healthy Plains, Wednesday, Nov. 12.

Creeches, Thursday, Nov. 13.

Upper Black Creek, Friday, Nov. 14.

Beulah, Saturday, Nov. 15.

Services will be held at eleven o'clock in the morning.

LITTLE RIVER UNION

Please publish the following union notice:

The Little River Primitive Baptist Union will convene, the Lord willing, with the Four Oaks Church, the fifth Saturday and Sunday in November, 1941.

Elder J. T. Lewis is appointed to preach the introductory sermon.

All lovers of truth are invited to attend, especially ministering brethren.

Your friend in hope of eternal life,

M. E. Fish,

Angier, N. C.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Oak Grove, Wake County, North Carolina, Saturday and fifth Sunday in November, 1941. Elder T. F. Adams is chosen to preach the introductory and Elder F. W. Rhodes is alternate.

Oak Grove Church is located about four miles East of Apex, North Carolina. Anyone desiring further information may communicate with Brother Zola Suggs, Church Clerk.

W. F. Young, Union Clerk,

Angier, N. C.

BLACK RIVER UNION MEETING

Dear Mr. Gold:

The next session of the Black River Union will be held, the Lord willing, with the church at Mingo on the fifth Sunday and Saturday before in November, 1941. The Church is located about four (4) miles South of Dunn.

All lovers of the truth are invited.

Many thanks for publishing same.

Yours truly,

Elder L. A. Johnson, Moderator

Bro. W. V. Blackman, Clerk.

Lester E. Lee, Assistant Clerk.

SKEWARKEY UNION

The next session of the Skewarkey Union will be held with the church at Williams in Edgecombe County, near the town of Leggett's Friday, Saturday and fifth Sunday in November. Elder W. E. Grimes to preach the introductory sermon, with Elder R. B. Denson, alternate. All

lovers of truth, and especially ministering brethren are invited. Come and be with us.

W. S. Peele, Union Clerk,

Williamston, N. C., Route 2.

BLACK CREEK UNION

The Lord willing, the Black Creek Union will be held with the church at White Oak, Wilson County, N. C. The church is located near Saratoga, on the Wilson and Greenville Highway.

Elder R. H. Boswell was chosen to preach the Introductory Sermon, and Elder W. R. Hines will be his alternate.

We would be glad to have a goodly number of ministers and other brethren, sisters and friends visit us at this meeting.

Isaac A. Lamm, Union Clerk,
Princeton, N. C.

MILL BRANCH ASSOCIATION

The Mill Branch Association is to be held with the church at Pireway, Friday, Saturday and first Sunday in November.

The church is about 15 miles S. E. of Tabor City, N. C.

Lovers of truth are invited.

M. Meares.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Reliable persons to sell our publications on commission.

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Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS—

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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PUBLISHED SEMI-MONTHLY

-AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

NOVEMBER 15, 1941

NO. 1

ESTHER PREPARES TO SAVE HER PEOPLE.

"Also he gave him a copy of the writing of the decree that was given at Shushan to destroy them, to show it unto Esther and to declare it unto her, and to charge her that she should go in unto the king and make supplication unto him, and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai.

All the kings servants, and the people of the King's provinces do know, that whosoever, whether man or woman, shall come in unto the king, into the inner court, who is not called, there is one law of his to put him to death, except such as the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

For if thou holdest altogether thy peace at this ime, then there shall enlargement and deliverance arise to the Jews from another place: but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return to Mordecai this answer.

Go gather together all the Jews that are in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

So Mordecai went his way, and did according to all that Esther had commanded him."—Esther 4:8-17.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE BLACK ROCK CONVENTION

I notice Brother Griffin pins his faith to the Black Rock Convention, and wants me to find one dissenting voice in this meeting, of God's sovereignty over all worlds, devils, and men.

I don't think Brother Griffin can find a single one whom he styles as conditionalist, amongst the Primitive Baptists, who does not believe in the sovereignty of God. But why did he not try to find one who was not agreed with the doctrine he and all other absoluters are setting forth at this time? He is very misleading in his article.

God is chief ruler of the universe, I freely admit, but does He rule to the extent that He, or His predestination, is the cause of the wicked acts of men, and devils, as Brother Griffin would have us believe? Certainly He does not.

What say you James? "When a man sins, he is drawn away of his own lust, etc." Why did James not say it was because of God's predestination? Brother Griffin believes sin was predestinated. He may be in line with the "Black Rock Convention," but he is perfectly out of line with James.

If God predestinated sin, why did not Paul tell us about it? He said, "For whom He did foreknow, them He also did predestinate, etc." Why did Paul not say, for what, or that, as Brother Griffin argues? Simply

because he was inspired and Brother Griffin isn't. "I have not shunned to declare all the counsel of God unto you." If Paul declared all the counsel, and said nothing about God having predestinated all things, including sin and wickedness, then sin and wickedness is not a part of the counsel of God, and should not be so declared. I would admonish Brother Griffin to get in line with Paul.

Brother Griffin says that he wants to stick to the scriptures, that he feels sure that they are inspired by the Holy Ghost. "I want to stay by them word for word." I would like to know who or what is hindering him. Is it what Elder Beebe added to predestination at the Black Rock Convention? Is it not a fact that this addition has been a bone of contention ever since? Has it not divided and destroyed the peace and fellowship of the churches, and where it has prevailed, that they have, in lots of cases, become the habitation of owls and bats? Do such conditions make Brother Griffin happy? He seems to think it a happy privilege to be in the minority. Is it possible that Brother Griffin is not aware that all factions of Baptists with the name "Primitive," taken together, are very few compared to the so-called churches of the world?

"Let us go to the Black Rock Convention. I am jealous of this con-

vention! This one convention is an ABSOLUTE one."

No wonder Brother Griffin is so jealous of this convention, for this is where he has to go for his absolutism. He certainly can't find it in the scriptures of truth, nor among the Waldenses, nor any other of the Primitive churches. This must be why he is so jealous of the Black Rock Convention than of inspiration.

I recently attended an association at which I heard five discourses and all of them were loaded with, "All things whatsoever cometh to pass, both good and bad, sinful and wicked, by men and devils, and all were purposed and predestinated of God, and has to be just that way, and could not have been otherwise, and that God was pleased with it all."

From the way Brother Griffin writes, he could say "Amen" to it all.

There were right many preachers on hand, and not one dissenting voice did I hear to the above. Their cry was, this is what I believe and rejoice in, but not one, "Thus sayth the Lord," for what they believed, did I hear. They must, like Brother Griffin, have been pinning their faith to a convention. Brother Griffin is not fair in classifying those of the Primitive Baptists, whom he is pleased to call conditionalists, with the Fullerites, for he knows as well as he knows anything that it isn't just. He knows that we do not believe that the unbeliever can do one thing to his spiritual birth any more than he could have done towards his natural birth. Neither do we believe that

the preacher or any other person can be of any assistance to that end at all. Still, he makes it appear that we believe as do the Missionaries. I say again, that he knows there isn't one word of justice in his charge.

Not one writer in the Bible says that God purposed sin. Not one says that He predestinated it, but to the contrary, it does say, "By man came sin, and death by sin, for that all have sinned, etc." And James says, "Let no man when he is tempted, say, I am tempted of God, for when a man is tempted, he is drawn away of his own lust, etc." He also says, "God cannot be tempted with evil, neither tempteth He any man." "Oh, I know that we cannot base a claim to church succession on a convention. I would not dare do so, unless I was led to believe that they were sound in doctrine and practice." I wonder who led Brother Griffin to believe that those composing this convention were sound in doctrine? It could not have been any of the inspired writers of the Testaments, as they did not say one word about absolute predestination of all things, including sin and wickedness, neither did they say, "all things," leaving out the word "absolute," connecting it with "all things." This being true, whom did Brother Griffin get it from but right here? History shows that prior to this "absolute convention," it was not known among the Baptists, and if it had been it could not be apostolic, and not being so, it is to be rejected by all truth-loving Baptists.

"Now let any man deny absolut-

ism, and he unchurches himself at that time."

At what time? At the time of this "absolute" convention.

"He cannot get back to the apostles day without going by the way of the Black Rock Convention." What an assertion! Not one word did one of the apostles say about all things having been predestinated; not one word about anything having been predestinated, except those He foreknew, not one word. Let Brother Griffin just give us one word. "I am not going to be hard."

Neither am I. Let Brother Griffin just simply give us one word of inspiration where any, except the elect, were predestinated.

"Brethren, this business of trying to establish your doctrine by what a certain Elder said is too puny to receive notice." Yes, but let us notice by whom Brother Griffin tries to establish his. "Association after association, editor after editor, preacher after preacher, has endorsed the proceedings of that convention." Now, then, who is it that is trying to do the very thing this brother objects to but Brother Griffin? It is just as plain as the noon-day sun, that it is the objector. "Does it look reasonable to argue that 'absolutism' never has been the doctrine of the church, and yet we find this convention made up of absoluters?"

We are not arguing that this convention didn't get to be absolute at its setting. We are arguing that this is the first time, 1832, that it was introduced among the Baptists, and that prior to this time it was not known among them until Elder Beebe introduced it. So says Elder

S. Hassell. Will Brother Griffin attempt to deny this? If the apostles said nothing about it, and the church knew nothing about it up to the time of this "absolute assembly, why try to make it appear that it has always been the doctrine of the church. It is not the doctrine of the church and it never will be. It is the doctrine of this wonderful convention that added it at the time of its sitting, 1832, and is younger than "missionism." In fact, too young to be the doctrine of the church.

We do not claim that those constituting the Black Rock Convention were not Primitive Baptists, but we do claim that they, at that time, introduced a new doctrine which is a non-apostolic doctrine, and should not have been done, and should be put away from us, that there might be union, and fellowship, and peace among the Baptist family. And unless this is done, we will never be a united people. I do not feel to unchurch Brother Griffin because he is an absoluter, but I feel to unchurch his absolutism, when applied to all things that come to pass, both good and sinful. I feel that he is a child of God, strayed from the straight and narrow way. I also feel this way about the most of those who concur with him, and I wish so much that I might write or say something which might save them from this great error.

We all know that it has been the main cause of most of our divisions, if not all of them in North Carolina. What a pity it is that all of us do not contend only for that which is plainly taught in Holy writ.

God has not, nor will He reveal to any man, anything more than is re-

vealed in His word of truth, and all those who claim a special revelation should be shunned and avoided.

He tries to link the late Elder P. D. Gold with him in his pet theory, and he knows Elder Gold didn't believe nor preach such doctrine, for it hasn't been long since I sent an editorial of his to the Landmark, for republication, and it was directed against it.

Reader, watch your step, or you will be misled.

May the Lord save use from the deception of "absolutism."

Obe Tingen.

A QUESTION OF TIME AND ETERNITY.

Dear Brethren:

I pray (or hope I do) God's grace reigning in my heart, as I attempt to write again in defense of my position in regard to the doctrine of the Bible. In the first place, I do not expect my writings to be received by everybody. I'd be afraid of it, if it was accepted universally. Was the preaching of the apostles thus received? Did Jesus preach in such a way, that all His hearers were made glad? If not, then I must expect some virulent attacks on my preaching and writing. Moreover, I must (and do) expect false accusations from the children of God. Long since have I found out, that even those that you count near and dear, will misrepresent and misuse you. This does not come by chance. It is by appointment. It is hard and hurtful, but it is good for those that love God. So, I want you to know that I shall not, God being my helper, be surprised at what comes from this letter.

One thing that I want to say at this time is that some brethren do not approve of my contention. They want me to write smooth and pleasant so that the babes in Christ will be comforted and edified. In the first place I am not aware of there being any kind of people in the kingdom except babes. It is all revealed to babes; it (the kingdom) is composed of little children; the little children are addressed in admonition. We must preach and write to but one class—and that is babes in Christ. Hard doctrine does not offend the babe in Christ. It is the soft, smooth, creature-effort doctrine that offends the babes in Christ. To those that feel to be something when they are not; to have strength to follow Christ (as did Peter); to be able to perform that which is good (which Paul could not do), to that class hard doctrine is repulsive. It takes the honor and glory of salvation from man and gives it to God. The natural man likes to share in the work of salvation.

Salvation is by grace. That is my contention. Who says I am wrong? For their rock is not as our rock, even our enemies themselves being judges. (Deut. 32:31.) Now our rock says it is by grace. I think that I am safe in declaring that each time (in substance) the Bible declares that salvation is by grace, it denies it being by works. The expression, "Salvation is of the Lord," can be found many times in the scriptures. How many times does it say that it is of works or by man?

By grace is the text of inspiration. Now to the poor, weak, little child

of God this is good news. What other kind of children of God are there portrayed in the Bible? Does the Bible speak much about the big children? Does it say much about those that are able to perform righteousness by their own efforts?"

Am I dividing the Baptists by my contention that salvation is by grace? To be fair and square about the matter, do you think I can divide the church? If I can then am I not stronger than the gates of hell? I am much in the same position that Elder P. D. Gold said the Baptists were in. He wrote in the Landmark that the Baptists in North Carolina did not desire to divide salvation. He continued by saying that it was one for time and eternity. This I hope I believe.

I'd like to see the Landmark readers established in the doctrine that Elder Gold contended for. That doctrine was a hard doctrine—an unconditional doctrine, if you please. He said time and time again that "All things work together for good to them that love the Lord." That is a hard doctrine. It is limited to those that love God. The babes in Christ rejoice in this hard doctrine, but how the wise and prudent do fight against it!

W. D. Griffin,
Fayette, Ala.

PREDESTINATION.

Mr. John D. Gold,
Wilson, N. C.

Find enclosed one dollar for one year's renewal for the Landmark.

I wish to give you some of my thoughts on predestination—you may publish this if you choose to do so.

If God predestinated every act of man and he has to do everything that he does, is it not a fact that there is no sin or transgression, seeing that he has been predestinated to do all he does and cannot help it? The Bible tells us that sin is the transgression of the law, but since man is doing what he has been predestinated to do, he is doing God's will and is in perfect obedience.

If this is true then this must be Holiness Doctrine.

Let's see if man has always done the will of God.

Genesis 2:17—"But of the tree of the knowledge of good and evil, thou shalt not eat of it." Did he eat or not?

Genesis 3:17 shows that he did eat and transgress.

If God predestinated every act of the creature, for what purpose was the law given, seeing it does not give eternal life?

If God predestinated every act of the creature and man must do His will and cannot do otherwise, why did He ask through Jeremiah the prophet, 7:9-10, "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom you know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?"

Is it possible for God to predestinate a thing that never came on his mind? See Jeremiah 32:35. "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I command-

ed them not, neither came it in my mind, that they should do this abomination, to cause Judah to sin."

Is the above the predestination of God?

If God predestinated every act of man, was James in accord with God's predestination when he writes—James 3:10—"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

Then God's predestination ought not to be, according to James.

If God is the first cause of all causes, was He the cause of hatred? John 15:25. "But this cometh to pass, that the words might be fulfilled that is written in the law: They hated me without a cause."

Psalms 69:4. The same. Was He the cause of this cause? In Corinthians 10:5. "But with many of them God was not well pleased; for they were overthrown in the wilderness." What! Was God not well pleased with His own predestination if He predestinated every act of man?

Let's see if we can be consistent and be absolute.

Mr. Gold, you run your paper as you see fit, but if they are right you could not run it in any other way than what you do. Why, then, should anyone find fault with you, seeing it is impossible for you to do otherwise?

God predestinated you to run your paper as you do; that Elder W. T. Cook should write articles to your paper, and that Brother O. B. Tingen should do likewise, and also predestinated that Elder W. D. Griffin should find fault with their articles.

Does this harmonize with 1st Corinthians, 14:33? "For God is not the author of confusion, but of peace." Either Paul or somebody is wrong.

I do not believe that this feature of doctrine began with Elder Gilbert Beebe. I notice that Malachi had to deal with it and condemn it. Malachi 2:17. "Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied Him? When ye say, Every one that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?"

If it is absolute predestination, why God's judgment?

May I ask again—For what purpose was the law given, seeing it does not give eternal life?

We have 22 churches in our association (the Indian Creek) and we have no members believing this doctrine, neither do we fellowship it, nor tolerate it in any of them, but we prefer Ephesians 6:1 and 2, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with a promise." Also Ecclesiastes 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."

Yours very truly,

W. G. Nichols,

Sophia, West Virginia.

CHRIST THE CENTRAL FIGURE.

While I have never been able to bring myself to believe that God absolutely predestinated sin, for the Bible says that it was due to disobedience and that if a man sinned

he was drawn away from righteousness by his own lusts, and Adam was positively commanded not to eat of the forbidden fruit, yet why should man wallow in the dust of the earth, by claiming that God predestinated sin? Why not rise to the heights of salvation, in the great gift of God, through His Son, who furnished a way of escape by His obedience? Why not appreciate the fact that all of us got in trouble through the disobedience of one man, Adam, who lost his high estate in the confidence and mercy of God; but are redeemed through the great gift of His Son, who gave His life that we might be free from sin and death and included in the chosen with Christ?

Just think of what that means. Certainly if our minds dwell on sin all the while and the fruits of sin, how can there be any uplifting principles in a man's religion? Think seriously over the matter. We know that if the judges of our courts should open them by charging the grand jury and the petty jury that they need not bring any more indictments against those that have been guilty of crimes, and been presented to courts through the various avenues of the law, the magistrates, and the lower courts; and the members of the grand jury themselves that were appointed from their several precincts in the county, to have an oversight over the people, and see that order and peace were preserved and the law of the land obeyed, a law that has taken centuries to formulate, and which is added to and amended as the years roll on, to bring it up in line with the march of civilization;

and were to say at the conclusion of their charge, that after careful thought and reading of the Bible, as he (the judge on the bench) is a member of the church, had come to the conclusion that it was not fair to the one charged with the crime to be punished; for he had come to the conclusion that God predestinated sin, and that man was not in the least degree responsible for his acts, what would you think of a judge and such a conclusion as to the proper presentation and interpretation of the law? Certainly you would say that would be an undermining of the foundations of society, and every Primitive Baptist in the land, regardless of his personal opinions, would say the judges were crazy and the world had gone mad, and they would be the first to reject such a doctrine as that.

We have some opinions on the subject of good and evil along which way we are jostled down the avenue of life, and though we have been accused of thinking we know a great deal and have been trying to express it through the Landmark, we are going, if the Lord will, sometime, not now, to express some thoughts we have had on the subject for many years, but would not express them in the Landmark for fear that we might run counter to the established ideas entertained by some members of the Primitive Baptist Church, and having respect for their opinions, and not wanting to add to the confusion regarding absolute predestination, we have been afraid to utter them.

But frankly we are constrained to say, there are so many finer and sweeter and better things to be con-

sidered in the Bible in connection with God's great sacrifice in giving His only begotten Son, to save His people, that we are unable to understand why such a fine people as the Primitive Baptists, with a religion that gives God all the glory, for He is entitled to it, should waste so much time in arguing over a matter that none of us can thoroughly understand, for God did not intend for us to understand everything in His comity and order, but from time to time as the Great Teacher, He reserved the right to lead them along as His children and show them the way to Him.

The Saviour said to the Pharisees, "Ye must be as one of these (a little child), for of such is the kingdom of Heaven," and nothing can surpass the dependence of a little child that loves his father, and adores him, if he has a father worthy of the name, who is interested in his child and desires to bring him up in the way he should go, so that when he is old he will have formed his habits, "and will not depart therefrom."

Evil points to hell, and righteousness points to Heaven and glory. Why not get our thoughts on things above, "where moth and rust do not corrupt and thieves do not break in and steal." Let Christ supersede everything in our thoughts and His great sacrifice, greater than any other sacrifice for humanity that has ever been made, eliminate all else from our minds. All of us can get together on Him, for as John said, "He is the brightness of His glory, (the Father) and the express image of His person," and another writer says eventually "unto Him (Christ) every knee shall bow, and

every tongue confess that He is God."

Now, why would it not be better to concentrate all of our thoughts on Him, the Son of the true and living God, "in whom I am well pleased," rather than distracting our thoughts and our vision while building up an impractical "ism" such as absolutism, that has neither life nor substance in it, and which can never yield the peaceable fruits of righteousness, love and harmony and consideration for each other and forgiveness, for if ye love the brethren it is an assurance that you love God and the Saviour of His children.

The world is cursed today with "isms," which is causing war, bloodshed, and misery, and we believe God is punishing the world for thinking more of "isms," than of Him, our Creator and Preserver.

Yours in love, and for the upbuilding of His church.

John D. Gold.

NOTICE

We, the members of Mount Zion Church are eleven in number and all poor. Seven of the members are widows, and one male member is not able to work much. We have a good meeting house, but the roof is bad. So we are asking for a little help from all the brothers and sisters and friends to help us put a new top on our church house.

Every amount you can give us will be very much appreciated. You may give your gifts to either one of the committee entioned below.

Elder W. E. Grimes,
Williamston, N. C.

Sister Bettie Strickland,
Hobgood, N. C.
D. E. Mizell, Church Clerk,
Hobgood, N. C.

We are not charging you anything for running this notice. I want to help you cover the church, and so I enclose my check for \$5.00, and will take pleasure in forwarding to you any monies sent for that purpose, and will publish same in the Landmark.

John D. Gold.

A SPLENDID MEETING.

Dear Mr. Gold:

As you have been writing much in the Landmark in regards to peace in the churches, I want to say for your benefit and the benefit of others who may think as you do, that we have just closed one of the best sessions of the Black Creek Association I have ever attended in all these 43 years I have been a member of the church.

We had 43 visiting preachers. Two from Arkansas, one from Alabama, one from Virginia and from across the Blue Ridge mountains to the Atlantic ocean. All came preaching the same sweet and glorious doctrine, salvation by the grace of God, and not by works of righteousness which we have done. There was not a single note of discord, not one bit of grumbling or fault-finding, but all with an eye single to the glory of God and all preaching Christ the Saviour of sinners. All bringing a message of love and peace. Now, Mr. Gold, pray tell me where is the church divided?

I am Clerk of the Black Creek Union and I do not know of a single

bit of trouble among all of the twenty-one churches of that body. And of all the associations that we correspond with, (I do not recall just now how many), I have not heard of a single bit of trouble in any of them. And I think, and am quite sure, that all the writing you have been doing on that subject is very much misleading, and is causing more dissatisfaction among our folks than anything else. Of course there are lots of things published in the paper that should go in the waste basket. And now I want to say that the sooner you discontinue to publish such pieces and get your paper back on the same gospel standard, the sooner it will begin to grow and the sooner you will begin to reap the benefit.

As for the division in the church, there never has been, is not now, and never will be, such a thing as a church being divided. For proof of this statement, I refer you to 1st John, 2nd chapter and 19th verse, which reads as follows: "They went out from us because they were not of us. If they had been of us no doubt they would have continued with us, but they went out that they might be made manifest that they were not all of us."

I want to say further that the church has been, is now, and ever will be, safe in the arms of Jesus. The devil and all his angels never has, can't now, and never can, divide the church of God. Some may slip in unaware and cause the church a lot of trouble, but ere long they will go out from us. God takes care of the church.

Now, Mr. Gold, in conclusion, I want to endorse every word that

Elder Griffin said in his piece to you in regards to your paper. I think his piece was timely and to the point. The Landmark is yours and you have the right to publish what you please. I hate to see the paper go down. I am now almost 69 years old and have been reading the paper ever since I first learned to read, but I feel that it cannot continue to live and grow under the present management. Our Association just closed is the first one I have ever attended but what there were one or more preachers there ready to take subscriptions for the Landmark. This time I did not hear it mentioned in any way.

Now, Mr. Gold, for your benefit and the benefit of others that may think as you do, I want you to publish this in the next issue of the Landmark, and oblige,

Yours very truly,
I. A. Lamm,

Princeton, N. C.

Certainly we are glad to publish your letter, and the letters of others that are sent in. We believe that this is the only way to reach an understanding, and that differences of opinion should be ironed out in this way, but the discussion should be in love and tolerance.

The paper does not belong to me. While I own it in a financial way and must stand for the cost of its publication, I trust it belongs to God, the Saviour, and His church. If I should leave out one letter and publish another, soon there would be a little clique of writers who would get mad with each other and they

would demand that we leave out the other fellow's, for his doctrine was right and the other fellow's was wrong.

If you will notice what I write, I try to confine myself to what the scriptures teach, and if at any time I say anything that is distressing to you, or out of line with doctrine, tell me about it, for I can take it. I welcome criticism. I am delighted to learn you had a very successful associational meeting. Regret that I was unable to attend. It was the first time I have missed in many years.

Yours in love, and for the cause of Christ and His church,

John D. Gold.

COMMENDATION.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

When I completed reading the reproof given you by Bro. J. J. Whitley, I was so fearful you would become discouraged and refrain from writing for the Landmark, I arose immediately and grasped my pen to write you and beg you to continue, because others whom I hear express themselves, as well as I, highly endorse your communications. How precious the information relative to the faith and duty your father performed in teaching and training his children to be obedient, and what a departure since then unto the present period of time. Please continue to write for the Landmark.

From one who loves the truth,

(Miss) Azubah Lee

Fuquay Springs, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

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Winston-Salem, N. C.

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THE UNCLEAN SPIRIT.

One of our Landmark readers asks for an explanation of Matthew 12 chapter, 43rd, 44th, and 45th verses, which read, "When the unclean spirit is gone out of a man, he (the unclean spirit, satan) walketh through dry places, seeking rest and findeth none." Verse 43.

Satan's work is to deceive, to tempt, and he would, if he could, destroy the faith of the very elect. Satan, therefore, findeth no rest, walking through dry places, and is not at ease, except when he is engaged as a tempter. The careful reading makes it evident that the unclean spirit is the devil, who goeth forth to and fro in the earth. We read, "Now there was a day when the sons of God came to present themselves before the Lord, and satan came also among them. Among the sons of God. And the Lord said unto satan, whence cometh thou? Then satan answered

the Lord, and said, from going to and fro in the earth, and from walking up and down in it." Satan, therefore, not only dwells among his followers, but moves among the children of God, seeking their destruction. But, in the end he is cast forth, and the children of God are to be gathered into the mansion house of God. Satan, though cast forth into the earth, is wroth with the woman, "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." (Rev. 12th. ch.) "Then he saith, I will return into my house, from whence I came out, seeking rest, and when he is come, he findeth it empty, swept, and garnished. With his influence gone out, for a season no satanic influence to rule the house, it is found empty, swept and garnished, for where no devilish spirit is in evidence, no need for room for the display of his wickedness.

In the absence of satan's influence no evil can be found, for God cannot be tempted of evil, neither tempteth he any man; but let every man know when he is tempted of evil, that he is tempted of his own lusts, etc.

For a plain statement of the fruits of the flesh and the devil, and the works or fruits of the Spirit, read Galations 5th. chapter, verses 17 to 25.

Satan returning to the house from whence he had gone out seeking rest and finding none, and finding that

house empty, swept and garnished, was not satisfied to leave it in that condition, but we read, "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." Christ did not explain how the seven spirits could be more wicked than satan himself, so we will not attempt an explanation.

Jesus, being surrounded with certain Scribes and Pharisees, saying, "Master, we would see a sign of thee," Jesus answered and said unto them, "An evil and adulterous generation seek after a sign, and there shall be no sign given it, but the sign of the prophet Jonah."

The unclean spirit was satan, no doubt, and when a man is under his influence, and living in notorious vices, profaneness, drunkenness, dishonesty, destroyers of virtue, etc. it may be said that satan is satisfied in thus controlling them; but, if there be outward reform, and they live in the name of Christianity, but have had no real change of heart, they are as "whited sepulchres," having a name to live, and are dead to all true righteousness. Satan may be pleased with a show of and mocking of Christianity for a season; but he will return to that man or house, and claim it as his own.

Jesus said, "But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house." (Matt. 12:28-29.)

Jesus is the only power that can bind the strong man, satan, and spoil his house. This He does in the salvation, preservation, resurrection and glorification of His people. Satan may seek rest, but finds none, so he returns to his house, the world, the flesh, and the devil, for it is said of the unconverted, "As a dog returns to his vomit, so a fool returns to his folly." (Prov. 26:11.)

The professed Christian, with no love of God in his heart, and with no true conviction for sin, who returns to his former life of sin and uncleanness, is a greater blot on society than if he had made no profession of religion at all.

Jesus did not fail to show the unbelieving priests and elders, saying unto them, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." (Matt. 21:31-32.)

This may not be accepted as a proper interpretation; but it is submitted, for careful and prayerful consideration of the subject.

O. J. Denny.

WE NEED GOD'S GRACE.

"And Esau said, Let me now leave with thee some of the folk that are with me. And he (Jacob) said, What needeth it? Let me find grace is the sight of my lord."—Gen. 33:15.

Jacob had hurriedly left his home, father and mother out of fear of his brother twenty years

ago, going to Pandanaram, from whence his mother many years ago came to become the wife of Isaac. Having found his Uncle Laban, he became devotedly attached to his younger daughter, Rachel, which name means a sheep. He served Laban fourteen years for Rachel, and six years for a part of his flocks, and when he saw Laban's countenance was against him, and the Lord told him to go back to the land of his birth, he held a consultation with his wives and they agreed with him that they had no more inheritance in Laban and his possessions also agreed the time had come to go back to Canaan.

Jacob had, in spite of all Laban could do to hinder him, grown rich in cattle and other animals. Jacob charges him with changing his wages ten times, and Laban perceived that the Lord had blest him for Jacob's sake. He had but little when Jacob came unto him, but his flocks had greatly increased under the care of Jacob, who proved himself to be one of the best stock breeders of any time.

The one thing Jacob dreaded was to meet with his brother, who charged him with depriving him of his birthright, and also the parental blessings which usually went with it.

The nearer he came to Canaan, the more his fear increased. He had stolen away from his father-in-law and had gone a three day's journey before Laban was aware of Jacob's departure, but was overtaken by Laban, who was bitter in his thoughts and threatening in his words, but could not touch him nor do him any harm, for the Lord had

charged him to do Jacob no harm. He charged Jacob with stealing his household gods; Jacob gave him privilege to search for them, but he could not find them as Rachel was sitting on them, who requested her father not to ask her to move as the custom of women was upon her.

He had to pass through his brother's country in order to reach Canaan; and when he came to the borders of Edom he heard that his brother was coming to meet him at the head of four hundred warriors, then Jacob's fears knew no bounds. He was at or near the brook Jabbok, a small stream flowing into the river Jordan; he then divides his stuff into two bands with the hope that if one band fell into his brother's hands that the other would escape.

After sending all his substance, including his wives and children, across the Jabbok, Jacob was left alone on the other side. Perhaps he wanted to be alone as the most critical part of his journey was at hand, and he wanted to be alone with God; and he did not want in vain, as it was midnight when Jacob sent his substance across the stream, there appeared none other than the Son of God in human form and wrestled with him till the breaking of day; who could have easily crushed him to the earth but for the strengthening of his faith he patiently continued the struggle for the encouragement of the man who had felt prior to this time to be forsaken of God, and that his only brother was waiting his time to wreak vengeance against him.

The angel says, "Let me go." Jacob says, "I will not unless you bless me." Jacob recognized him to be

more than a man.

He tells Jacob his name should no more be called Jacob but Israel, "For as a prince thou hast power with God and with men and hast prevailed."

It was not Jacob's own strength, but the presence of God that enabled him to prevail, and "The sun rose upon him as he passed through Penuel and he halted upon his thigh." Jacob had a very imperfect knowledge of God, but I do not think he was a truly converted man till this memorable night when the hollow of his thigh was touched, he was made prince, and had power with God and men.

No doubt but that he prayed for a reconciliation and for a softening of his brother's stubborn heart; and he does not now seem to be afraid of his brother any more.

They met and embraced and kissed each other with not a word said as to the cause of all the anxieties which Jacob experienced, for he must meet him, and while God evidently purposed for Jacob to obtain the patriarchal blessing, He also purposed that Jacob should suffer untold agonies for his part in obtaining it.

Esau was very kind to him, and while Jacob had sent him presents in cattle of various kinds enough to make a person rich if sold on the market at the present time; it was not the presents that reconciled Esau, as he was a profane man and cared nothing for such things that were of a spiritual nature, as he was rich in this world's goods and was lord of his vast domain, and had many sons, but the strong hand of God was present to uphold Jacob,

and while his brother offered to go with and protect him, Jacob refused even that a few should go as a protector or to show him the way or be of any other service to him. Jacob answered, "What needeth it," as he had God's promise, His presence, and His assurance why should he be afraid or need the help of a man or an army of soldiers to lead the way or to act as a bodyguard to him, so he said, "What needeth it."

B. S. Cowin.

IN MEMORIAM FIDELIA JOHNSON

On the evening of April 25, 1941, death entered our home and took from us our beloved mother, Fidelity Johnson, wife of the late Elder J. P. Johnson.

She was 87 years, 2 months and 11 days old. She leaves to mourn her departure, six devoted children, as follows: G. W. and G. S. Johnson, Mrs. J. E. Zimmerman, and Misses Elma, Fanny and Nannie Johnson; seven grandchildren, and five great grandchildren.

Mother professed a hope in Christ at 18 years of age, and lived her religion throughout a long life. She loved the Primitive Baptists and firmly believed in revealed religion.

She told us of a dream she had. She dreamed that she saw a preacher in the pulpit preaching, and a light shone around him and shone on some of the congregation and the others were in darkness.

Sometime after she had the dream a new preacher came to her neighborhood and she went to hear him. When he arose in the stand she beheld her dream in person.

Mother was blessed with a strong body and a brilliant mind. She was a devoted mother and a faithful wife. She did everything she could to help father, he being a delicate man. She worked that he might go and kept his home in perfect order when he was away. He would say to his children, your mother is much better than I am.

She was firm, but kind, to her children. The night was never too dark or cold for her to answer our call and do all she could for us.

Many times alone with her small children, she would call us around her with our books and she with her needle as she worked and we prepared our lessons for school. She wanted her children educated so they would make good citizens. She

said that she could not give us religion but wanted us to be truthful and honest and industrious.

In her active days she visited the sick and afflicted and carried them food and sat up with them all night, returning home next morning, and working until night again, without resting.

Mother suffered a stroke 11 years before she died that made her an invalid. She bore her afflictions with the most patience of anyone I ever saw. Two years before she died she had a second stroke that tangled her speech so she could hardly be understood. I could understand most that she said. I never spent the night away from her in the 11 years of her affliction.

Her funeral took place from the home April 27, and was conducted by Elders J. E. Herndon and W. R. Dodd. They spoke very comforting words. She was laid to rest beside her husband, who preceded her, in death nearly eight years, in the family burial plot.

A precious one from us has gone,

A voice we loved is stilled

A place is vacant in our home

That never can be filled.

The loneliness in our hearts

Is all that we can bear;

We miss you more and more each day,

Since God called you to His care.

You are not dead—not lost—

But just gone on before;

You live with us in memory,

And will forevermore.

Time has passed since that sad day

The one we loved was called away.

God took you, it was His will,

But your memory lingers still.

More and more each day we miss you,

Friends may think the wound is healed;

But they little know the sorrow

That lives in our hearts concealed.

Written by her daughter,

Elma Johnson,

R. F. D. 3, Danville, Va.

MRS. W. T. CARRINGTON

Mrs. W. T. (Nannie Hester) Carrington, of Durham, N. C., passed into the great beyond on October the 8th, 1941, at the age of 80 years. Funeral rites were held in the Carrington home, October the 10th, 1941, by Elders E. L. Cobb, of Wilson, N. C. and O. J. Denny of Winston-Salem, N. C. The large attendance and the beautiful display of floral tributes spoke in silent language the high esteem in which Sister Carrington was held by her brethren, sisters and many firends, and admirers far

and near.

She united with the Primitive Baptist Church at Durham, the third Sunday night in September, 1888, and was one of the most devoted members, attending not only her local church, when able to do so, but was a visitor to churches and associations in several states.

Those who came in contact with her will not need any words of praise from me, for she made a name and place for herself in the homes and hearts of many, many of our people. A number of years ago, she requested that the writer, if living at the time of her death, preach her funeral, and she left this request with a number of others, and it was a sad pleasure to respond to the call of the family. The last time she was in my home, she sought an opportunity to speak to me alone, and said, "Why is it that I do not feel reconciled to die?" I answered that what she needed now was grace to live and carry on, but God would give dying grace at dying time. I am sure she experienced that divine favor. In her passing, we who loved her for her fine character and fellowship, are left to mourn; but we feel to say "She is not dead to God and His Christ"; but she sleepeth until the appointed hour, when she will come forth in the resurrection morning, there to meet and greet the Lord of life and glory in that haven of eternal rest, where all is life, and all is glory to God, the Father, Son, and ever blessed Spirit.

Sister Carrington loved peace. Confusion was to her the cause of much sorrow, yet she bore it patiently.

She leaves two daughters, Mrs. Nonnie Lipscomb, of Durham, and Mrs. Pearl Holman, of Black Mountain, N. C., one granddaughter and one great-granddaughter, with a host of former brethren, sisters and friends to cherish a fond memory. She was not only a friend to meet indeed, but often a friend in need. She did much in a financial way for her church and those who shared her sympathy.

I am asking Brother J. J. Whitley, of the Durham church, to add to this writing anything he feels to say in regard to the departed.

O. J. Denny.

Remarks by J. J. Whitley

I asked Elder Denny to write this obituary of Sister Carrington as she was so fond of him, and I want to thank him for myself and for her family for this kind act of love.

I will try in my feeble way to write something for the Durham church in memory of Sister Carrington, and if approved by the church, will send copy to Landmark for publication.

J. J. Whitley,

Durham, N. C.

MRS. HATTIE LAWRENCE

Whereas, it has pleased Our Heavenly Father to remove, by death, from our midst our much beloved sister and mother in Israel, Sister Hattie Lawrence. She united with the church at Angier, February 4, 1933 by letter and there remained a loyal and faithful member until death on September 16, 1941.

BE IT THEREFORE, RESOLVED, that we, Angier Church at Angier, N. C., bow in humble submission to His holy will and also extend to her bereaved family our heartfelt sympathy.

BE IT FURTHER RESOLVED, That a copy of this resolution be spread on our church book; a copy be sent to the Primitive Baptist, The Messenger of Zion, and Zion's Landmark for publication and also a copy sent to the family.

Done by order of Angier Primitive Baptist Church in Conference Saturday before the First Sunday in October, 1941.

Elder J. T. Lewis, Moderator,
M. E. Fish, Clerk.

RESOLUTIONS OF RESPECT

Resolutions of Respect for Sister Artelia Brooks, who passed away on July 30, 1941:

First, In the passing of Sister Brooks, the Church at Roxboro has sustained a great loss as it always grieves us to lose one of our members.

Second, That we extend to the family our heartfelt sympathy in their sad hour of sorrow, and the long years of suffering that she had. We feel sure that she is now far better off than we are.

Third, That a copy of these resolutions be sent to Zion's Landmark for publication, and a copy to the family and to our county paper for publication, and a copy spread on our Church Record.

Drawn by Order of Conference, October 4, 1941.

Elder J. A. Herndon, Moderator
F. D. Long, Clerk.

RESOLUTIONS OF RESPECT.

Whereas our Father, in His infinite wisdom, has called home our brother, W. F. Clayton, who was a faithful member and Clerk—Therefore, be it resolved that the church at Mebane has lost one of her constant and devoted members. We mourn his passing, yet we desire to bow in humble submission to the will of Him.

Resolved, further, that we extend to his bereaved companion and children our tender sympathy, trusting that God may in His love and mercy guide and sustain them throughout life's journey and finally house them in Heaven.

That a copy of these resolutions be spread on our church record, one sent to

the family, and one to Zion's Landmark for publication. Done by the church in Conference.

T. F. Adams, Moderator,
Jodie Warren, Clerk Pro Tem.

**APPOINTMENTS FOR
ELDER D. G. STAPLES,
BROWN SUMMIT, N. C.**

White Oak, Sunday, Nov. 30th, Union.
Autrey's Creek, Monday, Dec. 1st.
Old Sparta, Tuesday, Dec. 2nd.
Tarboro, Tuesday night, Dec. 2nd.
Lower Town Creek, Wednesday, Dec. 3rd.
Pleasant Hill, Thursday, Dec. 4th.
Falls, Friday, Dec. 5th.
Mill Branch, 1st Saturday and Sunday, Dec. 6th and 7th.
Upper Town Creek, Dec. 8th.
Moore's, Tuesday, Dec. 9th.
Lower Town Creek, Wednesday, Dec. 10th.
Scott's, Thursday, Dec. 11th.
Creeches, Friday, Dec. 12th.
Healthy Plains, 2nd Saturday and Sunday, Dec. 13th and 14th.
Upper Black Creek, Monday, Dec. 15th.
Aycock's Tuesday, Dec. 16th.
Memorial, Wednesday, Dec. 17th.
Cross Roads, Thursday, Dec. 18th.
Pittman's Grove, Friday, Dec. 19th.
Contentnea, Saturday, Dec. 20th.
Beulah, Sunday, Dec. 21st.
He will need conveyance.

E. L. Cobb.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union is appointed to be held with the church at Red Banks, Pitt County, N. C., the fifth Saturday and Sunday in November, 1941.

The Church is situated about 5 miles southeast of Greenville, 1 mile from the Greenville-Vancebore Highway.

Elder J. C. Smith is appointed to preach the introductory sermon.

J. E. MEWBORN, Union Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Rougemont, N. C., beginning Saturday before the fifth Sunday in November, 1941. Elder L. J. Chandler was chosen to preach the introductory sermon, with Elder N. D. Teasley alternate.

Rougemont is located on highway No. 501, between Roxboro and Durham.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT--

**WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST**

VOL. LXXV.

DECEMBER 1, 1941

NO. 2

HAMAN COMES TO THE BANQUET.

"Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon the royal throne in the royal house, over against the gate of the house.

And it was so that when the king saw Esther the queen, standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre, that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, What wilt thou, Queen Esther? and what is thy request? it shall be given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom shall it be performed."—Esther 5:1-6.

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

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ELDER M. L. GILBERT_____Dade City, Fla.

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

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If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A GOOD TRIP.

Dear Children of God:

I will, if the good and merciful Lord will guide my weak hand, write you all. I know if I am not blessed I cannot write. But if the Lord sees fit to look down from His lofty habitation and opens up the window of Heaven, and measures out His sweet gift to poor me, I can do all things that He appoints for me to do. I am so poor and helpless I do not feel fit to undertake this writing, but so many of you good brethren and sisters and kind and loving friends have asked me to write about the good trip my wife and I took down east and I promised you all I would when I got home.

You know I told you all I would write to you all through the Landmark, for it is impossible for me to write you all, as many as I met on our trip.

I cannot tell you all how good we did enjoy it, because if I had ten thousand tongues I could not express it.

We started in at the Seven Mile Association, at Old Harnett Church, the third Saturday in September, and there the Lord was with us, and did own us all, and bless us so sweetly until I cannot tell it. But the preaching and praying and singing was so sweet, it sounded just like Jesus' name. It was none other than the house of our God, and a good place to be. And there He

made us sit together in that heavenly place, and worship Him in spirit and in truth. Then we had a row of appointments on to Pine Level, to Bethany Church, where the Little River Association was held, and there the Lord was with us all, and Heaven came to earth there, and oh what sweet singing, praying, preaching and feasting we did there. That was none but the house of our God, and a good place to be. And I have had three dreams since I left the Association, about seeing and hearing the children sing.

Then we had appointments to the Kehukee Association, and there Heaven was on earth again, and good preaching, good singing and sweet praying and good feasting. Oh what a Heaven below our Redeemer to know. Then we had some appointments as we came back to the Contentnea Association, which was held at Upper Town Creek the second Sunday in October. This was another Heavenly place. Elder J. F. Sumner and Elder J. W. Wyatt were with my wife and myself part of the time, and other preachers were with us some too. Oh what sweet singing and sweet praying and sweet preaching and feasting we all had in that Heavenly place.

We had some appointments on to the White Oak Association, and there was a sweet Heavenly place in Christ Jesus, the Lord. Oh what

good singing and sweet praying and good preaching the Lord gave us there and we were all made happy and did feast and rejoice in God, our Saviour.

Then we had some appointments on to the Black Creek Association, and there we met a host of God's little children, and had some of the sweetest singing and praying and good preaching, and there we sat down at our Master's table and had another feast of that holy manna that the Lord feeds His loved ones on.

Space forbids me writing about the good church meetings we had between the associations, and the good prayer meetings and singing meetings and preaching we had in the good homes that we visited. I wish I could tell you all, dear children, about it all. But I can't in this world, and if I could I would write what good treatment you all gave us. But I cannot get it told. But I am still thanking our good Lord for all their good treatment. Yet I am not worthy of coming under your house roofs, or lying down to rest on the good beds I rested on in your sweet homes. Yet I do appreciate it so much, for all the Lord blessed you all to do for us.

I am trying to work since I got home. I was glad to get back to my poor little home, not mine, but the one that the Lord owns and has loaned to me to live in. We haven't got anything. It is all His.

I just must mention that sweet meeting at poor Sister Bullock's home at Five Points, near Wilson, N. C. Oh, she looked so bright to me. I could see Jesus in her sweet

face as she lay on her bed of affliction and heard us. She sent me word to come, and I just had to go on from the Black Creek Association, that was a Heaven below, our Redeemer to know. Oh, dear children, isn't it sweet to have a Jesus like He is. No wonder we sing so much "My Jesus Has Done All Things Well." Oh, dear children of God, that sweet love that Jesus has for us cannot ever be told in this world. Yet, I don't feel worthy to tell it, or even pray or sing, or be among God's little ones. But where else can I go. There is nowhere else to go. He has the words of eternal life and is the giver of ever good and perfect gift that cometh down from above. Oh, dear children, He knows what we need, yet He makes us call on Him. Us calling on His name does not make Him give, but you know that is in the eternal arrangements for us to ask of Him and He will give it to us. Whatsoever we ask in His great and good name, He will give us.

I was gone from home five weeks and three days. My companion stayed with me about three weeks, and wanted to come home and see our loved ones. She went with me to the Seven Mile Association, and then on to the Little River Association, and then to the Kehukee and then back to the Contentnea Association. Then she came back home. I went on to the White Oak Association, and I came back to the Black Creek Association, and my wife and my daughter met me there and we stayed through the Black Creek Association. Then we went home and I was almost worn out. I lay down

on my poor bed that the Lord has loaned me, and I slept all night and never woke up, and the next morning I was awakened by the Lord, and wanting to go see more of God's children as soon as the Lord opens up the way for me to go. Oh, dear children, I haven't but two things to live for in this world, and they are my little family at home and the Old Baptist family. And, dear children, I hope that you all can have a mind to pray for poor me to keep pressing on towards the prize of the mark of the high calling my God has called me with. Oh Lord, don't let me die to the cause. And I pray thee, dear Lord, that thou wilt never let me lose this sweet love that thou hast given me for Jesus and His little ones. Oh Lord, I had rather die a natural death and be laid beneath the cold clods, than to die away to the cause, and love this old world instead of loving my Redeemer and the ones that thou hast loved. Oh Lord, bless us, if it is thy holy will, to keep loving thee and thy children, the ones that our Heavenly Father gave to blessed Jesus before the world was. We hear thee saying, dear Jesus, in that sweet voice, when thou didst say, Oh Father of Heaven and of earth, that thou hast hid these things from the wise and the prudent and hath revealed it unto babes, for it seemeth good in thy sight. Oh, dear Jesus, we hear thee saying in the Scriptures, "as the Father loved me, so have I loved you," and, Oh Lord, we hear thee telling us yet to love each other with the same love. Oh Lord, keep us from falling by the wayside. Oh Lord, we cannot stand

ourselves. We know, dear Lord, that thou dost have plenty of grace in Heaven for us and our children, if it is thy holy will to give it to poor us. And we hear it and see it written that the promise is unto you and unto your children, and to them that are afar off, and to as many as our God shall call. Oh Lord, we hear the one that thou didst bless to write, which was Paul, saying "You hath He saved and called with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Jesus before the world began." We were saved in the purpose of God before the world was, and in His mind, but the blessed Jesus left that sweet home that He had with His Father in Heaven, and came down here and was born for us and He lived on earth until the appointed time of His Father came, and by the determinate council of God and His foreknowledge, He was betrayed into wicked hands and was crucified and slain for His people. Oh, dear Jesus, we thank thee from our poor hearts for coming down here in this world and being born and dying for poor us before we had a being in this old world. Oh, dear Lord, why do not we poor children praise thy great and holy name for what thou hast done for us? Why the rocks and the hills would cry out and the mountains would fall if we did not praise thy great and holy name. Oh, dear children of God, no wonder we are made to praise Him, and that is all the time we can praise His name, only when we are made to. We are just as helpless as the non-elect, only when He is blessing us. We can't look

unto Him only when we are made to do it. We were born with the "can't-help-its" and we will die with the same disease. Oh, Lord, we know that thou hast always loved thy children, and thou hast always hated Esau's crowd. Oh Lord, we believed thou dost love our very being because we hear thee saying a man must be born again. Oh, dear children, He says He will have mercy on whom He will and whom He will, He will harden too. Oh Lord, keep us loving this holy truth. Oh Lord, keep us praying for one another. Bless us to pray and sing and preach. Oh Lord, we cannot pray, we cannot preach, we cannot sing, we cannot hear, we cannot feast. Oh, if we just can be blessed to be forever looking unto Jesus, who is able to keep us from falling, and unto Him, the same Jesus, who is able to hold us up by His divine grace. Oh, dear Lord, sometimes our feelings get so little until we are afraid thou hast "plumb" passed by and hast forgotten us and hast forsaken us. But, dear Lord, we hear thee saying in the Scriptures, a mother may forget her suckling child, but never will He forget us. Oh, dear Jesus, so many times we have been lying on our sick beds, when all the doctors and all the nurses and kind and loving hands have done all they can, and thou hast come to our rescue and driven the aches and pains out of our old bodies, out of our bones, and hast overshadowed us with thy love and shown thy smiling face to us and has seasoned our poor hearts with grace and hast paired us up.

Oh, Lord, we do not know of any other one to call on. Thou hast

promised to supply all of our needs and if we could always feel like we do at the present time we could trust in thee. But, O Lord, we cannot stay this way. Oh Lord, you are our Shepherd, and we don't want to look for another. Thou art our Rock; thou art our Hiding Place in time of all the troubles and all the storms. Oh, dear Lord, you have been so good to us. Oh Lord, remember all the dear children of God that we met, and bless the ones that said, "Pray for me and mine." Oh Lord, bless husbands to be good to their companions, and bless the companions to be good to their husbands. And, oh Lord, as much so as it is thy will, bless the children to mind their fathers and mothers. Oh Lord, we are not able to raise our children, but dear Jesus, undertake for us and bless us to raise them and teach them to grow up to be moral men and women, that they may live a life to stay off the chain gangs and out of jail houses and trouble. Oh Lord, remember our children wherever they are. Oh Lord, when we were raising our children and they were little they tramped on our toes. But now, dear Lord, they have gotten larger, and lots of times they are out of our sight. Now they are tramping on poor fathers' and mothers' hearts. Oh Lord, remember them all if it is thy will. Oh Lord, remember the poor boys who are having to leave home and leave poor fathers and mothers weeping and praying for them and their welfare. Oh Lord, take care of our boys in camps, if it is thy will. Oh Lord, it may be that they will have to cross the briney deep and the chilly waters, but oh Lord, we know that

thou art there, and if it is thy holy will, be with them. And, dear God, if they have to face the battle, be with our boys there, for we know, dear God, that thou art everywhere present and nowhere absent. And, oh Lord, if it is thy will, guide the bullets and every gun shot, for thou hast all power and can turn the bullets some other way and not let them kill our poor boys, if it is thy will. For, dear God, we know that all the war and everything else is in thy hands.

Oh Lord, bless us fathers and mothers to keep praying for our loved ones, for we feel like praying time is here. Oh Lord, if it is thy will, stop the war and turn it into peace. We know, dear God, that thou art the only one we can look to in time of need. Oh Lord, have mercy on every home that we have been blessed to be in, if it is thy will. We are so poor and afflicted we don't know what to do, but we just have to stand still and see thy salvation.

I must stop. I fear my writing is getting too lengthy. I don't want to take up too much space. I see no end. But, if the good Lord will bless me and let me stop, I will come to a close. This from your most unworthy brother in the hope of mercy in this world, and in hope of Heaven some day when I am done traveling and suffering in this world, there all of our troubles will be over, and doubts and fears will be felt no more. There we will be made the same size, and the little babes that died while small, and even the ones that were born dead, will be made as large as fathers and

mothers. Where father and mothers will be made young and where the poor old black people of God will be made white. There we will be made alike. We will know each other as Jesus knows us. There we will be blest to hear that welcome call said by the Heavenly Father, who said to His darling Son, "Come in, Son, and bring your children—the ones I have given you in the holy covenant of grace before the world was. (The ones you have bought and have redeemed by your own blood.) Bring them all in. They are all welcome in Heaven." There we will be enabled by His divine grace to sing equal and undivided praise in that world which has no end. Amen.

I have two hundred and eleven hymns the good Lord blessed me to compose. They fell in my mind just like praying or preaching, and I was burdened to write them until I had it to do. This was the only burden I have ever went through with, which was writing hymns. I did not draw a line from any one else's book at all. The tunes came into my mind and the words filled the tunes, and I had them to write. And I have had a lady to typewrite me one book. I only have one book. If the good Lord will bless me with the money I will have a hundred or two made to sell, as I have had lots of requests for a book. I am hoping that I can get them made and can sell them for one dollar each. I don't know, as printing and everything has gone up so. All that would love to have one of my hymn books, drop me a card and I will know about how many to have made. I want to make them in

small hymn books, old-timey, with no notes to them, because I feel like the songs are so sweet from Heaven that the dear children of God can sing them without notes. By the grace of God they are metered just like they are metered in Lloyd's Hymn Book, I. M. and C. M., and in all kinds of meters, just like a hymn book. Every verse came to me and was not drawn from anyone else's song at all. Of course they are in the same tunes that they are in Lloyd's Hymn Book.

I am sending one hymn to the Landmark to be printed at the end of this writing. Oh Lord, have mercy on us all, is my prayer.

W. E. Jarrell,

Lexington, N. C., Route 2.

No. 50 Song—C. M.

When I went to the church
My troubles then were gone,
It looked to me the way I felt
My troubles were all over.

But it was not so long
Till I began to doubt
That where I have ever been born
I feel I've deceived them.

So I'm traveling along,
Soon will be fourteen years,
And my hope is not any brighter
Then when I first begun.

I do not ever grow,
No larger I do get,
Littler, littler, seems I do get,
But do hope I'm in grace.

Sometimes my hope is bright,
Some times it's almost gone,
But I will travel, travel on,

For it will not be long.

And then I hope to go
To that celestial home,
Where saints will meet to part no
more,
And praise my blessed Lord.

Composed by grace, I hope,
W. E. Jarrell.

PROVERBS XVI, 4

"The Lord hath made all things for Himself; yea, even the wicked for the day of evil."

Men generally admit that God made all things. But they seem to doubt if He is able to get out of some things that for which they were created. This verse tells us in a material sense what, or who for. For God Himself were all things made.

At present I wish to consider the latter part of the passage—"Even the wicked for the day of evil." Now the little word "even" has many meanings in English usage and I am no "word" writer. In this place, however, we give it as signifying "having no advantage on either side," or "in an even manner." If that be true then the Lord hath made the "wicked" for Himself as truly as all other things. We also notice that "the wicked" is classed as a thing. Also here, this thing, the wicked, is separated from all other things and given special mention as to what purpose or time it was made—"the day of evil." Was that the only day for which Satan was made? I have no desire to dispute God's inspired word. When and wherein has there been

a day of evil in his absence? The first "day of evil" I know of came in the Garden of Eden. When has there been a greater day of evil than the day of death? "In the day thou eatest thereof thou shalt surely die." A day of evil which brought death to the whole family of Adam. Yet, while by man came death, also by man came the resurrection of the dead. So "all things work together for good to them that love God, to them who are called according to His purpose." Still I have no desire to write as though I believed God to be the author of sin or confusion.

Author means performer, or doer. And sin is the transgression of the law. God never transgressed law. So I would rather my brethren and friends should not charge me with that. Neither am I an Elder. In our articles of faith and our declaration of principles, we do speak of God being the "First Cause of all causes." Now, is He not the very first cause you ever heard of. Where was there a cause before God? We only have cause and effect to deal with in this world. And God is either "cause" or He is "effect." Idol gods are "effect," and not "cause." We know that the idol is nothing and that the things offered unto idols are nothing. There are days of evil appointed unto man. In a day of evil Cain slew Abel. Wicked Cain was there. An evil day was appointed unto the world in Noah's time, and it was destroyed by water and the chosen of God were saved. The people of Jacob had many evil days while under wicked kings, and they were

evilily treated by their wicked rulers. Job experienced an evil day of affliction. Please notice that God gave Satan his limit and he took it all, as he ever does. But God saved Job's life. He is the only Saviour we have. And Job said, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." There was an evil day at the destruction of the Jewish temple and nation. And the wicked or ravenous bird, Cyrus, was called from a distance for that day's work. Still there had been a greater day of evil in a true sense when Christ was crucified at the same place when all the wicked seemed to bear a part, even His own people's sins were upon Him. The wicked rejoiced in that day, and we have rejoiced in the working of all these things together for our good. The day of prosperity is set over against the day of adversity.

We have an article of faith which says something like this—"Concerning evil or sinful things they are ordered to fall out according to the nature of second causes." I am only quoting by memory. As I said before, God is the First Cause. The Creator first and His creatures second. The creature is the effect of the wisdom and power of God. And if sinful things fall out according to the nature of second causes, then they do not fall out according to the nature of God. There is no need of many words, and perhaps there are too many in this letter, for I cannot give the real substance of the matter. Yet I have a desire at times to speak "mine opinion." The wicked shall do wickedly, and none

of the wicked shall understand. One part of that declaration is as true as the other.

If this letter is too confusing the Publisher or the Editor should burn it.

So far the brethren who seem to claim works before grace in the gospel blessings of this life have not written the percent of conditional hymns in their church books. I asked for that kind of report several months back in the Landmark. My hymns place grace before works. The same gospel should go with the hymn singing. May the Lord give grace and peace and save us from the power of the "wicked" in the "day of evil." We are only second causes.

Yours in hope,
E. G. Webb,

1619 N. 36th St.,
East St. Louis, Ill.

GOOD ADVICE.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

I have been taking the Zion's Landmark right many years, and have enjoyed reading same, but of late years there are controversies between brethren that I for one don't approve of, and as a friend of yours and the Landmark, not that I am trying to tell you how the paper should be run, but just as a timely suggestion, which is this: When two or more brethren begin to discuss their different beliefs in the Bible to the point that they fail to call each other brother, just return their letter to the party they are at variance with and let them settle the

matter between themselves. After they learn that none but themselves are going to read their opinion, they will get together very quickly, or the matter in discussion will die of its own lack of interest.

There is no sane and sound man of the Primitive Baptist faith and order that really believes with all his heart, that the gracious God of our salvation, God of our hope, God of our life, did predestinate and ordain every act of man, good or bad. That would make our good, long-suffering and merciful God a double crosser, meaner than the lowest human being on earth. What parent would make rules and regulations for his offspring and compel them to disobey these rules, and then punish them for doing so? God forbid such a belief. Let them fight it out among themselves and don't smear the sacred pages of the good old Landmark with such literature.

If I know anything about the Primitive Baptists, they are a God-fearing, God-honoring people, desiring the sincere milk of the word, and to know nothing save Jesus Christ and Him crucified.

Yours in hope,
J. White,

Whitakers, N. C.

The above is good advice, and yet we do not understand why brethren cannot discuss a matter without an exhibition of temper and dislike for one another. "Ye have passed from death unto life because ye love the brethren." And what is a man's religion worth if he cannot control his temper and be charitable, patient and kind to his brother, and

thus be knit together in the bonds of faith and love.

Frequently differences can be ironed out by an exchange of opinions, and certainly it has a tendency to stir up pure minds by way of remembrance, and leads to correct information, for none of us are too old to learn.

But as Mr. White says: If we cannot give our views on a matter without falling out, it were better that all discussion cease; but if no one is allowed to express his views, what are we going to publish in the Landmark, and why the Landmark?

J. D. Gold.

A WORD OF ENCOURAGEMENT

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny:

I went down the street this morning and one of the barbers in town came out and told me that you had just been in his shop to get a shave and was asking about me and he went with me down the street to look for you and we failed to find you. I was very much disappointed as I hated for you to pass through town and not get to see you and speak to you. I would have been glad to have you and your wife to go out to dinner with us. Hope when you pass through again you will look me up and I will always be delighted to see you.

I was disappointed at not seeing you at the Black Creek Association as I know you usually attend. I was there two days, Friday and Sunday. I thought they had a good association. I enjoyed it very much, although I have enjoyed preaching

better than I did on that occasion.

I think it is getting time that you were making us a visit at Roxboro. You used to come to see us occasionally, but it has been a long time since you have been here. We will be very glad to have you at any time. Elder Herndon is still serving us as pastor, has been now for almost 31 years. He is practically blind, although he is doing some of the ablest preaching he has ever done. I feel like we have a very sweet little band of brothers and sisters here. The Lord has wonderfully blessed us in many ways, for which I hope we are thankful.

I noticed, too, you had not attended our association for many years. I hope you have not forgotten us. I certainly enjoyed your sermon at the Contentnea Association. I have always enjoyed your preaching and I have been thinking of coming to Reidsville some third Sunday all the year but just have not gotten off. We will be delighted to have you come down and be with us at some of our regular meeting days which are on the first Sunday in each month.

Remember me to Sister Denny and come to see us whenever you have the mind to.

Yours in fellowship,

F. D. Long.

Not being at home to answer Brother Long's good letter, I am handing it to the Landmark since I feel many will be pleased to know of His love for church and people, and will be glad to hear of Elder Herndon's long years of service to Roxboro Church and especially to

hear he is still preaching ably. The Lord be praised.

I hope to visit Brother Long's home church and association the coming year.

Respectfully,

O. J. Denny.

LOVES THE LANDMARK

Dear Mr. Gold:

You will find enclosed one dollar to pay on my Landmark. How glad I would be if I were able to pay you and renew again, but I am not able to pay for it. I am poor and afflicted and I am far on in life's journey. If I live to the 28th day of this month I will be seventy-four years old and I feel the most of my time that this world won't be my home much longer, yet I don't know how long the good Lord will let me stay here. I often get weary with the trials and troubles of this life here in this time world, and long to depart and be with Him at rest. Yet I want to be reconciled to His will if I could, but I can't, for I am not my keeper. I am just a poor weak sinner, just hoping and waiting for the appointed time when the blessed Lord will take me away from this world of tribulation to that blessed home not made with hands, where sighs and sorrows, pain and death will never be felt or feared any more. This is what I am hoping for, blessed be His holy name, for His mercies endure forever.

With thanks and good will to you all, I will close.

Your friend and well-wisher,

(Miss) Lippie J. Honeycutt,
Angier, N. C., Route 1.

Dear Miss Honeycutt: We are

continuing to send you the Landmark for another year, one dollar contributed by the office and one by those that send in for someone unable to pay. We appreciate your kind wishes and hope the Landmark will bring you joy and comfort through the coming years.

John D. Gold.

THE LANDMARK A COMFORT.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I am sending a check to renew my subscription to the Landmark from October 15, 1941 to 1942. I feel like I can't do without it. It is so much comfort to me. I am old and can't get out much. Sure hope I can take it as long as I can see how to read it, and hope you will continue to write for it. You give such good instruction to us all and I am glad to see it come.

With best of wishes,

Mrs. M. A. Stokes,
Greenville, N. C.

LIKES TO READ THE LANDMARK.

Dear Mr. Gold:

I am sending you a copy of the death of our dear sister Annie Eliza Gay Creekmore, for publication in Zion's Landmark when you have space, if it meets with your approval.

When you do publish it, her daughter wants a sample copy. Her address is, Mrs. Amos Wheless, Louisburg, N. C., R. F. D. 4.

I pray that the Lord may bless you in your work of publishing the Landmark. I love to read it better than any other paper I have ever

read. I sure do enjoy reading the whole book, especially the Editors' letters. They are so comforting. I will close, with much love and best wishes to all the family of God.

From a little sister, I hope. If so I am it is by the grace of God.

Mrs. Lessie Davis,
Spring Hope, N. C., R. 1.

ONLY GOD CAN SAVE.

Dear Mr. Gold:

Find enclosed two dollar (\$2.00) money order, for which please extend my subscription to Zion's Landmark for another year. Hope you all may enjoy a true and peaceful Thanksgiving. I feel like we have much to be thankful for, even though we seem to be in the midst of perilous times. Hope we are thankful the arm of the Lord is not shortened that He cannot save or His ears are not deaf that He cannot hear our feeble cries. We hope His strong arm is underneath to lift us up when we are cast down so low. I feel like nothing less than the saving power and mercy of God, our wonderful Counselor, can calm the troubled waters and bring peace out of so much confusion. May we ever trust Him.

Mrs. Hattie Collins,
Maysville, N. C.

HELPING SEND THE LANDMARK

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I am enclosing a check for five dollars (\$5.00), for which please renew my subscription to Landmark to November 1, 1942. You may

use the balance of three dollars (\$3.00), as a contribution to the fund which you maintain for the benefit of those unable to receive the Landmark except through this fund.

I heartily endorse every word that "A Friend" said, and hope you will be inspired to write more.

Very sincerely yours,
Mrs. J. W. Bailey,
Kenly, N. C.

**THE GOSPEL AS TAUGHT
BY CHRIST.**

Mr. John D. Gold,
Wilson, N. C.

Dear Friend:

We, the Church at Mount Zion, wish to return our many thanks to you for the good gift of five dollars to help repair our church. It is said in the Bible that God loves a cheerful giver, and we should love the Lord who gives us more than we are able to thank Him for.

Friend Gold, I have read a good many letters in the last Landmark that give us all some good advice. First our good friend's letter to you. Also Elder O. J. Denny, Elder Gilbert, and Elder A. B. Ayers, and a number of other good writers. If we all would live by what the prophet Isaiah wrote and Paul and the other apostles wrote, and would preach the gospel as taught by our Lord Jesus Christ, all of us could rejoice together and live in peace with each other. So I will stop here.

D. E. Mizelle.
Palmyra, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. R. Crawford, Cairo, Ga.

VOL. LXXV. NO. 2

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WILSON, N. C. DEC. 1, 1941

GREETINGS.

We have come to the close of another year, and would, if we could, say something to comfort those who mourn in Zion; but all we can do is to commend all who love and fear the name of the Lord, to God and His grace, to His care and His keeping, who is able to build you all up in a pure and holy faith, and keep you and preserve you until the second coming of the Lord, who shall come at the appointed time, to receive all the saints of God to Himself in glory.

"For He shall see of the travail of His soul and the purchase of His blood and be satisfied."

Yesterday I spoke to the church and friends of Reidsville, N. C., thus ending my 28th year as pastor of that church. I have slept little during the night as my mind has gone back over the years that are past and gone, and to their eternal home we go by faith to see loved ones who

have departed this life, and have gone, mentally, to all of the churches which I have served as pastor, fourteen in all; and since there are so very many of those I have known, loved, and served to the best of my ability and by the goodness and grace of God, to whom all the honour and glory is due, I would like to say to all who are still living, young and old, bond or free, that I hold nothing in my heart but love, friendship and fellowship for all who truly love and fear the Lord. May we all bow humbly before the throne and ask that we be guided by His Spirit to the end of our journey here, and meet and greet the Lord and all the redeemed of the Lord in that eternal home above, is my prayer.

O. J. Denny.

CHURCH DOCTRINES.

When I was quite young another denomination came and built a new church in our neighborhood. When the house was finished there came right many preachers to it, old and young; and I had an excellent opportunity to study them, and get acquainted with their customs and doctrine. They made our home their headquarters, for my father was a leading member there. There came an old preacher from a considerable distance who told the members that the church was new, the doctrine was new, and they needed an old man for a pastor who could defend the doctrine; and as good as told the church if they did not employ (hire) him, they were subject to see all their labors lost if they did not have an able preacher

who could defend the new doctrine of this new church, which was a stranger in the neighborhood. There were already three other denominations in the vicinity, each holding to its own peculiar doctrine, and his words sounded exceedingly strange to me. I did not then, nor do I now, think much of the expression he so often used as to the importance of defending the doctrine of the church.

Every faction claiming to be the church has its own doctrine drawn up by uninspired men, more in accord with their belief than they are with the Scriptures. In fact, the Scriptures are not studiously and prayerfully consulted, but enough to make a show, as though they were true sheep; when, if we will examine the feet and the mouth, we will find they are wolves in sheep's clothing. They only want to be called Christians, while they eat their own food, and wear their own clothes, they just want the name which takes away their reproach. Isaiah 4:1.

Church doctrine is the cause why there are so many so-called churches in our great country, and they are nearly all the inventions of uninspired men who wanted to have the pre-eminence, who thought they were smart and wanted to be leaders; and that is what they are, "blind leaders of the blind, and they will both fall into the ditch." Matt. 15:14.

John Milton, who was one of England's greatest poets (1608-1674) said he disliked all creeds drawn up by men. He said they were laden with misstatements be-

cause of the imperfections of those who were the authors of them. I have had the pleasure of reading many church creeds, and weak as I am, I have discovered errors in every one of them. I have been recently told that some in other associations had found things in the creed of the Kehukee Association that were offensive to them. It was drawn up in 1777 at Elder James Bell's meeting house in Sussex County, Va. If the objectors will show me a perfect creed I will gladly give my consent to change ours.

An imperfect, uninspired man cannot write a perfect creed. If you show me a perfect man I will show you a liar.

I would not lift my voice nor dip my pen to defend any church doctrine I ever read or heard preached. I have never tried to preach Primitive Baptist doctrine. I have always tried to preach Bible doctrine, the doctrine taught me in my youth, yes, the doctrine of God, my Saviour, which was complete then, is now, and ever will be, and just as it is found in the holy Scriptures.

I have good reason for believing that God has called me to preach, but I have no reason to ever think He called me to preach church doctrine—which men believe, and not what God has taught in His word. God demonstrated to me the wonders and fullness of His love while I was in the cotton patch, and said, "You must preach it." I have never thought this call embraced any of the quarrels and disputings we have today over the thing we call church doctrine.

If people will search the Scriptures

and learn of them, leave out what they believe, and not seek to be popular by trying to preach like some other popular preacher; be open hearted and be willing to be taught of the Scriptures, then all controversy will end and peace and harmony will prevail among the saints God has called out of darkness into the glorious liberty of the children of God.

All God's children love peace, and are willing to sacrifice in order to have it, but are not willing to abide by the dictates of others and go where there is no peace.

Paul said, "I delivered unto you first of all that which I also received." 1 Cor. 15:2, and "I received it not of men, neither was I taught it but by the revelation of Jesus Christ." Gal. 1:12.

How sweet to our souls is the remembrance of this teaching to this day. After the many sad hours in which we experienced the horrors of a lost soul, He appeared in sweetness which can never be erased from our memory; and sometimes after wandering in sorrow and distress for a long season, and we begin to think God has forgotten to be gracious, He comes when we least expect Him, and fills our hearts with rejoicing and we say: "He restoreth my soul."

I have never thought of such a silly thing as trying to defend church doctrine. If a doctrine has to be defended by poor, weak and sinful men, it must be weak indeed, and is not the truth.

"Truth, crushed to earth, will rise again,

The eternal years of God are hers,

While wounded Envy writhes in pain,

And sleeps beneath her worshippers."

A doctrine which has to be propped and braced continually, and explained daily, must be a poor doctrine indeed.

I am not a defender of any doctrine but the doctrine of my Lord and Saviour defends me, and does not need any assistance because it is the truth, and if ever crushed down, as our Saviour was, (who is the only truth), and hidden in the earth for a part of three days, it will rise again in its own power and might in spite of all who oppose it.

This doctrine written in our hearts and put in our minds by the finger of God Himself is the unchangeable truth, and no man can change or nullify it, and God will not; for He decreed it, and it will stand forever.

I love this doctrine because religiously it is all I know; it is all I want; it is complete and sufficient for all time and all occasions; it is of God the Father and Jesus Christ His Son, and the Holy Ghost who is sent of the Father to tell us Jesus is our great and only Saviour.

B. S. Cowin.

OBITUARY OF MRS. MARY M. DUPREE

It is with a sad heart I will try in my weak way to write the obituary of my dear mama, Mary M. Dupree, who departed this life August 20, 1941. She was born November 25, 1870, making her stay on earth 70 years, 8 months, and 25 days.

Mama was married Nov. 24, 1886 to Julius W. Dupree and to this union were born 7 children. Papa and two children preceded her to the grave several years ago.

Mama had a stroke over two years ago,

making her very feeble in her last days, but she bore her suffering so well, trying not to complain, saying "God's will be done, not mine."

Mama made her home with me the most of her time the last year of her life, saying she wanted to be near her old home when she died. She had gone to one of her daughters at Norfolk, Va., to attend the Union and was on her way back visiting another daughter at New Bern, N. C., when she had her third stroke. She was then brought to my house and passed away one week from the day she came.

On Monday morning before she died on Wednesday, she called me to her bedside and put her arms around me and began crying, saying I had been so sweet to her, but she was going to leave us, and for me to send for all the children, which I did, and all came before she died.

She was such a devoted mother to her children and I have often heard her say she did not know what she would do without them. Not because she was my mother, but a sweeter spirit I never knew. Gentle in her manners, she quietly moved in and out among her loved ones, proving by her daily walk that she was one of Christ's followers, and always saying to her children to return good for evil.

Mama and papa joined the church at Hopeland (Whitakers, N. C.) September, 1895, and were baptized by A. J. Moore on the fourth Sunday evening. In August, 1916, they moved their membership to Pleasant Hill.

May God in His mercy enable each of her children to emulate her good life and character.

Mama was always willing to lend a helping hand in time of need. She was a favorite aunt among her nieces and nephews. One of her nieces was called to nurse her the day before she died, Miss Vivian Jenkins, of Charlotte, N. C., who was home on her vacation visiting her father, B. D. Jenkins, who is mama's brother. Vivian made the remark while she and I were bathing her the morning she died, that she always loved "Aunt Mittie" as she was called, and never felt she had a vacation if she could not go to Aunt Mittie's house and stay some.

Her funeral was conducted from her old home, the home now of her son, C. F. Dupree, by her pastor, Elder A. B. Denson and Elder J. H. Fly, who paid a beautiful tribute to her life and character.

Mama dear, who was no near,
Is taken away and gone,
It grieves our hear, 'tis sad to part,
And we are left to mourn .

Sleep, mama, you are at rest,
We loved you, but God loved you best.

Your work is done, your trials are o'er,
We hope to meet you on the other shore.

Written by her very devoted daughter,
Mrs. W. W. Stallings,
Macclesfield, N. C.

RESOLUTIONS OF RESPECT FOR ROBERT E. LAMM

Whereas, it pleased God, our Heavenly Father, to remove from our midst, by the hand of death, May 14, 1941, our dearly beloved brother and deacon, Robert E. Lamm, age 72 years.

And whereas, he being a devoted member of Lamm's Grove Church and a deacon for 22 years, he was dearly beloved by all who knew him, having the interest and welfare of the church always in mind. He attended all services as long as he was able.

He was a kind husband and father and a beloved citizen. Always honest and up-right in his dealings.

Therefore be it resolved:

First, That we bow in humble submission to our God, who doeth all things well. We feel our loss is his eternal gain.

Second, That we pray that God may in His mercy bind up the broken hearts of his loved ones, and to them we extend our sympathy.

Third, That a copy of these resolutions be recorded in the Church book, a copy be sent to the bereaved family and a copy sent to be published in Zion's Landmark.

Done by order of the church at Lamm's Grove.

Mrs. Lee Comer.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father, to remove from our midst, by death, our beloved brother, R. L. Tart, who was born April 10, 1890, and died (suddenly) September 19, 1941, making his stay on earth 51 years, 5 months, and 9 days. Brother Tart joined the Primitive Baptist Church at Bethsaida the first Saturday in July, 1923. He lived a faithful member to the church for over 18 years. He always filled his seat at all meetings, at Bethsaida, when not providentially hindered. He dearly loved the church, and was firm in his belief, and desired earnestly at heart for the church to live in peace. He was faithful to help the church in all her needs and upbuilding towards all duties of the church. Brother Tart dearly loved that true doctrine, salvation by grace, and by grace alone. He had no confidence in the flesh. He was always glad to meet with his brethren and sisters and talk with them concerning the righteousness and goodness of God's mercies, and the power of the holy Spirit, and love in grace. He often spoke of his precious

hope in the Lord, and of what he hoped the Lord had done for him, in all his afflictions, experimentally by grace.

Therefore, be it resolved:

First, That we, the church at Bethsaida, bow in humble submission to our heavenly father, who doeth all things well, after the counsel of His own will, and that our loss is His eternal gain.

"Second, That we extend to his bereaved family our heartfelt sympathy. May the God of all love and power and mercy comfort and console them in their bereavement and sorrows.

Third, further resolved: That a copy of these resolutions be spread upon our church books, a copy be sent to the bereaved family, and a copy be sent to Zion's Landmark for publication.

The committee to draw up and write these resolutions, viz.: Brother W. B. Tart, Sister Liddie Tart and Jason Allen.

Done by order of Bethsaida Church, in Conference, Saturday before the first Sunday in November, 1941.

Elder Xure Lee, Moderator,
Brother Luther D. Reaves,
Church Clerk.

SISTER FLORA HOWELL DERTING

Sister Flora Howell Derting, Woodlawn, Va., the daughter of Caleb and Eliza M. Howell, was born April 5, 1866, and passed away at Martin Memorial Hospital, Mt. Airy, N. C., October 23, 1941, at the age of 75 years, 6 months and 18 days.

She was married to J. P. Derting, Aug. 8, 1911. He preceded her in death by six years. She united with the Primitive Baptist Church, July 2, 1898 and was a devoted member throughout the remainder of her life.

The funeral services were conducted at Woodlawn Church, Friday afternoon, October 24, by Elder R. P. Vass, of Woodlawn. It was her request that this minister, whom she had known twenty years, a neighbor for the last fourteen years, and one whom she held in high esteem preach her funeral. Elder Vass was visibly moved by the solemnity of the burden laid upon him, but after he prayed and read several passages of Scripture, he feelingly and beautifully spoke not only of the deceased but to the large congregation.

The hymn, the first line of which is, "How can I sink with such a prop as my eternal God," which she had requested, also "Jesus, Lover of My Soul," "Rock of Ages," and "Nearer, My God, To Thee," favorites of the deceased, were sung during the service.

Sister Derting had been a member of the Primitive Baptist Church more than forty-three years. She loved the church, its comforting doctrine, its simple practice, and labored for its peace and prosperity. The word of God was a lamp unto her feet and a light unto her path. Her conversation was rich in Bible expressions. She was an influential citizen, a woman of fine business judgment, kind-hearted and industrious, zealous of good works and strong in the faith.

A few months before her death, she said that she felt like she would not live long. She was reconciled to the will of God and looked forward to her departure with a hope and confidence which meant more to her than anything on earth. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them."

She is survived by one sister and two brothers, Sister D. S. Webb and Brother Bruce Howell of Woodlawn, and Charlie Howell of Coatesville, Pa., also many other relatives and a host of firends.

Interment was made in the Woodlawn cemetery beside the grave of her husband. The floral tributes were beautiful.

Written by a friend,

Inez Edwards,
Galax, Va.

APPOINTMENTS FOR ELDER GRAY.

Please publish the following appointments for Elder S. Gray, of Kinston, North Carolina:

Lower Black Creek—Tuesday, January 6, 1942.

Contentnea—Wednesday, January 7.

Healthy Plains, Thursday, January 8.

Sandy Grove—Friday, January 9.

Primitive Zion—Second Saturday and Sunday, January 10 and 11.

Willow Springs—Tuesday, January 13.

Angier—Tuesday night, January 13.

Tarboro—Wednesday night, January 14.

Attora Creek—Thursday, January 15.

Elder Gray's condition of health is much better now than back in the summer, in which we all around Kinston are thankful for.

Please publish these appointments by the 15th of December. Elder Gray will need conveyance.

Noah L. Ambrose,

L. E. Bryan,

Kinston, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

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Sample copies of all three publications sent on request.

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Address

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

DECEMBER 15, 1941

NO. 3

ESTHER PLANS TO BANQUET THE KING AND HAMAN.

"Then answered Esther, and said, My petition and my request is:

If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

Nevertheless, Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and the servants of the king.

Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and tomorrow am I invited unto her also with the king.

Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and tomorrow speak thou unto the king, that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.—Esther 5:7-14.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT.....Dade City, Fla.

ELDER B. S. COWIN.....Williamston, N. C.

ELDER T. R. CRAWFORD.....Cairo, Ga.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE !

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

COMMUNION BRINGS UNDERSTANDING.

Dear Mr. Gold:

While reading the Landmark of November 15th, it caused me to wonder what you are made of. Some who write to the Landmark seem to feel free to criticize you in any way when they differ with you in their opinions. If your writing on any subject has been misleading and is causing more dissatisfaction among our folks than anything else, I do not believe you intended it to be for that purpose. Also that there are lots of things published in the paper that should go into the waste basket, and then to conclude advises you what he wants you to do, is to publish his communication in the next issue of Landmark. Then I take notice when you reply it is so peaceful and so sweet it is enough to make others feel humiliated. The Scriptures state "A soft answer turneth away wrath." The class of humans I am and have been acquainted with, if others begin to tell them of their faults and what they are doing is wrong, especially in regard to their personal affairs and that they know more than the one they are speaking to, usually stirs up anger. You say you welcome criticism. I don't think I ever knew any one personally I would attempt to criticize and expect a soft answer. Remember age usually teaches experience, especially when such

a noble, wise pattern as your father was your companion through childhood, up through a great part of your life. But I notice others who seem to know more than you do, who are younger than you.

Some years ago I wrote to the Landmark. I inquired for your reason as to why you had never united with the Primitive Baptist Church, realizing the evidence you present in publishing the Landmark and that you loved the church. If I remember correctly, your reply was the confusion or divisions in the church. Am I right? That is enough to make us who have professed and united with the church hang our heads in shame, to consider our disorderly walk has hindered such an able believer as you prove to be, and who has such remarkable control over their passions as you do, from coming into the fold. I have known others who refused to unite with the church from the sight of the fruits some of the members yielded. How can we expect more than confusion and division in the churches, when we hinder or close the door by our disorderly walk before those on the outside. And if any writer can give us better advice than your communication in the November 15th Landmark, please get busy and do so.

Then others tell you what to publish and what your faults are. I

don't say I am right, but I believe it is not what is published in the Landmark that is the cause of such a number discontinuing their subscriptions. I think it is a falling away in other respects. Consider how few there are coming to the church for a home at this period of time, such a few young people attend the church, some complaining services are too lengthy, too much work to be done, picture shows, ball games, joy riding. I will remember for the first time when I heard of a member of the church curing tobacco on Sunday. Why, if he had stolen something don't know that it would have been more of a surprise. Years afterwards he was excluded, and in his last years of life he failed to manifest any love for the church. But if at this time people who grow tobacco did not cure on Sunday what would their loss be?

Brother I. A. Lamm, of Princeton, here is my view in regard to the divisions in the church. He states there never has been or will be such a thing as a church divided. The church Christ said He would build, (Matthew 16:18) will never be divided. But some of the visible churches here in the world have been, or suffered divisions. I described it in this manner: Cut an apple into two parts. Both parts are apple, but the apple is divided. The Scripture he refers to: 1st John 2nd chapter and 19th verse. My views on this. "They went out from us because they were not of us," etc., are those who unite with the church, but have not been converted. From some cause they remain awhile, and then come away, or are excluded, pay no more attention to the church,

prove they have no love for it. I would consider they are not of us.

Many years ago I never heard of the words absolute predestination or conditional time salvation. I believe if our ministers, those who do, would leave off this "absolute" and follow Paul, we wouldn't have the controversy we now have. (Rom. 14:15). "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." Try to convince a person against his will and he is of the same opinion still. I can't believe our correspondents, in the debate they now have, will ever arrive at any agreement through the Landmark. Therefore, take Mr. Gold's advice in the November 15th issue of the Landmark.

Written by one of the weakest, if one at all.

Azubah Lee,
Fuquay Springs, N. C.

Thanks for your kind letter and words of encouragement. I hope I have a deep and sincere feeling of my unworthiness, and honestly from the bottom of my heart, I do not feel worthy to invade the sacred pages of the Landmark, and give any one advice, and especially the members of the church, whom I esteem as children of God.

Association with them all my life under the direction of my sainted father, whom I appreciate more and more as the years roll by, and the love of the members of the church for his work among them, makes we feel very near and dear to them. And when I do tread on what I feel is sacred ground, and write in its

columns, I wonder if I have a right to do it, and whether I am, because I own the paper, taking advantage of the situation.

With reference to my joining the church, I have always felt that I am not worthy, and realizing that God has been so gracious and good to me, and having read so many experiences of members of the church as to God's way of dealing with them, I have always felt that when He wanted me He would tell me, and so I rest in His hands and am willing to leave it to Him.

J. D. Gold.

**LET US NOT "OFFEND ONE OF
THESE LITTLE ONES."**

Mr. John Gold,
Wilson, N. C.
Dear Mr. Gold:

Enclosed you will find check for five dollars (\$5.00) for which you can renew my subscription to the Landmark for one year, and as a Christmas greeting you can renew Miss Mildred Tilley for one year and you can send the Landmark to Elder J. A. Herndon, R.F.D., Chapel Hill, N. C., one year.

I want to thank Dr. Will Crawford for having such an interest in the Landmark. Hope he has already done what he said he wanted to do in regards to his donation in its behalf.

Would like to say I feel sorry I have spent so much time in looking for the things that did not exactly suit my fancy, and could have spent more time in looking for the good things Mr. Gold wrote; yet wish it had been so he could have found words to express his feelings in regard to our slackness. Lord, we all

stand guilty before thee; therefore I hope we can have a more mutual understanding and not find so much fault with one another. This I say in love.

May I relate some of the thoughts I have had of late. First, I have tried to examine myself as a child of God, or if I had truly been born again, then ask myself what is my duty as a child. I measured myself one time with a rod handed me with that invisible hand and did not come up to any of the measurements required, therefore all my requirements must come from Him that gives life.

We find in the 18th chapter and the 6th verse of St. Matthew, the words of our Lord and Master: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

I did not quote this with a finger pointed at any one save myself, therefore have no bones to pick with any one, for I feel it is a fearful thing to fall in the hand of a living God, and I have never been able to pick out His little ones. I feel fearful at offending any one, and would like to say if at any time I have offended any one in my writings, you would cast a mantle of charity over me. I saw Mr. Gold in his home and asked him if he was offended with me, and he said no, for which I felt glad.

Now I would be glad to leave this page behind and start on a new page for the new year. First I will say I feel very much disturbed at the conditions that confront us at this

time, and am very sure every one who has a son who is near and dear to them feel sad because of this condition, and may we bow our heads in grief, hoping in some mysterious way that this bitter cup might pass, but not our will but thine be done.

With the season's greetings would like to remind you of the great mission that Christ our Redeemer had on earth. God gave His only Son power to bring peace out of confusion, light out of darkness, and gladness to the weary one, and in Him we have hope, and it is in Him we live, move and have our very being, and His mission was not to destroy but to save.

I have been setting up resolutions ever since I was a small boy for this or that, feeling I would like to mend my ways, but after the day was gone and I made my inventory, would find I was short, therefore I would wonder if a child of God, why was it thus.

I am glad of this thought, regardless of what I say or do it will not change right to wrong.

In my closing remarks I would urge brethren and friends to be more careful in what they write or say, and this I promise for myself, for fear that we might "offend some of these little ones."

If I have ever done one good deed or act I hope to be thankful and give all the honor and praise to God, and for all the bad things I have ever done would charge them to myself, and can but ask God to forgive, because at this very time I feel so little and helpless and dependent, and may the grace of God be with us in

all things, teaching us how to live before our children that they may be constrained to be moral, upright children and if I know my heart I have a desire in my heart that ere long my children will see and feel this very salvation which is precious to my very being, salvation by grace. God have mercy on us with tender compassion.

God bless our church which is so sweet to us, and God bless our Nation that we may enjoy this sweet privilege we enjoy today.

Submitted in love,

J. J. Whitley.

Mr. Gold: If you feel disposed to publish this, do so, but in your mind if there is one thing that might cause confusion please place it in the wastebasket. And may I urge others again to leave off things that would confuse or divide. My wife joins me in the season's greetings. J. J. W.

I feel very humble in the presence of our good friend, and his kind and generous expressions. I trust each and every one will have a very happy Christmas even though the world is at war at this time when "peace on earth and good will to men" should dominate the hearts of all men at this sacred season, the anniversary of the birth of the Saviour. This war proves that the lust of the flesh and hatred crucified Christ, and He gave His life to prove in His sacrifice, that the body with all of its fleshly instincts must be brought under, that the Spirit of Christ may rule in our lives and dealings with each other.

J. D. Gold.

PREDESTINATION.

Dear Brethren:

We claim many things in this life. If we gain anything by claiming certain things then we all are prone to do that.

I have in mind at this time the claiming of influential brethren as being on one side or the other of the controversy over predestination. Some claim Elders Hassell, Gold and Mitchell as being limited predestinarians. Others claim that they were not so.

How are we going to tell? The only thing that we have to go by are their own writings. If we use the method that logic demands of us, then we overwhelmingly put Elder P. D. Gold in the class of absolute (so-called) predestinarians. The tenor of all his writing belongs in that class. Occasionally he has something to say that I do not think is right, but not any more than I find in reviewing my own efforts at writing. I find things that I wrote years ago that I wonder how I ever did make such a slip! In Elder Hassell's early writing he forever classified himself as being, if not, at least close kin, to an "absolute."

Personally, I do not have any objection, that is strong enough to contend for, in saying that God predestinated to permit the entrance of sin into the world. I do not believe, nor have I fellowship, for the thought that God is limited in wisdom or in power. If, as Elder Hassell says, (Page 7, The Old Paths: Page 650, History) "God predestinated in eternity to permit sin in time." I do not see how the use of the term "permit" helps. If God permitted sin to enter in the world

against His own desire or will, what have we? A God not able to accomplish His purpose; not able to work all things after the counsel of His own will; not able to do that He desires. This I do not believe. If God predestinated in eternity to permit sin, why did He do it? Was he pleased to permit it? Elder Hassellsays that He was (See Page 9, The Old Paths) and I fully believe it. If God predestinated to permit sin into the world before time, and was pleased to do it, who will deny that Elder Hassell was a strong predestinarian?

I have quoted to my brethren that had there been no sin, there would have been no salvation. Imagine their horror! Imagine how they ridiculed me. But listen at Elder Hassell, "If evil had never been permitted, it has been well said, the wisdom of God could not have appeared in overruling it, nor His justice in punishing it, nor His mercy in forgiving it, nor His power, in subduing it." (Page 9, The Old Paths.)

Did sin slip in by the Creator? Did something occur that God had rather not? Was God doing all He could to keep sin out? Was He disappointed in the conduct of the man He had made? If so, is he not still dissatisfied? If He had hoped or wished or desired that Adam and Eve remain in their primitive state, is not salvation a makeshift in His affairs? Is it not secondary with Him?

These things are not meant to divide. They are not brought up to cause rancor, malice or envy. They are not brought up to cause a bar in fellowship. I do not believe in bars over predestination, feet-washing,

etc., yet I believe in both. To believe in feet-washing, literally and spiritually, is to look over my brethren's walk and talk; their weaknesses and shortcomings. I know they are going to mine if I stay in fellowship with the Old Baptists.

W. D. Griffin,

Fayette, Ala.

IN HIM ALONE WE LIVE

Dear Landmark Readers:

I have not addressed you directly for some time, and I feel just as far from writing anything worth reading as I ever have to make an attempt. In the issue of Landmark of October 15, Mr. Gold published a letter I wrote when I sent in my subscription. In this letter I used scriptural references to show that people cannot all see alike; which is true, yet I feel very much like I would like to write concerning those things in a way more than to just show our differences.

Shall we discredit the account of the thief on the cross repenting, just because one writer said he repented, and two said they both reviled Jesus? O, no, far from it. The very fact that only one wrote an account of the thief repenting is beautiful and comforting in itself.

Those men of old wrote as they were moved by the Spirit. They wrote of the things they knew, what they had seen and heard for themselves. Therefore it was necessary that all write that did write for the scriptures to be complete. If all were going to write the same thing, then only one need to write. Yet

they all wrote about Jesus. Our preachers, when in the Spirit, all preach Jesus, yet with a different gift or manner. It is all edifying to the building up of our faith that must be renewed from time to time as suits our needs at different times. It is a beautiful pattern like Jesus' coat that was woven from the top throughout without seam. (St. John 19:23.) God's plan of salvation is represented in that coat, in that it was woven from the top, or God's own counsel even down to the bottom or mortal man. There is not a seam in it. It is a perfect plan. The fact that only one of those writers gave an account of the thief repenting (Luke 23:39-43) is comforting to us when we are enabled to think upon it. We love the testimonies of our brethren and sisters; we love the testimonies of our preachers; we love the testimonies told in the Bible, but best of all we love the testimony of just one, our very own self. It is what the Lord has done for us as an individual that comforts and gives us hope oftentimes even if no one else knows anything about it but us.

The account of that thief repenting and being forgiven is comforting to me, for it is an account of the grace of God reaching one that had never done one good deed. I often feel like I have never done one good deed. It is in Him alone that we live, move and have our being.

I know this is poorly written and may be better cast aside, but I hope it is written in love of the truth.

Annie Higgins,
Newport, N. C.

GOOD ADVICE.

If the Lord's will, I would like to get out of my system my feelings regarding the controversy going on in the Landmark over "absolute" predestination. It isn't that I wish to affirm or not affirm, and I undertake this with the greatest degree of fear, for I do not wish to get into the fight, but would like to proceed in such a way that would show it short of wisdom in carrying on such a controversy in our supposed-to-be family paper. The thought in my mind is it of the Lord or is it of the flesh? I am feeling that it is of the flesh. But if I could I would like to write with such a spirit that would appeal to those who are engaged in it, to just "contend earnestly for the faith once delivered to the saints."

Several years ago, while Elder P. D. Gold lived, some sister wrote him she wanted him to explain through the Landmark his views on "absolute" predestination, and instead of writing and stirring the minds of the readers of the paper with dissatisfaction and getting them to talking and writing, he used the wisdom that Solomon used, which was the wisdom of God, and put there in a few lines, "the things that we do not understand are the things that we fall out about." No one could come back at that. He just shut the mouths of the ones that would like to raise confusion over it.

Brethren, are we the sheep of God's pasture, loving one another? If we are, by the grace of God let's try and prove it.

I remember another instance about Elder Gold. He went to an association and as he entered the grounds there were several brethren

standing talking, and their subject was who made the devil? Some said God made him. Some said he did not, and neither got anywhere, for they could not prove their contention to each other. But as soon as they saw Elder Gold, they said, "Now we are going to find out the truth of it." So they called him, and told him their argument, and asked him to tell them who made the devil, and he out with the wisdom of God again and said, "If God did not make him, who did?" And not one of them could say any more.

Now I am not trying to display my position in the matter or say how I feel or believe these things, but to show that we are getting nowhere, but kindling a fire that will do damage if continued, but I will say our trouble is failing to understand each other. I do not know of any one that believes God makes one sin or commit a wrong, for He is not pleased when His children do wickedness. But we are told "that all things work together for good to them that love God, to them that are called according to His purpose."

So let's follow after the wisdom that Elder Gold displayed in his life time and bring about a more lovable feeling than now exists. I could write more, the Lord willing, but will stop now for this time. May God bless us all to have wisdom and use it, and if we find that we do not have it, ask God who gives to His children the things they need through Jesus Christ, our Lord.

In love,

E. L. Cobb.

As long as there are things to contend about in the minds or hearts of

brethren, there will be contention. The only way out, as we see it, is for all the brethren to be so bound up in love for God and His Christ and for one another that they will go to God in prayer and ask for divine guidance, and His Son will tell them and give them along with knowledge that peace that passeth all understanding, and if you have peace in Christ you have all things, and you do not need any more.

We appreciate Elder Cobb's letter. It is written in the right spirit and is good advice.

John D. Gold.

THE LANDMARK IS FIGHTING NO ONE.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I have just returned from our Union meeting, which was held with the Smithwick's Creek Church, Martin County, North Carolina, on the fifth Saturday and Sunday in November. This meeting was largely attended, the weather lovely, and the preaching could not be excelled. There were eight preachers present and all who preached came laden with the good things from the Master's table. Mr. Gold, if all our preachers would confine their preaching to the Word of God and would just declare such things as they have seen, felt and tasted of the Word of Life, we would not have so much fault finding as we do.

I note that Brother I. A. Lamm states in the last issue of the Landmark that the Landmark cannot continue under the present management. I wonder who told him that. I also note that Brother Lamm says

that there was not a discordant note during the last session of the Black Creek Association. He further stated that there was no one present to represent the Landmark.

Mr. Gold, I am indeed thankful that the members of our association deem it a great pleasure to support the Landmark, and we haven't any-one in our ranks making war against you and your good paper. So I am sending you 12 new subscriptions, and I want to appeal to all true Primitive Baptists, everywhere, who love peace, to rally to the support of this God-given paper which has stood as a beacon light for our good people for more than fifty years, edited by that beloved, sainted and Christ-like servant, your father, the late Elder P. D. Gold.

I am, yours for the peace and welfare of the church of the living God.
S. B. Denny.

We deeply appreciate your kindness in sending us these new subscribers. The Landmark is making war on no one. It is simply trying to eliminate differences that pull our people apart and prevent the growth of the church, and we hope God will spare us long enough to see this accomplished. If the Primitive Baptists will forget about extremes that divide them, and center their affections above on Christ, who sits at the right hand of the Father "making intercession for them with groanings that cannot be uttered," the appreciation that should arise from their hearts in their prayers to the throne would displace all the desire to spend their time over questions that divide and confuse and stir the base elements of the

flesh, which the Bible says is responsible for all sin, and center them on the Lamb of God that taketh away the sin of the world.

We desire to thank all of our friends who have ever sought to promote the circulation of the Landmark, that it may be of value to the cause of Christ. It is an evidence they have passed from death unto life, because they love His cause and their brethren, and will let nothing stand in the way of God's love and mercy which are directed always to bring order and harmony in His church and His children into His fold.

John D. Gold.

THE LANDMARK A WELCOME VISITOR

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

The Landmark has been a regular and most welcome visitor at our home for the past several months and we have tried to read each article in the spirit the writer originally wrote it. While we are not able to see eye to eye with all the writers, due to the variations from the middle ground of peace and brotherly love to extremes almost beyond human comprehension, it is all very interesting. We enjoy so much the articles and expressions you make concerning the writings of others and know of few people outside the church who express a more sincere desire for peace among the brethren than yourself. We must also say that if the brethren would all manifest the same spirit and love of God as you do there would be peace in Zion.

It appears that most religious papers or publications are put out by those who have a particular idea or hobby to ride and want nothing but that. Personally we would prefer to hear all sides, or whatever you see fit to publish. Some writers have an understanding heart, a heart of flesh which God has given them, that they might overlook the infirmities of others and to pray for those who despitefully use them. Blessed are the peacemakers: for they shall be called the children of God.

We feel to have had a great love for the Primitive Baptists since we first knew them and have been kindly received by them in all our travels. Most of them are truly hardshells but some are hard all the way through, manifesting it in their speech and writing. Are not these the ones who follow after tradition, typical Pharisees of which Christ spoke. That "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven"?

Why are all these strivings among the brethren? Surely they come from a carnal source which God in His infinite wisdom and mercy foresaw. Romans 3:4 says "Let God be true and every man a liar." Christ admonished his disciples to beware of false prophets which come in sheep's clothing, but inwardly they are ravening wolves. In Acts 20:29-30, the Apostle Paul says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Should we not walk humbly before God and man and contend for the truth as it is in Christ in a Christlike manner of love and peace and express ourselves as is becoming orderly Baptists? "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in."

We hope and trust that we may be privileged to see you before many months pass, the Lord willing and we pray that God may keep and strengthen you to perform the task you have been called to do.

Respectfully yours

Leo G. Kerst,

Sabael, N. Y.

PRAISE FOR ELDER DENNY.

Dear Mr. Gold:

Am sending a Money Order for four dollars (\$4.00) for two renewals of the Landmark. One for my father, Mr. D. W. Hudson, Reidsville, N. C., Route 4, and one for myself.

We enjoy the articles you write for the paper as well as some others. Hope you continue writing whenever you feel to do so.

It seems to me we should all know we have to suffer for our disobedience naturally. And I believe it true, also, that the world is being punished for our forgetfulness of God, His loving kindness, mercy and power.

The form of godliness plentifully abounds, but denying the power thereof, from the rulers of our nations, on down to our churches, one trying to overthrow the other.

So often it seems I can almost see the Lord of all, on His throne, look-

ing down upon us, with His righteous frown, and again in pity and compassion, on the earth, His handiwork, which He made good.

He surely is a most merciful God, or He wouldn't keep bearing with these poor worms of the dust.

Wish to say that this year, in November, is rounding out twenty-eight years of faithful service to our church here in Reidsville by our beloved pastor, Elder O. J. Denny.

We feel to be greatly blessed to have enjoyed the preaching and association of one, whom we feel has surely been taught of the Lord, all these years. We wish we could be assured he would be with us twenty-eight years longer. For we love Brother Denny, we hope for Christ's sake, and we can only pray His blessings on us all in the future, as we feel to have enjoyed in the past.

Sincerely,

Mrs. C. S. Nance,
Reidsville, N. C., R. 2.

We are also under obligations to Elder Denny. He has faithfully stood by the Landmark. To have put up with me so long demonstrates he is a man of great courage, charity and forbearance. I love him very much.

John D. Gold.

A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND.

Mr. J. D. Gold,
Wilson, N. C.

Dear Mr. Gold:

You will please find inclosed a money order for two dollars (\$2.00) for which please renew my subscription to "The Landmark."

I would like to say, Mr. Gold, that

I appreciate your effort to keep the Landmark going, and I am glad you continue to write.

If some who have lately been using its pages as a forum for a debate, knew how anxious so many of us are to hear the gospel proclaimed from the pages, I feel that perhaps they would not take up space.

We can't all see alike, and I do not find fault with any who cannot agree with me. But I do not want to offend any of the brethren. Paul tells us that if by eating meat he caused offense to his brother, he would eat no more meat.

"A house divided against itself cannot stand." Today our country is involved in the greatest war in history. The church as well as our other free institutions is in jeopardy. I would that we could put away all strife, envying and malice from among us, and know nothing but "Jesus and Him crucified, the Way, the truth, and the Light."

Mr. Gold, I did not intend to write but a line or two when I started, but I just kept writing. May I wish you continued success with the Landmark, that it may continue to bring the "good news from a far country" to so many of us."

Sincerely yours,

Maude C. Sutherland,

(Mrs. W. C. Sutherland)

Sutherland, Va.

A GOOD LETTER.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I am enclosing two dollars (\$2.00) for which please extend my subscription to Zion's Landmark from November 15, 1941 to November 15,

1942.

The Landmark has afforded me a source of great pleasure. I still look forward to its coming with anticipated joy for the good messages I hope to receive from the Household of Faith. Food to nourish, encourage and brighten our hope and bind us closer together in fellowship. But alas, these bitter controversies so wound my spirit I go mourning, desiring the Son of Righteousness to so shine in the hearts of His redeemed family that a more mutual understanding be established in love and fellowship, remembering the love and suffering of our precious Saviour in redeeming us from our lost condition. I wish for words to express my sympathy and appreciation to you for the humble Christ-like spirit you manifest in receiving rebuke and criticism. The messages of Elder Cowin, Elder O. J. Denny and others inspired by love, are worth the price of the Landmark.

Very sincerely yours,

Mrs. Clida Lee Langdon,
Benson, N. C.

TO PUT ROOF ON THE CHURCH.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Enclosed find 2 one-dollar bills to help put a roof on Mount Zion Primitive Baptist Church.

Very truly,

G. E. Gilliam,
Greensboro, N. C.
Route 2, Box 515.

The amount has been forwarded to Brother D. E. Mizell, Church Clerk, Hobgood, N. C.—J. D. Gold.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. R. Crawford, Cairo, Ga.

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A CORRESPONDENT'S OPINION.

Mrs. Bessie E. Mifford, Titusville, Fla., writes my wife, enclosing one dollar to pay what is due on this year's subscription to Zion's Landmark. And said tell Brother Gilbert to have the paper discontinued when the subscription expires. "I am going to subscribe for the paper, 'Good Will,' that Elder T. R. Crawford is to soon publish." I wrote her that Elder Crawford was an Associate Editor of Zion's Landmark, and a true able servant of God, that I would be glad if he made a success in its publication; and there would be fewer errors, mistakes and unscriptural expressions in it than are in some of the Primitive Baptist papers published by our people. I told her I had read some in all our papers, that I was sure there were some errors, mistakes and unscriptural expressions published in all of them; that human beings were im-

perfect; that there had been no inspired doers or writers since the prophets and apostles had died. She seems to have no patience with some things published in our paper, saying, "I don't like that absolute stuff that is contended for by that W. D. Griffin, and some others. But like Griffin she thought Gold should sell out to one or the other factions. Mr. Gold's speech betrays him, as he gets off the track nearly as often as he hits it." I wrote her I regretted to see Elder Griffin's extreme unscriptural expressions, feeling that his writing did the cause and our paper far greater harm than the few good things he said did good. I think friend Gold holds the opinion, that as there were a number of subscribers that believed as Griffin did it would not hurt the paper much to print his letters.

Knowing that Sister Mifford was a big-hearted and intelligent sister, I wrote her as tenderly as I could, and I am pleased to give her response.

"Dear brother, it is for shame I bow my head, seeing I have spoken out violently in denunciation of the order of a paper that has been established more years than I have had of life. But how kindly you did bring this to my mind in the most Christian-like way. When I wrote, it was hastily and thoughtlessly done without considering whom it might offend. You are so right about the frailness of human nature. All classes of people make mistakes. My mistakes are my greatest sorrow. They seem to exceed those of the common bond. I have enjoyed many good articles in the Landmark. In the last one was

such a sweet experience by Sister Dorothy Parton. Naturally I enjoy this type of writing most, because it is not my place to see that the doctrinal ship rides high and handsome with its sails distended, or whether it drifts in a troubled sea. It is not my place to teach doctrine among the churches as Paul has informed us on this score. Who am I, who know so little about the scriptures, to say who does or who does not teach doctrine according to my views. Now allow me to say a few things about the Landmark editors. Brother Cowin's articles are written in good order, and his instructions are timely and Godly. Those of Brother Denny are of the same type. Brother Crawford's pieces all stress peace. Then, last but not least, are Brother Gilbert's articles, which I look up first and read, if he has one. Of late he does not write often. He is a real soldier of Christ, clothed from youth with the whole armor of God. Many battles he has fought and won. Sometimes, doubtless, he has retraced. At times it is the better part and more honorable to retreat than to kill a brother-man, even though he holds the sword in his own right. He is among those Paul speaks of, "As chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." I have never seen one sentence yet in his writings that smacks of instability. His crown of white hair attests the years of service he has rendered, which now weigh heavily upon his shoulders. Placed as he is on the boundary line of two worlds, he has much knowledge to impart to us.

May we with a listening ear and understanding heart hear him when he speaks. So do not stop the Landmark now, and I will renew more promptly, if possible."

Mr. Gold: I am enclosing the balance to pay this year's subscription. She will renew her subscription with more interest.

M. L. Gilbert,

P. S.—I do not know whether the above be worth anything to the paper or not. It is up to you.

Sure it is all right. If we be brethren we certainly can take criticism of the right sort without venom.

J. D. Gold.

HE THAT LOVETH IS OF GOD.

"But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envying, drunkenness, murder, reveling and such like; of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:18-21.

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having

a form of godliness but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, but never able to come to a knowledge of the truth." 2nd Tim. 3:1-8.

"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2nd Tim. 4:1-5.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgments now of a long time lingereth not, and their damnation slumbereth not." 2nd. Peter 2:1-4.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may

enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh a lie." Rev. 22:14-15.

All these sins enumerated are the works of the flesh, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with its affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Gal. 5:22-26.

These are plain statements from the eternal word of God as to the sinful men who will be a serious menace to the church and even the nations of the earth because of their presence among them. They will have no regard for truth, honesty and sincerity, but they will seek their own pleasure and to gratify their own ungodly ambition to rule over others and to bring all men to acknowledge them as their superiors.

All the passions of mankind are under, and controlled by the law of the land except love, which is under no law. He that loveth is of God. Not to pretend to love when we do not, but love in sincerity and truth. Pretended or feigned love is hypocrisy, which our Saviour condemned in the strongest language. Pure love excludes all hate, for they cannot both abide in the same heart, for when the love of God comes in hatred goes out. The soul that is truly born of God loves God su-

premely, it loves all who are born in the same spiritual family and delight to serve them and do them good at every opportunity; as we cannot love God and hate His children which he has begotten in His love. This love in a measure extends to all men, even our enemies to the extent we can pray for them to know God, if it pleases God to make Himself known to them.

We do not love all alike. We love our brethren who are active in the church, whose zeal is manifested in their good deeds toward the church and each other, more than we love those who are slack in attendance, in bearing the expenses of the church, and slow in entertaining the brethren.

We read the evidence of love in the countenance of those who have learned of God's mercy in the forgiveness of their sins, and has graciously shown them the church with all its beautiful towers of love, mercy, truth, election, predestination, preservation and glorification which is a manifestation of God's love unto them, who found them when they were dead in sin, poured in the oil and the wine and carried them to the inn (church) and has been mindful of them ever since, not leaving them to themselves, but setting a watch over them as a shepherd does his sheep. If one goes astray he goes to the mountains and finds it and brings it back. His sheep seldom go astray in the valleys, but upon the mountains where there is less pasturage than in the valleys, and where there is no water.

Jesus is and always has been the great storehouse of food, raiment, and all things that are needed by

them, and they are always in need, and He is an ever present help in time of trouble.

B. S. Cowin.

RESOLUTIONS OF RESPECT

"Precious in the sight of the Lord is the death of His saints." Therefore, we feel like Sister Nannie T. Carrington has departed this life to be with God and His angels. We would not mourn for her as one without hope because her long and useful life was an open book, therefore we shall miss her in the church, in the home, and in her neighborhood; for with her kind gentle manner and the love of God shed abroad in her heart there was a zeal for the truth and a manifestation that she has passed from death unto life because she loved her brethren.

While she was surrounded with much of this worlds' goods, she was meek and humble, never felt above her brethren and sisters, and was always ready to do her share, or even more than her share when it came to the church she loved so dearly.

I cannot find words with which to express my feelings in regard to Sister Carrington's passing because I learned to love her so much, she seemed always so glad to have me visit her home and talk of the goodness and mercy of God. Oft times she would tell me how unworthy she felt to be even in my company, and kind friends you know how little I felt to hear her speak that way.

Brethren and sisters we have lost a good member, therefore we feel sad at her passing, but we must bow in humble submission to God because he is too wise to err or too kind to do wrong.

We, the Primitive Baptist Church at Durham send sympathy and loving kindness to each of her family, and may we all remember the kind gentle mother, sister, and neighbor she was, and I for one feel she was a great inspiration to all that knew her.

May God give us strength to carry on until the fullness of time which will come to all of us, and may we be able to say we have fought a good fight through the strength of our dear Redeemer.

Submitted in love,

J. J. Whitley.

These resolutions adopted and ordered to be recorded on church records and a copy sent to her children and copy sent to Zion's Landmark for publication.

Done by order of conference November 15th, 1941.

Elder E. L. Cobb, Moderator,

J. J. Whitley, Church Clerk.

ELDER JOBY HARRIS.

With much sorrow we are called upon to record the death of our beloved and highly respected brother and pastor, Elder Joby Harris.

He was born October 8, 1886, and departed this life September 3, 1941. He was first married to Miss Annie Berry, of Swanquarter, N. C. To this union were born three children, two girls and one boy. All are now living. His wife died November 11, 1929, and he then married Miss Thelma Gaskin, of Hoboken, N. C. To this union were born five children, four boys and one girl. All are now living.

He united with the Primitive Baptist Church of South Matamuskeet, September 13, 1925, and was a faithful member, truly loving the doctrine of electing grace.

He was ordained a deacon and faithfully served his church as clerk. He was liberated to preach Saturday before the first Sunday in September, 1929, and was ordained to the full work of the ministry, December 7, 1930, by a presbytery composed of Elders W. B. Clifton and M. F. Westbrooks. He was faithful and preached the doctrine of electing grace. He was meek and humble and felt his unworthiness so much. The last sermon he ever preached was from John 14th chapter and 1st verse. He was on his way to the union fifth Sunday in August, had a car wreck, and was rushed to the hospital, and lived until Wednesday.

The funeral services were conducted from his residence by Elders J. L. Ross, Simmons, and Roberts. His body was laid to rest in Soul cemetery to await the resurrection morn, when we believe he will hear that welcome voice say "Come in, ye blessed of my Father. Inherit the kingdom prepared for you from the foundation of the world.

Therefore the church bows in humble submission to our blessed God who doeth all things after the counsel of His own will. And to all who are near and dear to him, we extend our sincere sympathy and commend to the care and protection and comforting spirit of Jesus, that they may put their trust in Him, the Author and Finisher of our faith.

Written by order of Conference.

Elder J. L. Ross, Moderator,
Lenora Alligood, Clerk.

MRS. ANNIE ELIZA GAY CREEKMORE

It is with a sad heart I attempt to write the death of our beloved sister, Annie Eliza Gay Creekmore. She was born April 5, 1856, and died February 14, 1941, making her stay here on earth 95 years, 10 months and 9 days. She was married to Joseph Creekmore. (I do not know the date.) To this union were born seven children, four of whom are dead. The

living ones are Mrs. Amos Wheless, Mrs. Cleora Edwards, and Hensy Creekmore. She had forty grandchildren and forty-four great grandchildren. Her husband preceded her to the grave several years ago.

She joined the church at Peach Tree, July 3, 1879, and was baptized by Elder Russell Tucker. She lived a faithful member until death. There were many of her last years that she was in ill health, and could not fill her seat in church. But her faith in God seemed to be just as strong in her last years as at any time in her life, and just as long as she was able to write she would write letters to her church, which were very comforting to us all. The church has lost a good member, the children a good mother, and her neighbors a good friend and neighbor.

She used to visit my father's and mother's home and I sure did love to see her come to visit us. As I have always loved the company of old people. I sure did enjoy hers.

Her funeral was conducted by some of her children's pastor, whose name I do not know.

I pray that the good Lord will bless all her children and friends as it pleases Him, Also all the church members that are left behind. I pray God's blessings on all, the world over.

Written by a little sister saved by grace if saved at all.

Mrs. Lessie Davis,
Spring Hope, N. C., R. 1.

J. T. WILLIAMS

On May 25, 1941 our brother, beloved member at Upper Town Creek Church, was taken from our midst and placed back in the earth, there to await the resurrection, when he will be given a body free from sin and corruption. We feel like our loss is his eternal gain.

He was a peaceful member of the church and a good citizen for his country. He raised a big family of honorable children.

His wife is still living and a member of the church at Upper Town Creek. I feel that the Lord blessed them with wisdom to spend their days together in peace and good will to their community.

Brother Williams' home was a welcome home for his brethren and friends. He took great pleasure in providing for their comforts.

We extend our heartfelt sympathy to the bereaved family, and hope they may be guided by the peaceful life of their deceased father. His name, J. T. Williams, was called in Upper Town Creek Church for 25 years, and not many times was he absent.

Please print in Zion's Landmark.

J. M. Williams.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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NO. 4

MORDECAI IS TO BE HONOURED.

"On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king of Ahasuerus.

And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

And Haman answered the king, For the man whom the king delighteth to honour,

Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour."—Esther 6:1-9.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE !

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

COMFORTING HIS LITTLE ONES

Dear Beloved of God:

It is again impressed on my mind to write. Why it is thus I cannot tell, but if I could write to the comfort of His dear little ones it will not be in vain because He is all our comfort, all our strength, and all our worthiness. Somewhere there is a scripture like this: "He that eateth unworthy and drinketh unworthy eateth and drinketh damnation to himself." After I had been received into the church I happened to read this scripture and, already troubled about my unworthy condition, this only added to my grief. I knew I was not worthy and there was not anything I could do to make myself worthy. This seemed to bother me so much at times I felt like I couldn't bear it. But Jesus said of John the Baptist that there was not a man born of woman greater than John the Baptist, but he that is least among you shall be greater than he. This may not be the exact words, but it is something of that order. Now this great man of God was to my mind a wonderful man. Rev. 1:1, "The Revelation of Jesus Christ, which God gave unto him to show unto His servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Yet in all this John wept much because no man was found worthy to open and to read the book that was in the

right hand of the angel, a book written within, and on the back side sealed with seven seals. This also will be found in Revelation the 5th chapter and 5th verse, which reads as follows: "And one of the elders saith unto me, Weep not, behold: the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." So to my mind if any natural man could have been found worthy, it looks as if John would have been, but we that hope to have been taught of God know that if we have any worthiness that Jesus is every bit of it, because He paid the price, we owe Him nothing. He knows we are weak and helpless creatures and dependent on Him for all His rich blessings, for by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. So then we haven't anything to boast of, seeing that it is a free gift of God.

My father was a firm believer of Old Baptist doctrine, and never wanted us children to go to worldly orders. He never united with the church here, but I remember many times as a child seeing him shedding tears when he heard any one singing those sweet old hymns, and one thing that is impressed into my memory, and I will never forget. He came in later than usual one night, and while sitting at the table eating supper his frame was shaken

with tears. He arose and went out and I learned that he was down praying at his father's grave, but as a child this seemed horrible to me, for I was always afraid to be around a graveyard, especially at night. But in later years I, too, had to go to that very graveyard in the early morning before it was day to be delivered of trouble that I have never had since. Tongue can never tell the suffering I went through before I was made willing to go there, but something kept telling me that if I would go there and pray that I would get better. But I was so very fearful I could not go. That was the most dreadful place I could think of, and I just kept putting it off, but God can make us go at His command, and when He commands us to stop we stop. He went with me there, or I never could have gone alone, and I'll never forget the sweet song that came to me,

"On Jordan's stormy banks I stand
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

And I thought that I never would doubt or suffer again, but Jesus said unto His disciples that they would have to suffer many things for His sake, and if we had no suffering what need would there be to pray. It would be a Heaven here if we had no trouble, and I know that these things work out for good to them that love the Lord. I have thought how much like a thief I was in slipping around trying to pray and trying to keep myself hid, that no one would see me. This was weighing on my mind last Sunday night when

we had just returned from our union meeting at Cypress Creek. That morning as I arose from my bed I heard God's people singing that sweet old song, "Come We That Love The Lord" I had thought the evening before that I wouldn't go back the next day, but I had to go back, and all that day I could hear those soft and tender voices, not too high or too low, but so melodious at times I would open my mouth to sing with them, but that didn't sound right. It seemed too harsh and cold, and besides it drowned out the sweet tones I was listening at so attentively. I am not mistaken in saying that this was my beloved brethren and sisters singing, because I have never heard any other people sing that sounded like this but them, and it needed no music added to make it more beautiful because it was music in itself.

But, as I have before stated, this night when I returned home my heart was so heavy I felt I could never bear my life any longer. Everything looked so gloomy, and my mother and sister-in-law looked to be in the same condition. I was so down and out and while sitting there I was trying to make an excuse to get away, so that I might get on my knees and beg God for mercy once more, when I heard footsteps on the porch, and my little six year old niece came to me, nearly out of breath. She looked up in my face and called me by name and said she wanted me to sing for her. This almost took my breath. She looked so troubled and distressed. I gathered her in my arms and asked my sister that came with her what was the trouble. She told the child to

tell me what she wanted me to sing and she said "Amazing Grace." We all began crying. I knew I could never sing this song for her unless God would steady my trembling voice. I begged Him to help me sing it, and as I finished singing I arose from my seat, put her in it, and got down at her feet and began praying. Brother Pollard, I couldn't help it. I just had to. And when I got up I took her in my arms and she was asleep in five minutes. Gone was my trouble and hers too, and the night I had so much dreaded proved to be the most peaceful night I had seen in a good while. I learned that she had been in that condition of distress most or all the evening and had begged her mother to come with her to my home. The next morning she came back and I asked her how she felt. She said she felt good. She told me she had been almost crazy. Oh, what a wonderful God to trust in, that can teach them from the least to the greatest, and will in His own time manifest His great love and mercy in His own good and blessed way. Her mother told me next day that when they got home that night that the child wanted to give me a dollar, and oh how I wanted to explain to her that it was nothing I had done, but the thought came to me that the One that sent her to me is able to teach her all things and I know that every time I have ever been prayed for and got relief I so much wanted to give something to the one who had prayed. Why? Because I had been delivered by a power that no one on earth has got, and we feel to owe more than we can pay for those heavenly things are not to

be bought with money. And I believe this child was blest to realize this. Oh what great love was manifest that night, for though we see each other every day, we were all hugging each other. Even the little brothers of this little girl were under this power. Tears falling from their eyes told the wonderful news that God can fit the tiniest infant for the Kingdom of Heaven.

So fear not, little flock, for you are safe in the hands of One that doeth all things well, and He is watching over His own with a love beyond the love of man. And now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever.

Yours in bonds of love,
Minnie Batchelor,
Richlands, N. C.

P. S.—Mr. Gold, I didn't intend to write all that I have written, but I wrote as it came into my mind, and if you think it unprofitable do with it as you like. I especially didn't intend to write about my little niece because I didn't even feel worthy to speak of such a sweet child as she has become to me. I desire the prayers of all God's humble poor.
—M. B.

FOLLOW CHRIST.

Dear Mr. Gold and Brethren:

As I arose this morning I was made to feel like I wanted to thank God that all things are as well with me as they are.

I attended our union, the Skewarkey, Saturday, which was very good.

All the ministers preached Christ and Him crucified.

I was blessed to attend the Eastern Union yesterday and while the number were few, all done was to the glory of God and the upbuilding of His church.

Mr. Gold, I want to congratulate you for your steadfastness in continuing your work and also giving your views on certain articles.

I see that some of the brethren come out endorsing every word that some one has said. Follow no man any farther than he follows Christ.

The Scriptures teach let every man be persuaded of his own mind, that pure mind that God gives.

I feel sure that throwing stones at some brother is not as much in love as they say it is.

I am sorry that the controversy over predestination ever reached the columns of Zion's Landmark.

I am of the opinion that it will not change the mind of those that believe that God predestinated their sinful acts.

I do know from experience that there are people that do not understand the mysteries of predestination, yet they trust God and the Son as their all and all.

I pray God that He may give me understanding on this subject for my own comfort. It is distressing to me, and also reconcile me.

Brother Tingen, I have been reading and writing and I must say that I believe and see as you do. My fears and doubts are so many and my eye of faith so dim, I wonder if I should write or speak of our great and wise God.

May God bless you all and be

merciful to us as we are poor and needy.

I feel unworthy of space, but you may print this if suited to the cause.

A poor beggar,

E. C. Harrison,

Williamston, N. C.

ENJOYED THE ASSOCIATIONS.

Mr. John D. Gold,

Wilson, N. C.

Dear Brother In Christ I Hope:

I feel like I want to write a little more for the good old Landmark.

There seems to be a little mistake in the way my name was signed. It has been Elder J. H. Smith. I am not ordained to preach so just sign my name J. H. Smith. I said that I was no volunteer. I was not ordained and set apart by the church to preach by the church, but yet when they licensed me to preach anywhere God in His Providence cast my lot, that I was free to go by the church. If I was not called and qualified by the Lord to go I had better been still. That impression fell so heavy on me that I could not be still. It bore so heavy on my mind to go, but I felt so little and unworthy to go among the brethren, and yet, if I am fit to fill the place which I hope that I am called out for that purpose, and when I asked the church to allow me to speak in public, I felt that day that I was blessed to talk. And when I got home, I pondered over these things and I thought now what have I done. Then it came on my mind that the people all knew me and I thought they would say, "Now he has come out as a preacher and he cannot preach." I thought if that would free my mind that I

would never try it again. But I did not pick it up, and I cannot lay it down. And so it came to be the greatest thing that ever was on my mind. I want to continue in this way until I die.

I was at the White Oak Association and also at the Black River Association. I never enjoyed an association any better than I did those two. I sure did enjoy being with the good brethren and sisters and being at their homes and how they gave me such a hearty welcome, and the brethren and sisters were so kind to me, and everybody was so kind and seemed to be glad that I was with them, and I sure did enjoy all that good preaching. It was so wonderful to me.

The reason I am sending this to be put in the Landmark is that I could not write to all of them in separate letters. I did not know all their names and addresses, and I knew a great many of them were taking the Landmark and they could hear from me through it. I desire the prayers of all God's people. I believe in the doctrine of salvation by grace and grace alone, from start to finish, and that poor feeble man did not have any part in it. I cannot see where a poor weak worm of the dust could make his start at to do anything. I desire the prayers of all God's people. If I am not ordained of God and called of Him, I had better sit down, and if I did not feel that I was I would not make the attempt to speak in His name another time, but I feel like I am ordained of God and I cannot keep from going. When I feel that impression comes on me I have to go. They licensed me to preach

anywhere God in His providence should cast my lot to go. When my body falls a victim to death, I hope my spirit will go to God, who gave it, to rest in the Paradise of God, where I can sing His praise in eternity forevermore. I did not think I would write this much. I was just going to change the way my name was signed. Just sign it J. H. Smith, instead of Elder. I am not an ordained minister. I wanted to tell all the good brethren and sisters and friends how much I appreciated their kindness towards me, and how welcome they all made me in their good homes. When it goes well with all you good brethren and sisters and friends, pray for me and write to me when you have a mind to. Will close with much love to all and best wishes.

J. H. Smith,

P. O. Box 1114,
Reidsville, N. C.

I have been referring to him as Elder Smith and do not believe I made a mistake. He writes like a man who has the grace of God in his heart and loves the brethren, and so he has passed from death unto life, I have greatly enjoyed his letter and that of his wife. J. D. Gold.

A GOOD TRIP.

Dear Readers of the Landmark:

I want to write a few words to be published in it, so all the good brethren and sisters and friends may hear from us where we visited their good homes and they made us so welcome. We sure did appreciate their kindness toward us. I want to put this in your good paper that I enjoy reading so well, and

they all could hear from us without my writing letters to them all. Some of them I did not know how to address. Any one of them who feels like writing to us and has a mind to write us, we would be glad to hear from them at any time. I sure did enjoy being with them and being at their associations and hearing all that good preaching, which I enjoy most when all the preaching links together and quiet times like they had at both of the associations that we were at. I have wanted to hear some of the preachers from down there. Elder Frederick W. Rhodes has written us some good sermons in the letters he has written to us, and Elder Floyd Adams has never written to us many times. I have wanted to hear Brother Rhodes and Brother Adams preach ever since my husband got acquainted with them. I heard Brother Adams preach at the Black Creek Association, but have not had the opportunity of hearing Brother Rhodes yet. I thought sure when I was down close where they lived I would have the enjoyment of hearing them preach. I felt like they were both God's called preachers. I have been in both of their homes. I felt like I was welcome. They treated us nice. I want to visit their homes again some time if it be the good Lord's will for us to. I like the country down there. It's so level. And I love the people, especially dear old Sister Higgins. I met her at the Black Creek Association. I wanted to be with her at her home. I know I would have enjoyed talking with her. I enjoyed meeting her at the church, but I did not get to talk with her much while

we were at the church. But I hope to meet her again some time if it is the good Lord's will. While I was sitting here writing about her I received a letter from her, telling us how she enjoyed the association at Black Creek. We are always glad to get letters from her. I believe she does her own writing. I think she writes good for a person of her age.

I feel so unworthy to make the attempt to write to the good old Landmark, where so many write that are blessed to write interesting pieces.

Like one alone I seem to be,
Oh, is there any one like me!
So far from God I seem to lie,
Which often makes me weep and cry.

I guess you will think strange of us, having our writing separate. My husband was fixing to go to Riverside Church in Virginia, to preaching, and I wanted to write his before he left, so he could tell me what he wanted written, and I had not sent his to the office, and I thought I would just send them out together. If you think this worth putting in the Landmark, print it. If not, cast it in the waste basket and no harm will be done.

And I just want to tell you we had a good brother, Elder W. E. Jarrell, to be with us from the White Oak Church to the Black Creek Association. We were glad to have him with us. We love to hear him preach, and he is a good singer. I am looking for Elder Jarrell's good piece to come out in the Landmark. We are anxious to get

it, for we love to read the pieces he writes. I wish I could write good pieces like he can.

Will close, with much love to all the household of faith. I desire the prayers of all God's people, but feel too unworthy to be called sister, yet I cannot help loving that Primitive Baptist doctrine, if I am one or not.

Mrs. J. H. Smith,

Reidsville, N. C.

JONAH SENT TO PREACH TO THE WICKED CITY OF NINEVAH.

The Lord told Jonah to go to the great city of Ninevah and warn them that their city would be destroyed in forty days. Jonah was afraid to carry the message to the king of that wicked city for fear he would be destroyed himself, so he found a ship going to Tarshish. He paid his fare and went aboard the ship to get away from the Lord—a thing we cannot do. A great storm arose and the ship was about to be destroyed. Jonah was in his room asleep. The sailors awoke him and told him that this storm was sent on them for the sins of someone on board. So they cast lots and it fell on Jonah. He said, "I am the guilty one. Throw me overboard and the storm will cease." So they threw him in the sea and the Lord had a great fish on the job that swallowed Jonah and kept him inside the fish three days, and the Lord caused the fish to vomit him on dry land, alive and all right, and made him willing to carry the message and tell the people their city was threatened with destruction. They heard the message and took it seriously. The king sent the mes-

sage to all the people and told them that they were in grave danger. He issued a proclamation to every one to fast, and pray to the God of Heaven that He might spare them. They all obeyed and went in sackcloth and ashes, and the king came down from his throne and prayed with them fervently, and the Lord heard their prayers and saved the city. We of this land and country are faced with more serious circumstances than they were, for we have thousands of great cities with millions of people in them that could be destroyed with bombs from the air and other sources. Why doesn't our great President do wisely and call the people together in prayer, as the king of Ninevah did, trusting the God of Heaven and earth may hear our prayers, and save our dear boys in the army and their dear families at home?

It is all right to prepare to defend the country with the machinery of battle, but let it be done in the name of the Lord and not in hatred. David fought the great giant, Goliath, and slew him in the name of the Lord. Let everyone turn to the Lord and not desecrate the sabbath with ball games and shows instead of going to church and singing and praising His holy name. I think it is time to pray.

Paul says, "pray always," but especially now. This war may be sent on us for disobedience and unbelief. May the dear Lord draw us together as one people in His name is my prayer day and night.

I attended the quarterly meeting at our church Saturday and the second Sunday in this month. We had a glorious meeting at this church of

the Falls of Tar River. The members showed the Spirit of love by giving each other the right hand of fellowship as they came in and greeted every one with a smile of the heavenly sweetness of peace and good will. I felt that it was a heaven below to be there. Brother A. B. Denson, our pastor, and his son, Brother R. B. Denson, and Elder Robbins, brought the sweet message from God and the Lamb and delivered it to us with comfort and joy to our hungry souls. This church is on a hill and has been a shining light to the people of this community for many years, being one of the oldest churches in the Kehukee association. There have been many wonderful preachers that served as pastors, such as Elder P. D. Gold and others, who have long since passed over the river to await the resurrection and to hear the summons, "Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Pray for me that I may be faithful to the end of my journey and land in the Heaven above, where all is peace and love.

W. H. Worsley.

Rocky Mount, N. C.

STUDYING THE SCRIPTURES WILL NOT HURT.

God has declared the end of all things and events before they come to pass and this is the whole counsel of God.

The end being declared from all eternity suggests: first, God's foreknowledge of all things and events and the result of His purpose or predestination and the good He will

work out of all the evils that He has permitted or suffered to come to pass in all the Universe during the space of time. So we can settle down on the Bible fact that God knoweth all things and events and has known them from all eternity.

Second, the purpose or predestination or a fixed action of God according to His foreknowledge of all creation and all events of time.

According to God's word all things and all events are working under the foreknowledge, purpose and predestination of God and if we deny this, we had just as well take an almanac for our guide in life.

Under all circumstances and in all events, God has a purpose and that is the only reason the event comes to pass. I am not going to try to point out some bad crime that God would condemn and ask what purpose He had in that? For I do not know, but I believe God has known from all eternity.

Third, the counsel of God is the whole including the judgment of the wicked at the last day and rewarding the saints according to their works which is a gift of God to them, but is spoken of as their works, but in reality it is the work of God.

It does not look scriptural or reasonable to say that God does not rule or in other words, over-rule the wicked acts of men and devils. If He had no control over the wicked acts of men and devils, I do not see how He can bring them to judgment. God holds all men and devils to a strict account of all their wickedness, except those whom Christ paid the debt for and suffered for them on the Cross. The great judg-

ment of God is the result of God's purpose and predestination of all things and events, you can call it absolute purpose or predestination, God has drawn the line in His counsel.

I believe the Primitive Baptists should try to iron out this difference in doctrine or understanding the interpretation of the Scriptures if they can. On one side it seems to be a conditional doctrine and on the other is an absolute fixed doctrine which is nothing more than God is sovereign over all worlds, men and devil, and none can move without God's permission to good or evil.

Thos. W. Kimsey,

High Point, N. C.

**CYPRESS CREEK ASSOCIATION
HAS GOOD PREACHING.**

To The Dearest People On Earth
To Me:

I'll try this beautiful morning to write you. I mean all of you whom I met the three days of this association at Cypress Creek. I looked for its coming all the while, that I might live and be able to go to it. And Oh my God has blessed me to be there each day and hear such wonderful preaching. I just don't know how many preachers were there. I would have loved to follow Brother Jarrell and Brother Wyatt on to their appointments, but was not able. I'm at my great niece's home at Chinquapin, N. C. She and her husband, Edward Horne, went to my son's home at Maysville, N. C. and brought Nan and me here to their home the second Sunday, so as for me to rest up and be ready for the association. I had spoken to Brother Vance Lanier to meet us on

Saturday of the association. He was right there, and took us to his home, where we were so kindly cared for by him and his wife. Brother Lona Heath and wife and Brother Bob Taylor spent Saturday night there. I spent Saturday and Sunday nights. Monday Brother Vance took us back here, where we will remain until next Saturday if we live and nothing hinders.

I feel dull today. I miss you good people so much. Brother Williams, I just did shake your hand and I tried to hug your neck. And Brother Gray, I was so glad to see you out again. I shall never be able to write or tell it all. It's Heaven below to me. Dear Brother and Sister Smith, you know how it is. And all of you do. But none enjoyed it more than I. Brother Arthur Simpson, I was so sorry you were sick and could not be there. You were missed. Dear Brother Freeman, I was hurt to hear the announcement of your son's absence. I would love to have your address. I often think of the time we met at Sister Madeline's and Brother Lewis Walton's home. Brother Ward was there, too.

'Tis evening now. I so often think of the many times I've been to meetings with the Primitive Baptists. I'm expecting to leave here Saturday morning on my way to White Oak Church. I shall hate to leave these kind people. They are busy and I can't help them work, and I can't see to write so well.

Sisters Flake, Fleming and Allen, I hope you still remember me. I was not in your presence long at this association. Hope I see you again. I must close now. All of

you pray for me. The longer I live the more I sin, but I hope my God forgives me. I do love Him, for He first loved me, and He knows I love you all. Sister Mary Justice, I feel that I must write you a letter sometime, if I live. And Sister Mary Surratt, seems that I owe you a letter. I've not forgotten you, Cousin and Sister Brancy Trott. I hope to visit you again soon. Farewell at present. I hope I am your same old

Sister Susan Higgins.

P. S.—Mr. Gold, here's another letter. Please correct mistakes and publish if you see fit. Sorry I didn't see you at this association.

S. C. H.

Maysville, N. C.

CONTRIBUTORS TO MT. ZION CHURCH FOR A NEW ROOF

Mr. John D. Gold,
Wilson, N. C.

Dear Friend Gold:

I am enclosing a list of our brothers and sisters and friends who have contributed to the fund to put a top on our church, Mount Zion.

We are thanking all who have contributed to this fund, and, above all, we wish and pray that the good Lord will bless us all in this time of trouble that's on us at this time.

Contributors

A list of the money I have received from brothers and sisters and friends, to put a top on Mount Zion Church, near Hobgood, N. C., follows:

Mr. John D. Gold,	
Wilson, N. C. -----	\$5.00
Mr. G. E. Gilliam,	
Greensboro, N. C. -----	2.00

Mr. George M. Stevens,	
Palmyra, N. C. -----	1.00
Mr. D. B. Harrison,	
Palmyra, N. C. -----	.50
Mr. J. W. Roberson,	
Palmyra, N. C. -----	.25
Mr. W. L. Mizelle,	
Palmyra, N. C. -----	1.00
Mr. Jessie Benton,	
Palmyra, N. C. -----	.25
Mr. James Wilkerson,	
Scotland Neck, N. C. -----	.50
Mr. L. N. Howard,	
Scotland Neck, N. C. -----	.25
Elder W. E. Grimes,	
Williamston, N. C. -----	17.00
Sister Elizabeth Bland,	
Hobgood, N. C. -----	4.00
Mrs. Nettie Barfield,	
Hobgood, N. C. -----	.50
Elder W. E. Grimes,	
Williamston, N. C. -----	32.00
Mrs. Fannie Whitfield,	
Hobgood, N. C. -----	5.00
Mrs. Lillie O'Neal,	
Speed, N. C. -----	5.00
Mr. S. Brady,	
Scotland Neck, N. C. -----	3.00

Please accept our thanks from all the brothers and sisters and friends who have contributed to this fund.

Yours in hope,

D. E. Mizzelle,

Palmyra, N. C.

ONLY GOD CAN SAVE.

Dear Mr. Gold:

Find enclosed two dollar money order for which please extend my subscription to Zion's Landmark for another year, to January, 1943. Hope you all had a good Christmas and am wishing you a happy new year. I feel like we have much to be thankful for. Even though we seem to be in the midst of perilous

times, I hope we are thankful that the arm of the Lord is not shortened that He cannot save, or His ears are not deaf that He cannot hear our feeble cries. We hope His strong arm is underneath to lift us up when we are cast down so low. I feel like nothing less than the saving power and mercy of God, our Wonderful Counselor, can calm the troubled waters and bring peace out of so much confusion. May we ever trust Him. By grace I am saved, through faith, and that not of myself. It is a gift of God. All pray for me.

J. T. Hudson,
401 East Queen Street,
Edenton, N. C.

LOVES THE LANDMARK.

Mr. J. D. Gold,
Wilson, N. C.

Dear Sir:

Enclosed you will please find check for two dollars (\$2.00) for which please send me the Landmark for the year of 1942.

I enjoy reading them so much. I don't want to miss a single copy. It does me good to read the good pieces you publish in them.

This is a renewal for the Landmark.

Hope you are feeling well.

Yours very truly,

Mrs. B. Davis,
Sharpsburg, N. C.

**PRAISE THE LORD FOR HIS
GOODNESS AND MERCY.**

I want to try to tell about our Union meeting at Williams meeting house. I was blessed to be there Saturday and Sunday. The Lord blessed us with good weather

and plenty of food; a large crowd and the best of the Lord's servants to preach Jesus to comfort us that love Jesus and the Almighty God.

I feel like we have so much to thank the Lord for, meeting one another in peace in those hours of peace. I did enjoy it so much that I felt like my cup was full. I hope all who write for the Landmark will write like the scriptures say "Comfort ye one another with the comfort wherewith ye are comforted."

Mr. Gold, will you please put this in the Landmark, and write your remarks under it.

I enjoy your pieces so much.

A little sister in hope.

I am,
(Mrs.) M. M. Surry.

I can find nothing I can add to your article to improve it. It is full of love and peace and comfort for one another and gives God all the glory. There is nothing better.

J. D. Gold.

LOVES THE LANDMARK.

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

I am inclosing a money order for two dollars (\$2.00) as payment for the Landmark, and I hope I can send you a little more money sometime, for I don't want to miss a single issue of the Landmark, and I want to get it as long as I live.

Please accept my thanks to you for sending it as you have in the past.

In hope,
Mrs. Mary E. Bullington,
824 Jefferson St.,
Danville, Va.

VIEWS REQUESTED.

Dear Mr. Gold:

Enclosed please find Postoffice money order for two dollars (\$2.00) to pay my subscription to Zion's Landmark from December 15, 1941 to December 15, 1942. I don't want to miss a copy, for that book is a lot of comfort to me. I don't get to church often and the Landmark is a precious book to me. Mr. Gold, I enjoy your writing so much. Please write again. I am asking you to please give me your views on the 11th chapter of Daniel, to the last verses, 44 and 45.

Respectfully,

Mrs. Lizzie Wilkerson,
Tillery, N. C., R. 1.

Will one of our Editors please favor her with your views?

J. D. Gold.

ASKS YOUR PRAYERS.

Dear Mr. Gold:

Enclosed you will find a post office money order for one dollar (\$1.00) to carry my Landmark until May, 1942. I hate to stop it as I love to read the good pieces in it. I hope you can read this. My eyes are so bad I can't see to do as I ought. Will be 93 years old in January, if I live to see it.

"A few more days on earth to spend,
And all my toils and cares shall
end."

I ask all readers of the Landmark to pray for me. May God bless us all, is my prayer.

Please send Landmark to Box
104, Carolina Beach.

Mrs. C. W. Jordan.

**HELPS SEND LANDMARK TO
THOSE UNABLE TO PAY.**

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

Just a few lines to let you know that I have not forgotten you finally as to the Landmark. Please accept my many thanks to you for sending me the Landmark so long without pay. I will try to do better next time. So please find attached a P. O. money order for two dollars and fifty cents, (\$2.50.) Two dollars to pay for the Landmark to March, 1942, and the 50 cents you may put on your list for those not able to pay for the Landmark.

Will close by wishing you and all the Landmark readers much prosperity.

D. E. Mizelle,
Palmyra, N. C.

**SENDING LANDMARK TO
SOMEONE NOT ABLE
TO PAY.**

Dear Mr. Gold:

You will find enclosed check for five dollars (\$5.00). Give Mrs. C. H. Dalton credit for one year, and use the three dollars (\$3.00) to send the Landmark to some one that is not able to pay for it.

Yours truly,
C. H. Dalton,
Madison, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C. JAN. 1, 1942

DEFENSE OF DOCTRINE.

I endorse the position taken by Elder Cowin that the doctrine of God needs no defense from man. God is His own interpreter, and no man is able to interpret all the purposes of God, or make the least interpretation of His will, power, love and purposes, except he is taught of the Spirit, and when truly taught of the Spirit, we are made to know and confess, as did Paul, "That in me, that is in my flesh, there is no good thing."

All our sufficiency is of Him, and in Him, "And all your righteousness is of me, saith the Lord." No man should question this truth.

It is in Him that we live, move and have our continued being, and all our blessings, both natural and spiritual, are from His bountiful hand.

And of His watch-care, we read, "Though a mother may forget her nursing child, the Lord will not for-

get thee."

John, who was sent of God to bear witness of the coming of Jesus, said: "He that cometh after me, is preferred before me, for He was before me. And of His fulness have all we received and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." All grace and all truth came by Him.

God's eternal truth, which came by Jesus Christ, will stand all the tests of time and eternity. And His grace is sufficient for all the family of God, to rely upon for time and to eternity.

Of Goodness:

Jesus said, "Call me not good, for there is none good save the Father," Surely no mortal man can be more worthy than He. For all were conceived in sin, shapen in iniquity, and none can stand justified before God, save through the mercy of God, through Jesus Christ.

I have learned long ago, that a man convinced against his will is of the same opinion still. Hence, men may agree in word, but often prove differently in their deeds. A friend to your face; but an enemy behind your back. Such men are well known, for they are anxious to spread their venom where it will, as they hope, have most effect in their efforts to discredit those whom they seek to destroy. The leopard cannot change his spots, nor the Ethiopian his skin. Jesus said the tree is known by its fruit. "A good tree cannot bear evil fruit, nor can a corrupt tree bring forth good fruit."

As to the Oneness:

Jesus said, "I go to My Father

and to your Father, to My God and your God." He is head, and His people are the component parts of His mystical body. Therefore there is "One Lord, one faith, one baptism, one God, who is over all, in all and through all."

May we all, as one man, say, "Not unto us, not unto us; but unto Thy Name be all the glory."

O. J. Denny.

OUR BLESSED REDEEMER.

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17-18.

There is no passage in all literature that surpasses the above quotation from the language of our blest Redeemer. He certainly spoke as man never spake, and spoke with authority and not as the scribes. How precious are these words spoken to give assurance to all who have a hope in Him; those who feel in their hearts that He died for them, rose for them, ascended for them, and now makes intercession for them, according to the will of God the Father, who sent Him to save those He gave unto Him.

The height, depth and breadth of God's love is immeasurable in sending a Saviour to a world that was lost because of its sins — a world whose people were dead to God, and had no hope, but were perfect strangers to the covenant of promise and had no spiritual knowledge of Him, and could not see His handi-

work in the material world in which they lived, moved and drew all their sustenance.

They were fed and clothed, kept by His almighty power, yet they did not recognize His presence and protection till they had their eyes opened to see they were lost sinners.

It was to this dead and ruined world that God sent His only begotten Son, who came not to do His own will, but the will of the Father who sent Him.

He came not to be ministered unto, but to minister to others, not of temporal things, but spiritual, even eternal life, which was found in Him alone. For "Thou alone hath the words of eternal life."

In coming He was not moved or actuated by any other purpose but to declare His love—to demonstrate it in healing the sick, cleansing the leper, casting out devils, raising the dead to life again, and in doing good to all who had faith to ask Him. There is no record to show He ever slighted an opportunity to do good, but His short life on earth was to do good at all times to all men who felt to be in need of His tender, merciful hand to be laid upon them, and to hear from the lips of our Saviour, God, the soul comforting words, "Thy sins be forgiven thee." His services were free, they did not cost anything, as He was not on a money-making journey here, but on a simple errand of mercy, for His tenderness and loving-kindness went out to the poor and afflicted ones, such as of whom the world was not worthy, yet, no call of the poor and distressed went unheeded by Him. He was not in such a hurry that He could not stop and listen to the piti-

ful cry of blind Bartemus, who cried, "Jesus, thou Son of David, have mercy on me." His disciples told Him to send the Syrophonician woman away for she cries after us, but He did not take orders from any one but did His own will then in the most tender and loving manner, and in every step, every act and in every word or deed He proved He was the Son of God.

His whole life was a clear demonstration of His Divinity; and if the prophets had said nothing about Him, his life, walk, speech, suffering, death, burial, resurrection and ascension were all clear proof that He came from God and went to God. His enemies, the Pharisees, were determined to not recognize Him as the Messiah, no matter how many proofs He gave of His Divinity.

They remembered His words that "In three days I will rise again," when His apostles seem to have forgotten them, for they went to Pilate and asked for a guard and seal for Jesus' tomb so His disciples could not steal His body and claim He was risen again. He (Pilate) gave them both, and they seemed determined to prevent His resurrection and if it had been possible they would have done so; but the Lord sent His angel to destroy their plans, who rolled away the stone and sat upon it, whose countenance was like lightning, and the guard became as dead men. When they went to the city and told what they had seen they were given large sums of money to tell the disciples stole Him away while they slept, when it is death for a guard to sleep when he is appointed to watch. His disciples were in no condition to steal away

His body, for they were in hiding for fear of the Jews, expecting perhaps the same punishment because of their close affiliation with Him during the time of His ministry. Their timidity was manifest when Judas betrayed Him in their presence to the rulers who had long sought the opportunity to put Jesus to death.

Judas betrayed Him, Peter denied Him, and they all forsook Him and fled.

Only Peter was at His trial and only John was present at His crucifixion, yet Jesus frankly forgave them for forsaking Him after they had all promised to go with Him even into death, and the hope they had vainly cherished that He had come to establish an earthly kingdom and they were to be the chief men in it, for they more than once disputed as to which of them should be greatest. This hope was now dying, yet one of them by the sea said, "Lord, wilt thou at this time restore the kingdom of Israel?"

By the time they had talked with Him on various occasions, met with Him in Galilee, followed Him to Bethany, where He ascended up to Heaven, tarried at Jerusalem till Pentecost, when the Holy Spirit was poured out without measure upon them, then they understood His mission was to build His church instead of restoring a kingdom that was doomed to destruction, whose inhabitants were to be slain without mercy and the remainder to be sold as slaves throughout the world. They understood their own mission was to preach Jesus and the resurrection from the dead, and the greatest of them was in being the hum-

blest servant, the most zealous, being endowed by the Spirit with an unconquerable desire and determination to preach Jesus, the Way, the Truth, and the Life, possessing an ardor no trial could subdue, with a zeal that knew no bounds, with a faith that triumphs over all difficulties, and Jesus was preached in the open air, by the river side, in the temple, in private residences, in the Jewish courts, in the synagogue, in prison, and wherever they went they preached Jesus, and if put in prison they wrote letters to the churches.

B. S. Cowin.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father, who doeth all things, not only well but right and after the counsel of His own will, to remove by death, from our midst, our dearly beloved sister, Mattie Jones Stephenson, who was born May, 1874, and died April 6, 1941. She joined Middle Creek Primitive Baptist Church, Saturday before the second Sunday in April, 1925. She was the daughter of the late Elder J. A. T. Jones, who was the pastor of Middle Creek Primitive Baptist Church from Saturday before the second Sunday in March, 1896, until his death, December 14, 1924. Sister Stephenson was in poor health for a number of years and not able to attend her church so regularly as some others, but did attend when able. The Church at Middle Creek will ever miss her and mourn her loss, but God loved her best.

Be it therefore resolved that the Church at Middle Creek bow in humble submission to the will of Him that is able to place our steps and keep us from falling, and waft us home to that heavenly mansion where there will be no tears shed or any sad farewells, where it will be peace, peace, forever and ever.

Be it also resolved, that a copy of these resolutions be sent to Zion's Landmark for publication and a copy to the family, also one be spread on our church book in memory of Sister Stephenson.

Done by order of Church in Conference, Saturday before the second Sunday in May, 1941.

Elder E. C. Jones, Moderator.
C. L. Dupree, Church Clerk.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our dear Heavenly Father in His divine wisdom and love to call our dear sister, Lena Barnes, from her earthly home. Sister Barnes was born June 28, 1868, and passed away August 27, 1941. She was afflicted for about two and a half years. She was in the hospital during the time of affliction, and she was given a sweet hope and came to realize that all her help must come from God above. She was troubled in mind and had a great desire to unite with Tarboro Primitive Baptist Church. So Elder Fly had a meeting and held Conference and she united with the church, but was never able to be baptized or attend church. She would say, "I'd be glad if I could be baptized."

Elder Fly would visit her and preach, which she enjoyed very much.

Therefore be it resolved, that Tarboro Church has lost a dear sister and regretted very much that she was never able to be baptized or visit the church.

That a copy of these resolutions be placed on our minutes and a copy sent to Zion's Landmark for publication.

This done by order of Tarboro Church in Conference Saturday before the first Sunday in November, 1941.

Elder James D. Fly, Moderator.

Mrs. J. D. Harrell, Clerk.

SISTER LESSIE RHEW

Resolutions of Respect of Sister Lessie Rhew, who passed away on November 3, 1941:

First: In the passing of Sister Rhew, the church at Roxboro has sustained a great loss. She was a faithful member, loved her church, and always filled her seat unless Providence would hinder it.

Second: We extend to the family our heart-felt sympathy in this sad hour and we hope that God will comfort you and enable you by His grace to say "Thy will be done," and "The Lord giveth and the Lord taketh and blessed be the name of the Lord."

Third: That a copy of these resolutions be sent to the family, one recorded on our church record, one sent to our county paper, and one to Zion's Landmark for publication.

Done by order of Conference in the December Meeting, December 6, 1941.

Elder J. A. Herndon, Moderator,
F. D. Long, Clerk.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

JANUARY 15, 1942

NO. 5

MORDECAI IS HONORED AND HAMAN MOURNS.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: Let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

And Mordecai came again to the king's gate. But Haman hasted to his house, mourning, and having his head covered.

And Haman told Zeresh his wife, and all his friends, every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.—Esther 6:10-14.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

ELDER T. R. CRAWFORD-----Cairo, Ga.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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Wilson, N. C.**

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE MERCY OF GOD.

Dear Saints of the Living God:

As the old year was passing from time my meditations were deep, for I hope the love, power, greatness and mercies of the gracious God was planted in my heart, and printed on my mind—for I had a great desire to read my Bible—precious book to me.

New Year's morning I prepared and ate my breakfast. Tears rolled down my cheeks—for my dear and precious Saviour administered unto me—which was so much better than the natural food to poor me. I finished my dessert, and sang these words: Jerusalem, etc. No. 284, in Lloyd's Hymn Book, my tears still streaming. These words came in my mind:

"That happy place where Jesus is,
Is where I want to go;
Where happiness is never marred,
And sorrows felt no more."

This New Year's morn I opened my Bible at Psalms 89th chapter, and would you call it a text? 1st verse: "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations." (Please read the whole chapter.) Which is established in the very heavens, His covenant with His chosen hath He made, and the heavens shall praise thy wonders, O Lord, etc. For who

in the heaven can be compared unto the Lord?

God is greatly to be feared at all times, especially in the assembly of His saints, and to be had in reverence of all them that are about Him, etc. Thou rulest the raging storm in my breast, when the waves arise thou stillest them. The heavens are thine, the earth also is thine, the earth and the fullness thereof.

Psalms 41:1. "Blessed is he that considereth the poor," etc.

In the times of old, what work thou didst in those days.

My heart is inditing a good matter, but it is in fear and much trembling—but the Lord says: "Press on with courage, to the mark of the high calling," etc., to meet your dearest Lord. I know, if indeed I know anything, He is my dearest Lord. He taught me with His sovereign grace far back in my infancy even before the world began. was with the Father, and the Son, the Lord Jesus.

No one knows the exact date of Jesus' birth. The Father only knows—the most divine part of me, by the eye of faith can see the Star that led the holy ones of old. I feel to have an humble hope that I have heard the hosts of heavenly angels sing. O, the wondrous love of God to poor me. Who am I to claim these precious and divine things, but all things are possible with God, and who can hinder.

In all my Lord's appointed ways hinder me not, for I must go with thee, the dear saints of God, the Lord willing.

The Lord has put the desire in my heart (poor) to praise Him, and after death I hope to praise Him as I ought.

Dear Lord, Thy garments smell of myrrh, and aloes out of the ivory palaces, whereby they have made thee glad. God is my refuge and strength, a very present help in trouble. I am glad, and want to praise God for giving me an ear to hear, and a heart to understand, for I hope to feel to know Brother Gilliam (who was with us the third Sunday in December at Durham Primitive Baptist Church) received the divine blessing of the heavenly king, to proclaim the wonderful things concerning Christ and the church of the living God. (Space forbids me giving all he said.) The pastor, Elder E. L. Cobb, spoke beautifully, also. I am glad when He (the Lord) said, "Let us go into the house of the Lord."

Then the fourth Sunday, at Eno. Elders Teasley and Holloway. We had a good service. When God said to Peter (all our ministers), "Feed my sheep, feed my lambs," and they are healthy and blessed to eat. Christ said, "Ye are the sheep of my pasture," and He makes us to live down in green pastures, by the still waters. Yet it is the water of life and flows gently, oh so gently. The half can not be told.

Brother Cowin is such a sweet writer. To read after his ready hand is soothing to the very soul, the inner spirit, etc. I have always enjoyed the writings of Brother O. J.

Denny and many others.

I will close with a Happy New Year to all that read this.

Submitted in love,

Mrs. Allie Blalock White,
603 Eva Street,
Durham, N. C.

MORE ABOUT PREDESTINATION

Dear Mr. Gold:

Only a fool's attempt to instruct the wise. But you have left the gap open by saying, "I can take it," "and many go in thereat."

While you know what the word "absolute" means in English, some try to cast it aside as being dangerous or degrading. But Webster says: "Absolute—1. Perfect; complete; as absolute purity. 2. Free from limit, restriction or gratification, as absolute monarch, absolute veto." And I would wish to say an absolute God, for we do believe that God's wisdom, power, justice, love, mercy, grace and purpose are all absolute, and I call to mind many years past when Elder P. G. Lester was trying to discourage so free use of the word "absolute" as it added so little in the discussion. He said, "Of course all of God's predestination is absolute." If we limit, weaken, shorten or dilute God's own rights or qualities, we have no God. And that is why there is but one true and living God. All others are idols and nothing.

We quote from Acts 3:18, "But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Could those sufferings be hindered by man or devils? Please tell me how those persecutions could have been with-

held by man and then those prophets of God been true foretellers?

Still, I am not justifying man's wickedness, nor making God the author or does of sin, as some say we do. Then turn to Acts, 4th chapter, verses 26 to 32 inclusive. In these seven verses we see the whole doctrine of God's purpose in the gathering together of the wicked of this world to do whatsoever God's counsel and hand, or His hand and counsel, had determined before to be done. This—"determined before to be done," is truly predestination, and very "absolute," and could not be limited or weakened. Predestination, in theology, is the decree of God from eternity respecting all events. (Webster)

Predestinate—to foreordain. Predestine—to pre-ordain. All of God's prophets from Daniel on to the very last one before Christ, foretold of Christ's suffering and dying on the cross for His people. And it was always joyful news to the Lord's believing people, and is yet. But Mr. Gold, you say in your last paper, "Why not rise to the heights of salvation in the great gift of God, through His Son, who furnished a way of escape by His obedience?" That, indeed, would be nice. But remember, that road or way leads us through suffering and death, through persecutions, sorrow, and much tribulations. And when we try to take those things out of the purpose of our God, then we deny that God ever intended our salvation by the grace of God in Christ our Lord. Christ's prayer unto His Father in the Garden of Sorrows proves to me that it was impossible that those wicked men should cruci-

fy Christ even "with wicked hands."

You need not tell the believers in Christ that we can "climb up some other way." Christ trod the wine press alone, and there was none to help. And we will not help now by trying to leave the wickedness of man out of the purpose of God in the plan of salvation. That even would leave our own sins out of His atonement. Why do Old Baptists get themselves in such a fix? By being misled. Some very good Christian experiences have been told in the Landmark of late, and they all teach salvation by grace and God's purpose in events. Christ asked, "Why callest me good? There is none good but God." If indeed none good but God, and only good deeds are in the purpose of God, can we find the purpose of God in any of man's works. Oh, excuse me for so troubling you to even read this.

Your subscriber and reader,
E. G. Webb,

1619 N. 36th St.,
East St. Louis, Ill.

AN APPRECIATED LETTER.

Mr. John D. Gold,
Dear Brother:

I address you as brother because I believe that you are a child of God, though I have understood for years that you are not a member of the Primitive Baptist Church, the church of God, as I believe. My reason for believing that you are a child of God is the fruit I see you bearing in your writing as published in the Landmark. You are not perfect, neither is any other man on this earth; but if all of the writers for the Landmark were prompted

and actuated by the gentle Christ-like spirit manifested in your writings, I am sure there would not be half the strife and division among them that is now. I have thought for years that it is a shame that people claiming to be Primitive Baptists would continue their strivings and divisions among themselves and never heed the pleadings for unity and brotherly love in the church as it came often from such little lambs of God as yourself, still on the outside of the fold. Have felt for some years that I would like to write you personally and try in my weak way to encourage you to follow your sainted father into the church he loved and served so long, but when I would almost get ready to begin my letter to you, and then thought of the way our brethren were divided and maybe sub-divided in that country, I was ashamed to ask you to join the church. Sometimes I have thought a peace meeting might be good for them, but it seems that when occasionally one was suggested they seemed to scorn the idea, even those who repudiate the God-dishonoring doctrine of the absolute predestination of everything that comes to pass, sin and wickedness not excepted. (I would not have that and a dollar to boot.) Why prefix "absolute" to predestination? That is not the way God had it penned down in His Book, nor is it the doctrine of His true church. I believe in predestination just as Paul wrote it to the Romans and to the Ephesians, and he did not include our sinning and our wickedness in it there. I heartily endorse what you said in November 15th Landmark against

that heresy. And after reading the writings of Old Baptists and following around after them for these forty years, or longer, I am fully convinced that this rankest of heresies has been the cause of many sad divisions among God's people, His churches there in North Carolina, and in other sections of our land and country. Yes, most surely they are divided over or by it. That divisions and destruction always follow in its wake has been my observation for many years. And the reason churches become divided over it is they just don't follow Paul's rule of discipline, "He that is an heretic, after the first and second admonition reject." Admonish him about twice and then exclude him from church fellowship if he doesn't get off his hobby-horse. That is what it is, just making a hobby of "absolute" predestination. And when one mounts any sort of a hobby and rides it day in and day out you will notice that he is quite willing to go along with you in fellowship just as long as you agree with him, or at least say nothing against his hobby, but if you see wherein he is wrong, and dare to oppose or reject him, then he throws up his hands in horror and says you have denied the faith. But he is the man that has denied the faith, and he will cause a division in the church if you let him continue to ride till he gets enough following to do so. I see where one says, "There is no such thing as a division in the church. They just went out from us, because they were not of us." Then I wonder why Paul used these idle words: "I beseech you, brethren, that there be no divisions

among you."

Yes, Brother Gold, I love that humble spirit manifested in your writings, and agree with most all of them. If I differ with you in any way it is intended in the same spirit you so humbly manifest. I now refer to the last paragraph of your remarks to Sister Lee in December 15th Landmark, in which you give us some of the best evidence of an experience of grace, but it seems to me you have tried to evade something. You say "I have always felt that when He (God) wanted me He would tell me." Are you waiting for Him to literally pick you up and put you in the church? Don't forget now and let yourself be found edging over a little on the "absolute" platform, after so truthfully condemning them as you have. I have heard them say, "Stay out as long as you can. When God wants you in, He will put you in." God is a loving Father and He governs His children by love and not by physical force. He does not get His children into the church that way, but He lovingly bids them by His Spirit in their hearts "Come unto me and find rest unto your souls," or "Go home to your friends and tell them how great things the Lord has done for you." He, without your or any man's help has saved you with an everlasting salvation, prepared you for eternal Heaven, and now He bids you to work out your own salvation with fear and trembling, for it is He that worketh in you the will to do as He bids you. I'm not through, but must stop. You may publish this (in full) in the Landmark, if you like, followed by any remarks or criticism you wish

to make.

Yours in hope and Christian love,
S. E. Copeland,
Guntersville, Ala.

I deeply appreciate this letter and wish I were worthy of the kind expressions of Brother Copeland. I have never felt worthy of a place with the Primitive Baptists, though I realize the influence of the church and the importance of being identified with it.

As I have said before, I have been working with the Landmark since a boy in my teens, and have read and published so many rich experiences of Primitive Baptists that they have made a decided impression on me, and I have often wished that I had something similar to give me that assurance that I was worthy of having a place with the church and her people.

When I think of Father, who was devoted to the church, and who was so greatly loved and admired, I have always felt that if I could attain to, or even approach within range of his ability, I might receive pardon at a throne of grace. I hope sometime I may receive some consolation on the subject. Until then I must remain, I trust, at His pleasure, for God is omnipotent and He does his pleasure in the armies of Heaven and among the inhabitants of the earth.

J. D. Gold.

ENJOYS THE LANDMARK.

Dear Mr. Gold:

I started this letter in August, laid it aside, and wrote at intervals. I have just received the December 1st issue of Zion's Landmark. I read and enjoyed it so much. I think

each time, "O, how could I do without it?" It's such a source of enjoyment to me. I hope to be thankful to my Heavenly Father for these and other blessings. I sure can endorse what Brother J. White wrote in this issue, and your remarks, Mr. Gold. I enjoy reading our paper, and the ads you used to print did not hurt it in the least, and I know it was a benefit to help in the cost of publishing the dear Zion's Landmark. If you see fit, publish my writings, if not all is well, I am enclosing a letter from a very dear sister in Christ, also a cousin of mine—one I dearly love. I visited her in October, and never have been with more lovely people. The hospitality of their home was grand indeed. This last letter from her stated the doctor had asked her to stay in bed. If I am not asking too much please send her the December 1st issue of the Landmark. She is a worthy Primitive Baptist. Her address is Mrs. Lillian Hodge, Elon College, N. C., Box 231.

Yours very truly,
(Mrs.) Allie Blalock White,
603 Eva Street,
Durham, N. C.

My Dearest Cousin and
Sister in Christ:

I will answer your sweet letter which I enjoyed so much. It was so good, it strengthened poor me, for I feel to be such a weak creature before God. If I was blest of God like you are, and could tell with such love, like you can, I would feel much better.

I love the children of God, and wish I was fit to be at their feet. I know I love to meet with them and

shake hands with them, but I feel so unworthy, not fit to be with the family of God. I feel you are far superior to me. I love you so much, I wish I could write of the precious things of God that I feel and am interested in, that is the love and power of God the Father and God the Son, and God the Holy Ghost—is what I love to talk about, but fail to find words to express myself. I thought you were so sweet and good, and very intelligent, I sure did enjoy your company, and hated to see you leave that day, hated to part with you. My sister-in-law (Mrs. Davie Blalock) came and spent a week with me. We wished so much you were here with us. I told her about our good time we had when you visited us. We missed you so much. Wish you could have been here with me while she was here.

I want you to come and bring your children. I would love to see them.

Grace asked about you. She has not forgotten you.

The pin with my name on it that you sent me was a nice present. It just suited me, though I don't feel worthy of it. It is just lovely. The poetry you worded was so good.

I am glad Mrs. D. is nice and thoughtful of you.

Dorothy and Betty are in college. Estelle is in high school. This is Grace's first year in school.

Alma and Zeb enjoyed your letter and want you to visit us again.

We have moved to Elon College and have a real nice home. I want you to come real soon.

The doctor wanted me to stay in bed with my sore leg. It has not got well yet, so I am in bed trying

to write. Take all mistakes as love.

Will close for tonight. Hope to see you again soon. With love to you and those precious children.

Your sister in hope,

Lillian Blalock Hodge,

Elon College, N. C.,

P. O. Box 231.

TEMPTATION.

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

I notice that my subscription to the Landmark was up October 1, 1941. You will find enclosed a dollar, which will pay up to October 1, 1942. I enjoy the good pieces written by the good brethren and sisters, but I hate to see so much controversy on things that perhaps we don't any of us know the full meaning of. But it seems that I can see the handiwork of God in everything that exists, from the smallest insect to greatest monster of the forest. They say this makes God the author of sin. My Bible teaches that God cannot be tempted, neither tempts He any man with evil. But when you are tempted you are enticed and drawn away with your own lust. I have never felt to charge God with my sins, for I am a poor sinner, and when God holds His holy Spirit from me, I just manifest what I am, and when we are under the influence of the holy Spirit, then we can say to Satan, "Get thee behind me, Satan," and he will obey us. But it is not us, but the power of God in us that causes Satan to obey. Within myself I can do nothing. But we can do all things through Christ, who strengtheneth us. So let us ascribe all

praise, honor, and dominion to Him who works all things after the counsel of His own will, and when we are tempted it is of the devil and not of God. So let us come to the throne of God and say, "Holy, holy art thou, Lord God Almighty. Just and true art thy ways, thou King of Saints."

I am now getting old. I have passed my 68th mile post, and the older I get the more confirmed I am that God rules all things after the counsel of His own will. I have never preached the fear of the devil, but it is my desire to preach the fear of God, who has power over the devil.

There is much said about the war in the far lands, but I feel sure when it is God's will to say to Hitler, "Peace, be still," he will obey, and that is as soon as I expect peace.

So let us all strive for the peace of Zion.

Submitted in love,

A. C. Key,

Carthage, N. C., R. 2.

**SENDING THE LANDMARK TO
SOMEONE UNABLE TO PAY.**

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Sirs:

Enclosed you will find money order for three dollars, two of which is for my subscription to the Landmark for one year. The other dollar is to help send the Landmark to some person who would like to read it and is not able to subscribe for it.

I am 84 years old.

Thanking you, I remain,

Mrs. Addie Dunn,

Leaksville, N. C.,

R. F. D. No. 1.

WHAT IS LOVE?

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I certainly admire your attitude and forbearance with your friends that write for the Landmark; but with all due respect to you and them I wish they would leave off all unscriptural expressions and all controversial points. I used to read the Landmark when your dear old father published it. Oh, it was so sweet and encouraging to read it then. There was not confusion then and all was peace and love. Oh that you could define LOVE for me. It is so far reaching, it seems that so many of us have lost sight of forbearance. I wish all of them would or could write and preach like Elder O. J. Denny. Then there would be no confusion. Oh! I shouldn't be so personal, because there are many I could mention who are as able as he.

I have asked you several times to republish the experience of A. M. Williams. I so far have failed to see it. I know it is quite lengthy, but it is very rich all through. It will be found by reference to the first issue of May, 1904, Landmark. I am enclosing postal card for an answer, whether you can publish it or not.

H. A. Williams,
Lexington, N. C., R. 5.

Brother Williams wants a definition of love, and while no one has been able to explain the heights and depths of this wonderful God-given attribute, I will try in my feeble way to give some small idea of what I believe love really is.

There was a time when God was all alone, for He made everything that was made, and since if we are worthy sons and daughters God is our Father and we are taught to pray the prayer that His First-Born uttered while on earth, "Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come, thy will be done in earth, as it is in Heaven. Give us this day our daily bread; and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever and ever. Amen."

It seems to me this utterance is the very embodiment of love, coming from the Father, direct into the heart and mind of our Elder Brother, the First Born of God, who came into the world to eliminate sin and wickedness from the minds and hearts of His people, and enable us to know God in a sweeter and better way than the world had ever known Him..

Up to the time of the Saviour's appearance on earth, the world knew very little about the Father. Wandering in the wilderness of sin, worshipping all kinds of gods except the true God, the Maker and Creator of us all, His Only Begotten Son was crucified and raised again, as a result of the lusts of the flesh which is responsible for all sin, and He went back to God to see the fulfillment of the purpose of His coming to the earth, to make us understand our Father, God.

Of course we continue to write of love, but this great love the Father felt for us is expressed more wonderfully in the sacrifice He made of

His First Born, our Elder Brother, than any words that we can find in any dictionary made by man. The depths of love as found in the Father are so rich and unfathomable that our finite minds cannot begin to comprehend, for if we did we would love Him more, and obey His commandments, and love each other more, and the brethren more, for He who loveth is born of God, for God is love, and that is enough to say.

Read carefully the Lord's prayer. It covers everything, and if you can feel the depths of its meaning in your heart you have the richest treasure in the world.

You refer to Elder Denny. I think that two of the finest editorials that have ever appeared in the Landmark were in the issue of January 1. Let us hope and pray the New Year will soon bring peace to the world and that peace that is perfect peace in Jesus, which passeth all understanding, which He gives, "not as the world giveth, give I unto thee."

As early as possible we will republish the experience of A. M. Williams.

John D. Gold.

PREDESTINATION AND FOREKNOWLEDGE.

Webster says that predestination means "to foreordain; to decree; that God has from eternity determined whatever comes to pass." Foreknowledge means to know beforehand things that will come to pass.

From reading the Scriptures it seems that before the World War God the Father, the Word, and the Holy Ghost predestinated, planned,

decreed and determined to create this world. In that conference They, the Father, the Son, and the Holy Ghost, decreed to create everything that is in the world—the heaven and the earth, the light, the darkness, the day and the night, water and the firmament dividing the water which was under the firmament, which He called Heaven, and the dry land He called the earth. He created the grass, herbs and trees. He created every winged fowl, the whales and every living creature that moveth in the water. He created the beast, cattle and everything that creepeth upon the earth, all after his kind. He created man in "our image after our likeness."

"All things were created by Him, that are in Heaven and that are in earth, visible and invisible, whether they be throne or dominions, or principalities or powers; all things were created by Him and for Him." Col. 1:16. Therefore the scripture, "Known unto God are all His works from the beginning of the world." Acts 15:18. That certainly would embrace the eternal salvation of "the people WHOM He hath chosen for His own inheritance," and "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." 2nd Tim. 1:9. Known unto God are all His works. Is the devil the work of God? "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

I have no idea but what God fore-

knew that Adam would eat of the forbidden fruit. The fact is if Adam had not eaten of the tree of knowledge of good and evil and become wise, there never would have been any offspring; and I am sure that God did not create this world just for two people. Adam was created able to stand but liable to fall. God did not make him fall but just left it up to his own choice. Neither does God cause or tempt any man to sin. If He does, as some think, it seems to me that would make God a double-crosser—giving us His ten commandments and making us disobey them, then punishing us for doing so. There is no sound or sensible reasoning in such a belief. And another thing—is there any court of justice that will condemn a man for violating its laws, if it can be proved that by some irresistible power he could not resist, no power within himself to resist that which caused him to commit the acts? Would not the court find him not guilty and would not that be real justice? Would not the court issue a bench warrant for the culprit that caused this man to commit a violation? Then, if God predestinated a man to commit all his sins—stealing, murder, or kidnapping—would not that make God the aggressor? Would not that make God the culprit? Would not that make God the guilty party? Would not that make God the devil and would that make the devil the angel?

God does not tempt or try man in order to know his temperament; for He knows us, knows all our thoughts and knows them before we think them. He tempted Abraham to ex-

ercise his grace, to prove his faith and love and obedience, to confirm and strengthen him for the trials and temptations that he would meet all along the line of life. It was also for the generation to come as a pattern for obedience to God, for His love, kindness and mercy that He has bestowed upon us all the days of our life; that in obedience He will bless us and in disobedience He will punish us.

Foreknowledge means to know an event will come to pass, yet not having decreed or ordained it to come to pass, but it just comes to pass of its own choice. Just as He gave Adam to eat or not eat of the forbidden fruit of the tree of knowledge of good or evil (to illustrate). I know that after December 31, 1941, it will be January 1, 1942. I have no power to make it 1942, nor can I hinder it; still I know it will come to pass. All these things were set by God in the beginning, just like His natural and spiritual laws which work automatically. He doesn't have to change (for He is unchangeable) to bless you or to punish you. You do that of your own choice by obedience or disobedience. If you cut your finger it will bleed. If you stick your hand in the fire it will burn. Why? Because you disobeyed one of His natural laws. And His spiritual laws are just as automatic.

J. White.

Whitakers, N. C.

A GOOD LETTER.

Dear Brother Jarrell:

I was sure glad to get your nice letter last week, and I feel that you didn't think hard of me for not

being at Manly's when you and dear old Brother Smith and his wife were there. You all know I'm feeble and had to rest up some after I'd just been to Association three days, and was so blessed of the Lord to sit and hear the good old preaching of which I never tire. Just wish I could be with you dear Old Baptists more. I'm at my son, Alex's home now. His daughter was married yesterday, near here, at the Free Will Church. Had right much of a crowd here. I may go back to Manly's by Christmas, if I live, or I may go to my son, Willie's. I have no earthly home, but seek a home to come. Dear Sister Mary Scott passed away Tuesday, a week ago. She died at the home of her daughter, near Jacksonville. She was some older than me, and was a dear Primitive Baptist. I shall miss her. My son, Willie, married a daughter of hers.

Brother Jarrell, I wish I could write a long letter, but I'm not gifted like you are. I hope the Lord will bless you to get your books all finished up, and I hope he blesses you and your wife all the way. I hope, if it's His will, I'll meet you both. I must close by saying I hope you both are well. I'm as usual. I hope I am

Your little sister,
Susan Higgins.

P. S.—When you have a mind to write me, address it in care of Manly Higgins, Maysville, N. C. Remember me in your prayers. Your letters seem like preaching. I love them, for they are so full of praise to God.—S. H.

PRAISE YE THE LORD.

To The Church of Town Creek,
My Dear Brethren,
Sisters and Friends:

As I look out over this beautiful land this morning, I am made to wonder, are we as a people, saved by the wonderful love and power of the Lord Jesus, as thankful as we should be? Can we praise Him as we ought?

"Praise ye the Lord, O my soul, let all that is within me praise His Holy Name." O that I could praise Him as my soul desires.

Brethren, this is my most precious hope, that I shall some day see Him as He is, and be made able to praise Him as I ought.

In this life I am weak and feeble and sinful, and it seems that I can do nothing right. I can't even visit the sick and do things for them now as I used to do. I am just one alone. O, is there any one like me?

O Lord, give us this day our daily bread. Keep our feet from falling, our hearts and minds staid on Thee, our God, and may we give thanks unto Thee always, for the wonderful gift of Jesus, Thy holy and righteous Son, to redeem us, and cause us to love and serve Thee, our merciful Father.

Teach us to pray always that we may enter not into temptation and may we be made able to pray for our enemies and do good to them that persecute us, and despitefully use us.

Bless us with Thy Holy Spirit, O God, that we may say of a truth, "Father, forgive them," and go on our way rejoicing in the One who has forgiven us so much. Lord, bless us to live together in peace in

the church, ever looking unto Thee, the Author and Finisher of our faith.

Love to all,
Mary E. Gardner,

703 Clark St.,
Rocky Mount, N. C.

Dear Mr. Gold:

I am sending just a little letter that I wrote to the Church at Town Creek, where my name has been on the book there ever since the year of our Lord nineteen hundred, at their January meeting, which will, if it be the Lord's will, make 42 years this coming January meeting the third Sunday. I am not able to go and I want to send them a little message of love every time, and some of them have asked me to send this one to be published, if it meets with your approval.

Your friend,
Mary E. Gardner.

RECEIVES COMFORT FROM THE LANDMARK.

Dear Mr. Gold:

I am enclosing a money order for two dollars (\$2.00) for the renewal of the Landmark for the forthcoming year, nineteen hundred forty-two. I have been reading the Landmark now for going on thirty years, and find so much comfort in doing so.

I soon will reach my eightieth birthday, and I know there can't be many months longer of my receiving the Landmark, but, if the Lord permits, may I continue to be able to read and enjoy the many good pieces of this wonderful book, as I have been able to do the past year.

I have been wonderfully blessed

for the old year, and hope the Lord has also blessed you and your loved ones.

May the Lord bless you to carry on in this forthcoming new year in your work, and I do wish you the best of health.

With hearty wishes for the New Year, I am,

A friend,
J. W. H. Coburn,

Care J. H. Coburn,
Robersonville, N. C.
R. F. D. No. 2.

A FINE NEW YEAR GREETING.

Mr. John D. Gold,
Wilson, N. C.

Dear John:

Enclosed please find check for \$2.50, for which I would like to renew my subscription to Zion's Landmark, and get the Semi-Weekly Times for one year, if this meets your club offer.

While the Landmark has always been a most welcome paper to me, and its contents, including front cover, are eagerly read and greatly enjoyed, the issue of December 15 seems to so completely answer all would-be criticisms with "charity" and forbearance. I want to congratulate you upon the position you are taking in unnecessary controversial matters pertaining to the good old church which I believe has been planted by the hand of God and will endure forever, sustained by His grace and supported by His loving kindness and tender mercy.

"God moves in a mysterious way, His wonders to perform," and thrice blessed are those who realize their unworthiness and trust in His mercy.

With all good wishes for you and yours, I am,

Andrew J. Moore, Jr.,
Wilmington, N. C.

This is a fine and deeply appreciated New Year's greeting from a friends of long standing, dating back to our boyhood days, the son of the late Elder Andrew J. Moore, of blessed memory, who lived at Whitakers and served churches in this county during his lifetime. Elder Moore left a number of fine sons, one of which is Elder Julius Moore, also of Whitakers, and Larry Moore, of New Bern, a prominent Lawyer of that city. Elder Moore has two grandsons living in Wilson, Hon. Larry I. Moore, a member of the Lower House of the North Carolina legislature and Mr. Julius Moore, Jr., son of Elder Julius Moore, of Whitakers.

John D. Gold.

A GOOD LETTER

Mr. John D. Gold,
Wilson, N. C.

I am enclosing a one dollar bill. You will please send the Landmark to Eddie Humphrey, Jacksonville, N. C., R. F. D. 2. He is one of our young preachers, expecting to be ordained at next meeting. He is a good preacher.

Hope you had a nice Christmas and will enjoy a happy new year. I trust the Lord will bless His dear children to live in peace and strive for things that make for peace.

I'm giving Brother Humphrey the Landmark for a New Year gift.

May the Lord bless you and your loved ones and keep you by His grace. I am very feeble. I've seen

77 Christmases. Hope you all are well. I'm so nervous I can't write. Hope you can understand this poor scribble. May God bless His church and enable His preachers to preach Christ, the Way, the Truth, and the Life, for He is our Peace and our sanctification.

Yours very truly,
E. F. Pollard,
Jacksonville, N. C.

AN APPRECIATION.

Dear Mr. Gold:

I am writing to the Landmark in my weak way, trying to give my appreciation to Brother Denny for the Landmark. But words cannot express my appreciation.

I received the receipt Christmas day with such a thrill and joy, for I do enjoy it so much. I know God is so merciful and good to me. I feel like sometimes I am getting my reward on earth. Again I feel so low and forsaken, I think God has forgotten me, when the days are dark and gloomy.

I feel so unworthy, helpless and dependent. I know I can do nothing of myself. I do love the brethren and contend for pace. I love everyone that loves the true doctrine of Christ, and, if I know my heart, I do love the truth. But I am so sinful, I have so many short comings. I do feel sometimes like I ought to come out from among such good people; but I feel like I could not stay away from them. I do love them and want to be with them.

A sister, I hope, in Christ,
Mrs. Mamie Gibbs,
Care M. C. Scott,
Washington, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

Elder T. R. Crawford, Cairo, Ga.

VOL. LXXV.

NO. 5

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JAN. 15, 1942

WAR ON EARTH.

War on earth and ill will toward men is the world's answer to the beautiful message spoken from the skies by God's holy angels as they sang "Peace on earth and good will toward men," on that night when the Son of God came to earth to dwell among its sinful inhabitants for the space of thirty-three years. Even the shepherds who were watching over their flocks by night were thrilled with the welcome news that the Saviour was born; and the three wise men saw His star while they were in the east, far away across the Syrian desert. They saw the star where lay the infant Jesus in the manger with His virgin mother; and they, too, went a great distance to worship Him and present their gifts of gold, frankincense and myrrh.

Although we are 1942 years past this ever memorable night, yet the star shines with a light that can

never be extinguished by the heathen who raged when He was born and have been raging ever since.

The light of Christianity is dazzling to the heathen, and instead of coveting its gentle influence and craving it, their only wish or desire is to forever blot it out.

Christianity releases men from the slavery of sin and translates them into the glorious liberty of the children of God. It removes them from Egypt to Canaan, for God says "Out of Egypt have I called my Son." This light shines in a dark place when it shines in our hearts, and gives us the light of the knowledge of God in the face of Jesus Christ.

While our great nation has left off many of the beautiful marks of Christianity, and has turned back to worship the beast and drink out of her golden cup, yet we feel thankful to God that there are a few who have not defiled their garments by associating with the beast and committing adultery with her.

There are a few who still worship, adore and trust in the God who called our fathers from the persecuting shores of Europe to this American wilderness, where they had the glorious privilege of worshiping God in their own way, and building a nation where every one could take part in the fulfillment of the prophecy mentioned by the prophets Isaiah and Micah, "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither

shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts has spoken it." Micah 4:3-4.

If any nation ever enjoyed the fulfillment of this prophecy before ours did, I have never seen any record of it, but some of the countries of Europe, claiming to be not only civilized, but enlightened, are denying their people this privilege. The preachers who do not act in accordance with the wishes of their rulers are put in the army, while some of them are sent to concentration camps far away from their church houses and their congregations.

We can readily see how many sweet privileges we enjoy that others do not, and how much we ought to thank God for sparing us the tortures that others have to undergo, and to feel that it is nothing more than an act of God's mercy that has spared us, while we are not worthy of the least of His mercies.

The star that shone in Bethlehem still shines, as it was then and is now, the light of God that shines more and more unto the perfect day. Prov. 4:18.

When men are blessed with the freedom to worship God as they please, such a blessing calls for and embraces other privileges for which our fathers contended when they drew up the Constitution which embraces the great Magna Charta that God fearing men wrung from King John at Runnymede.

We cannot enjoy the privilege of worship without having that other

freedom that grants other privileges such as life, liberty, and the pursuit of happiness. Christianity is the mother of democracy, and war in the world today narrows down to a conflict between the two as to which shall rule the world and control its destinies, democracy or heathen dictators.

No one can foresee what the future holds in store for us. We none have the Spirit to interpret prophecy correctly. We all have to pass through deep sorrows that will try men's souls. We will have many losses and crosses in our way, but Christianity will win the last battle, and triumph over every obstacle, every enemy, and Christ, who is our Captain will rule over all worlds and gather all His sheep to Him to be in peace forever.

B. S. Cowin.

DEACON JOHN JORDAN MANNING

Deacon John Jordan Manning, son of Edwin and Elizabeth Roberson Manning, was born July 27, 1866, and died November 27, 1941, at the age of 75 years and 4 months.

He was first married to Mollie Brown, January, 1888, and to this union four children were born: Alexander, Eli Hoyt, Mrs. John R. Peele, of Williamston and Mrs. Nick Griffin, of Washington. After the death of his first wife he was married to Lena Taylor Mobley, December, 1927, who survives him. He united with the church at Smithwick's Creek April, 1905, and was baptized by Elder Henry Peele. Sometime afterward he was chosen deacon, which position he filled faithfully to the day of his death. Surely a great man has left us, and we pray that his mantle may fall upon another; he labored zealously and untiringly for the cause so near and dear unto him. He was a good songster, and to sit with those of like precious faith and sing the songs of Zion was his greatest pleasure. He was one of the most faithful. He and his dear wife visited some church every Sunday and Saturday unless hindered by some unavoidable circumstance; and he was present at all unions and a great many Associations, and

funerals, or wheresoever the worthy name of Christ was preached, or anywhere that he could serve his brethren, or show forth the praise of his precious Redeemer. He was a man of peace, and labored to that end; and though his labors were not always crowned with success, yet he never faltered or became discouraged. He continued to the end of life to contend for the faith once delivered unto him, and for the law of peace written in his heart by the finger of God. He was a true and faithful servant to the church. He did not aspire to any other calling, knowing this to be the noblest calling, to be an humble servant of God.

He has gone from us and will not come back any more. We miss his pleasant face and the sound of his melodious voice, but he has served his generation faithfully and we do not envy his rest, nor begrudge the peace to his soul. The Psalmist says, "Mark the perfect man and behold the upright, for the end of that man is peace." He has entered into that rest that remains unto the people of God; a rest that knows no end, where there is no sorrow, pain, nor death, but peace forevermore.

B. S. Cowin.

RESOLUTIONS OF RESPECT OF BRO. SAMUEL L. SATTERFIELD.

Resolutions of Respect of Brother Samuel L. Satterfield, who passed away on December 14, 1941, follow:

First: The Lord has once more visited our little flock and taken one of our dear members. The Church at Roxboro has sustained a great loss. Brother Satterfield enjoyed coming to the church, but, being so far away and his health being bad, he did not get to attend often, but it was always a pleasure to us to have him when he could attend.

Second: We extend to the family in their sad hour our heart-felt sympathy and trust that the Lord will give you grace and comfort you and enable you to say, "The Lord giveth, and the Lord taketh, and blessed be the Name of the Lord," and to feel that the Lord doeth all things well.

Third: That a copy of these resolutions be put on our church record, a copy sent to the family and one to Zion's Landmark and one to the Roxboro paper for publication.

Done by order of Conference, January meeting.

Elder J. A. Herndon, Moderator,
F. D. Long, Clerk.

MR. THOMAS HENRY WILLIAMS

In memory of my father, Mr. Thomas Henry Williams, who passed away October 21, 1940.

A year ago you left us,
And we've missed you, Oh! so much.
But we know our loss on earth
Was for your eternal gain.

Though we've been so sad and lonely,
And our hearts are filled with grief
We could not wish for any other
For we know you're now at rest
Where there's everlasting peace.

The fairest flowers on earth must fade
The brightest hopes on earth must die.
They why should mortal man complain
Of death, which leads to happier life.

Mrs. E. G. Whitehurst,
Bethel, N. C.

APPOINTMENTS FOR ELDER W. E. JARRELL LEXINGTON, N. C.

Angier, Saturday and first Sunday in February.

Sandy Grove, Monday.

Fellowship, Tuesday.

Bethel, Wednesday.

Benson, Thursday.

Hannah's Creek, Friday.

Clement, Saturday and second Sunday.

Bethany, Monday.

Union, Tuesday.

Little Creek, Wednesday.

Middle Creek, Thursday.

Willow Springs, Friday.

Raleigh, Saturday and third Sunday.

E. F. Pearce.

Princeton, N. C.

WILL BE HELD IN WILSON

The next Union meeting of the Primitive Baptist Association of Eastern North Carolina, will be held with the Wilson Primitive Baptist Church, Wilson, N. C., on the fifth Saturday and Sunday in March, 1942.

All members and friends, who are yearning for the higher and nobler things of life are invited to worship with us.

S. B. Denny, Pastor Wilson Church.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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THE SEMI-WEEKLY TIMES:

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P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-
WILSON, NORTH CAROLINA
PRIMITIVE OLD SCHOOL BAPTIST

VOL. LXXV.

FEBRUARY 1, 1942

NO. 6

HAMAN HANGED ON GALLOWS HE PREPARED FOR MORDECAI.

"So the king and Haman came to banquet with Esther the queen.

And the king said unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold to bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath, went into the palace garden; and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Then the king returned out of the palace garden into the palace of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified."—Esther 7:1-10.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

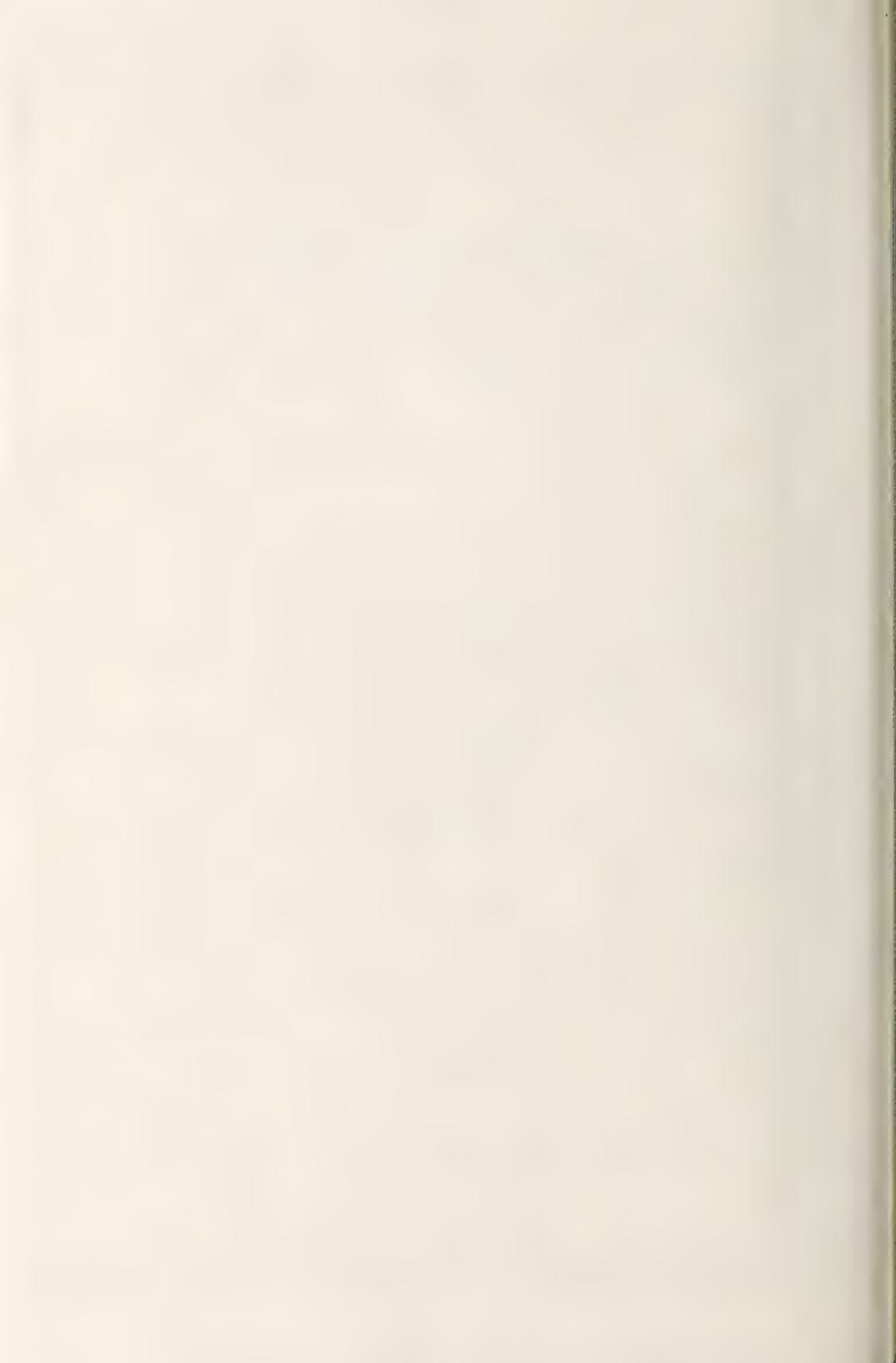
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\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR



THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE !

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

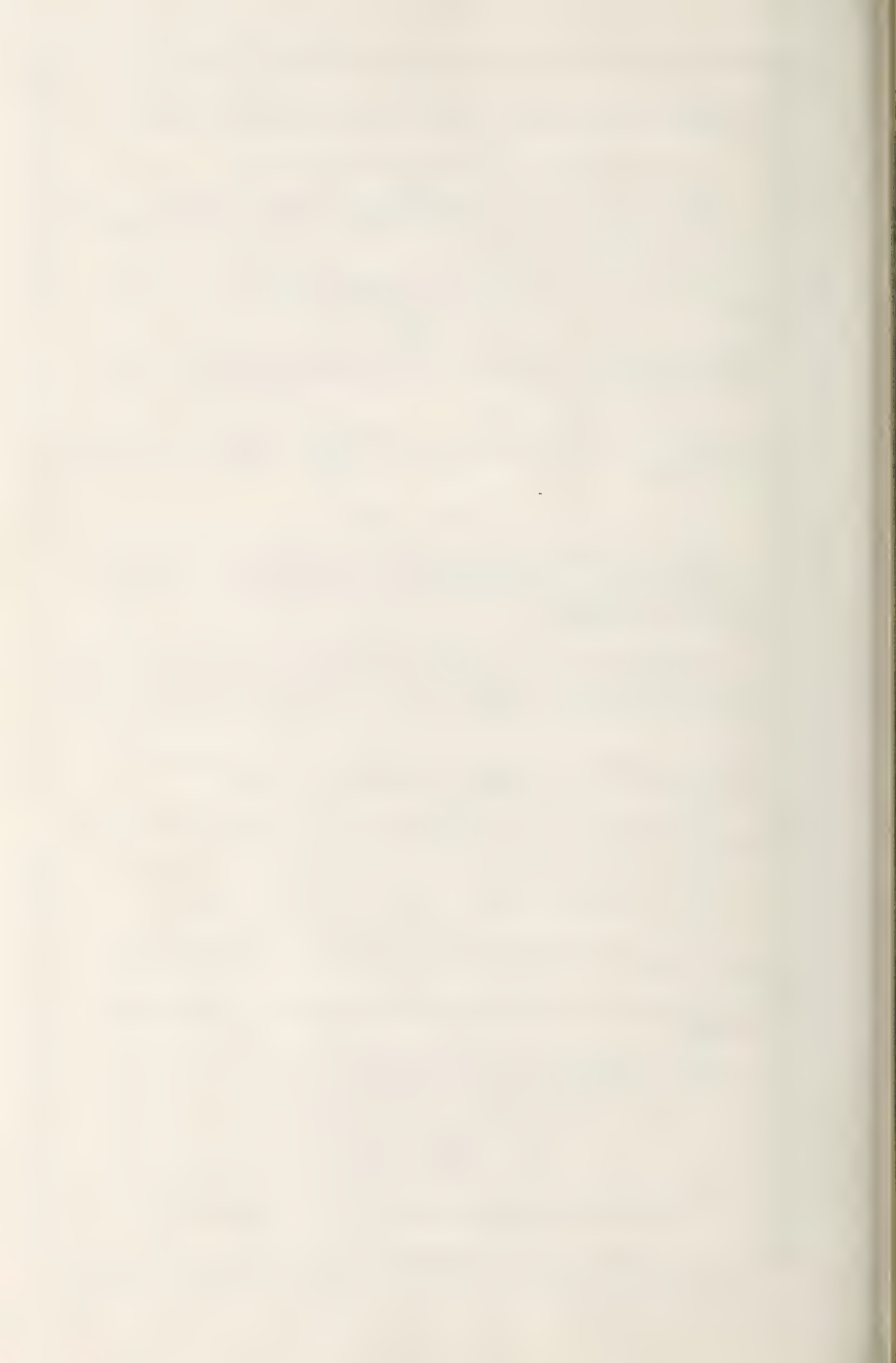
All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**



ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

BLESSED BE THE NAME OF THE LORD.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

This remark was made by "a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil. And there were born unto him seven sons and three daughters. His substance was also seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east." (Job 1:1, 2, and 3. Read the whole of the first chapter.)

Now, in quick succession Satan sends four messengers—all liars like himself, and all four winding up their lying report with these words, "I only am escaped alone to tell thee," proving their report all cut and dried, and as false as the Satan who sent them. But they rushed in on Job so fast with their lying vanities that Job was given no time to investigate, so that he accepted their messages as the truth, for while the first "was yet speaking, there came also another, and while he was yet speaking there came also another, and while he was yet speaking there came also another," and so Job was so overwhelmed and so shocked at the news that he never stopped to

investigate whether these reports were true or not, for had he done so, the hoax would have failed.

Notice that fourth imp failed to say that Job's daughters were dead, and while this imp did not lie in regard to this, he "handled the truth deceitfully," for the supposition would be that if the great wind "smote the four corners of the house and it fell upon the young men, and they are dead," that the daughters must have also been killed, as they were eating and drinking wine with their seven brothers, but it is not said that they were killed, and had Job looked into the matter he would have found out that neither his sons nor daughters were dead—all of it, the whole story brought by these messengers of Satan was a lie, no truth in any of it.

All the time that Job was being tortured in mind, body, and estate, his flocks and herds were increasing, so that during this period they doubled in number, so that "the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters."

So seeing that all four of these messengers of Satan were liars, and the reports that they brought to Job were false, Job was mistaken when he said "the Lord hath taken away,"

and so Job could not have justly charged God with being the Author of any part of all the calamities that befell him, but believing these messengers as having told the truth, and that his property was all destroyed, and his sons and daughters killed, "In all this Job sinned not, nor charged God foolishly," as he would have surely done had he charged God with having "absolutely predestinated" his calamity, and I can see no connection in all this account with the "absolute predestination of all things," for it would seem that God did it for the sole purpose of proving his assertion that Job was "a perfect and upright man, one that feareth God, and escheweth evil," And it also proved that the devil was a liar, the father of lies.

This letter is in reply to one from Brother E. G. Webb, of East Saint Louis, Ill., a subscriber of the Landmark, who asked me for my views on the text at the head of this article. He seems to think that it proves "absolute predestination," but, as I have said, I can see no connection between them at all.

Dear Mr. Gold: I notice that your correspondent in Fayette, Ala., says to divide the living child, that is, to cut out either one side of the question or the other, or "sell it to somebody," but if it don't pay now who will buy it, and it would pay less if either the "absoluters" or "conditionalists" are cut out. Why not "all hang together, or we must surely all hang separately," and exercise charity in our "reasoning together."

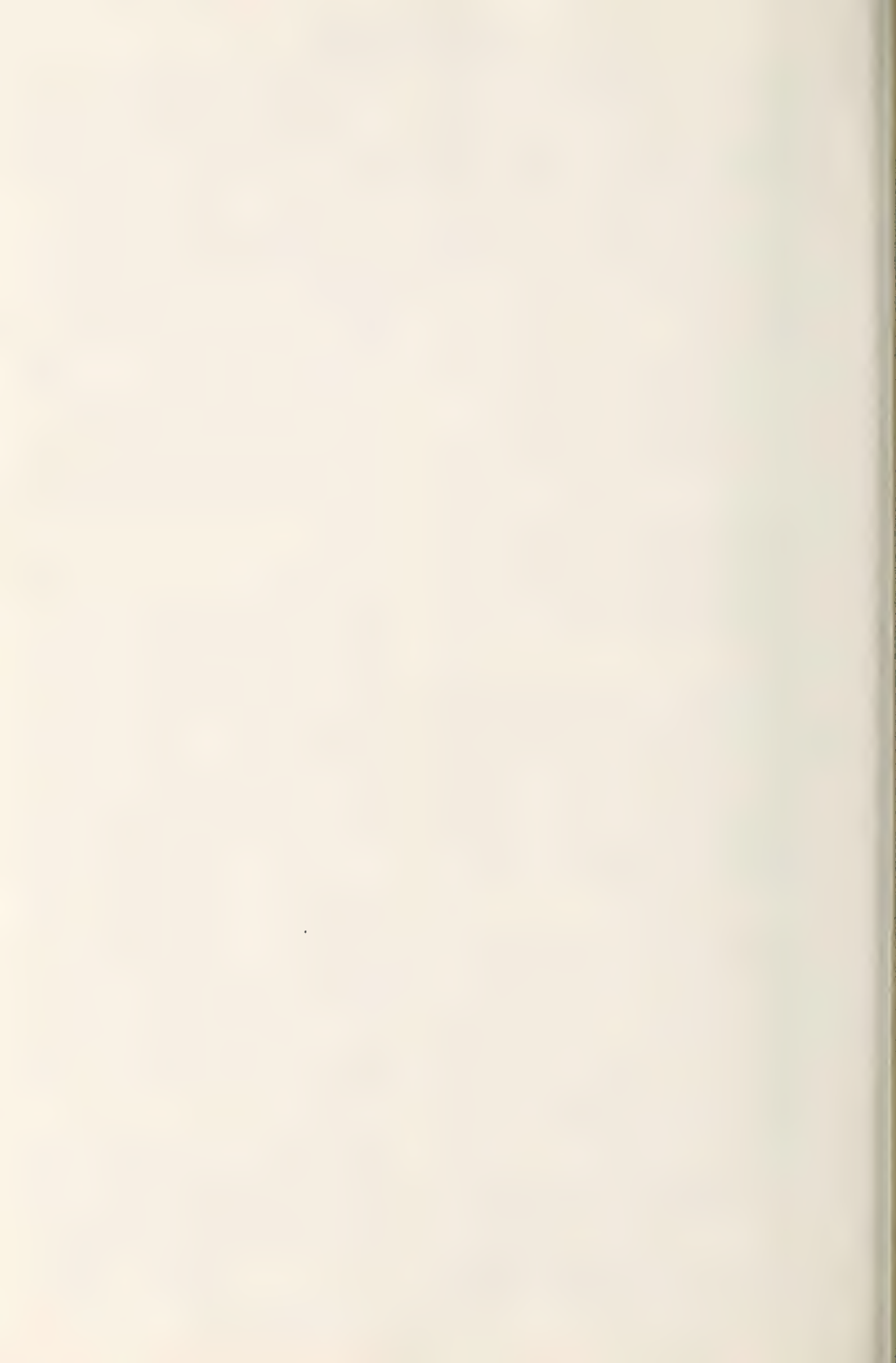
If his charge were true that "if you want to turn the Landmark, lock, stock, and barrel, over to the

conditionalists, then do so" you surely would not print his writings; but the very suggestion that you withhold all matter that does not agree with his views, shows a lack of patience, charity and forbearance, in those that are strong to bear the infirmities of the weak, and not please ourselves. And I have found that those who advocate the doctrine of absolute predestination of all things—most of them—heavy, highminded and overbearing, determined to brand all brethren who cannot receive their views, as conditionalists, and Arminians or worse, who in their judgment are neither fit to live nor die.

Now how any can preach this love and live this hate—how they can preach charity and live in this narrow minded manner is beyond me. I feel highly complimented that this writer says "We see up in New York a brother departs from the faith," but on the other hand I do feel that in an experience of over 46 years as a member of the Old School Baptists, I do hope by the grace of God to have "become a man, and put away childish things, and to have grown in grace and a knowledge of the truth." "Not as though I had already attained, either were already perfect; but I follow after, if I may apprehend that for which I am also apprehended of Christ Jesus."

I am, I hope, "Yours in the things that make for peace, and the things wherewith one may edify another." "In faith, hope, charity, these three, but the greatest of these is charity."

Everett R. Kinney,
Ashokan, New York.



FEELS THE NEED OF PRAYER.

Dear Brothers and Sisters in Christ:

I don't know why it is that I have been so much impressed of late to write to you dear readers of the Landmark, but then I hope it is a good impression and for a good purpose, I know not what. I have been burdened lately and impressed with prayer and what it meant more than anything else. I feel sometimes that perhaps the reason for this is because I am one that needs it so much. I know that I cannot think a good thought nor do a good deed without the presence of the Lord to direct me. When I would do good, evil is present with me.

I have felt a desire or impression to write to you all for sometime, but knowing my nothingness and un-worthiness and unfitness to write anything that would be interesting to a child of God, I have refrained from making the attempt. But as some of you have requested that I write again for the Landmark, I will make the attempt, hoping it will be some comfort to God's dear children and also relieve me of the burden that is upon me. I am so often cast down (but not destroyed) and in darkness. I often doubt if God has really touched my benighted heart with the finger of His love. I am made to cry, as the Psalmist David, "Is the Lord clean gone forever?" Then again I view the many wonderful blessings that have been mine to share. I am lifted up on top of the mountain, and can say, as Job, "I know that my Redeemer liveth." And I can say with the poet:

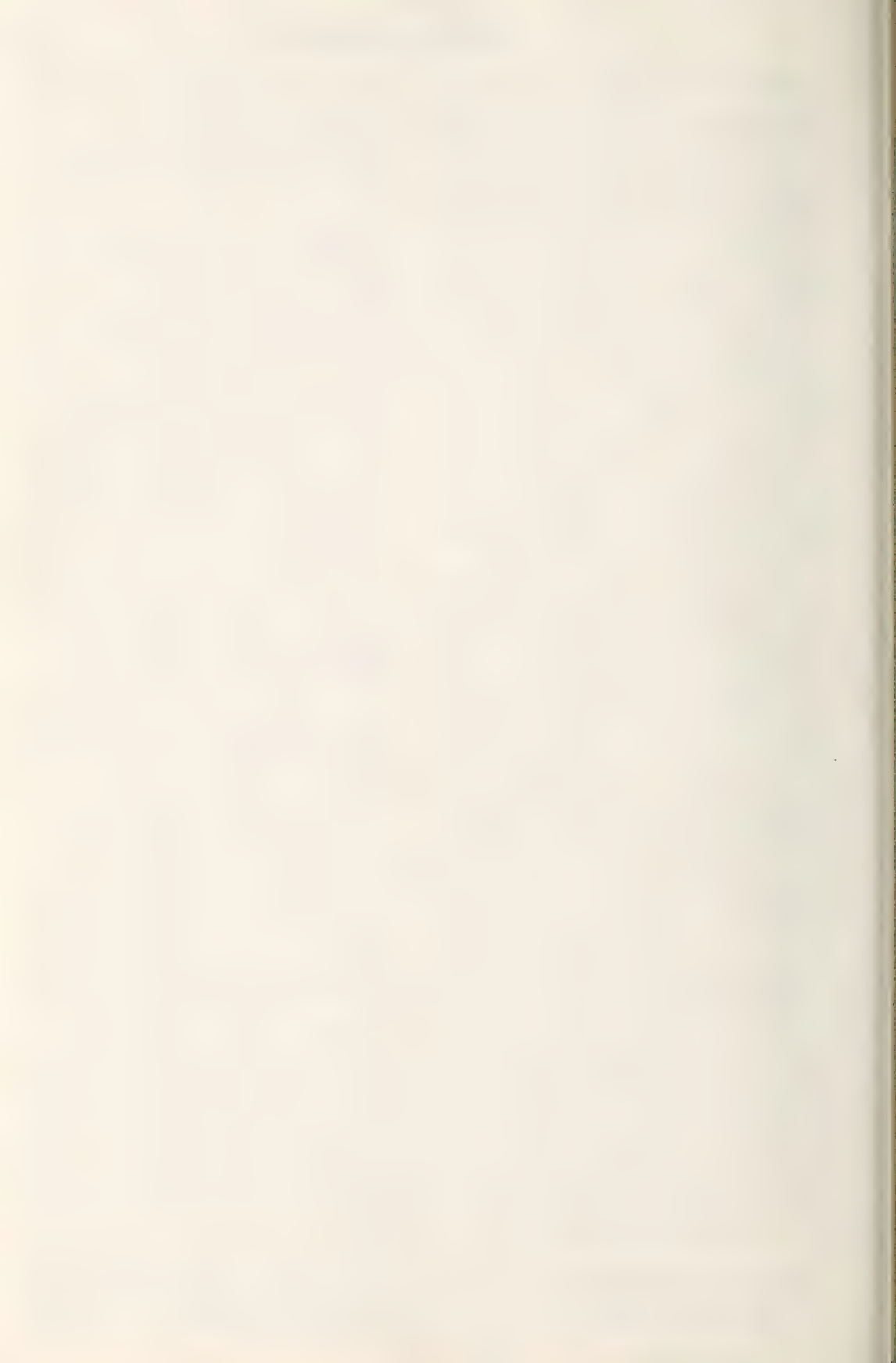
"On the wings of His love,
I was carried above

All sin and temptation and pain;
I could not believe
That I ever should grieve,
That I ever should suffer again."

Many times when I am lonely and cast down, and it seems like forsaken by all humanity, the dear Landmark comes in and I begin to scan its pages, I find the tears dripping from my eyes, and it seems that some dear brother or sister has walked in and I can say, "Bless the Lord, O my soul; and all that is within me, bless His Holy Name." When I read of so many of God's dear children who have been in the deep valley of despair and can say, as Job, "Though He slay me, yet will I trust Him," it gives me fresh courage to press on a while longer, hoping some sweet day to bid farewell to the heartaches of this sin-cursed earth and view sweet Canaan's shore beyond the dark river of death, there to bask in the sweet sunshine of God's love forever."

I spoke of prayer when I first began, it being on my mind. There are two kinds of prayer. One of them is when we just merely utter words of prayer as a habit, without ever feeling the need of it or maybe even have our mind on what we are saying. But when a person gets so burdened with trouble and impressed to pray for something and prays wherever he may be or whatever hour it may be, if he is blessed with that spirit from above. This is real prayer when the Lord gives it and then answers it at the right time.

No earthly name to me, is sweeter than mother. No one else can take her place in the family. Oh, what



a crown of glory belongs to her!

Sometimes I hear people say they are helping the Lord, and I feel so little I don't know how I could help Him; for I believe with all my heart that He has all power, both on earth and in heaven; and that it is His goodness and mercy that led me to see my awful condition. I fear so often I am deceived in the whole matter and have deceived others, but when I view some of my life and travel I feel to see the Lord's hand in it. I feel He has led me in paths I knew not.

I have had people say to me that they didn't believe I ever worried over anything. That is because they don't know what is in this heart of mine. I think sometimes if I could see myself as I see some of you, that I would be able to rejoice and not be cast down so much. But the dark seasons are no doubt for our good, though we are not able to see it. I sometimes get a little consolation out of poor Jonah. He learned a lesson in the belly of hell with sea weeds wrapped about his neck. Then he could declare that salvation is of the Lord.

If I have ever done one good deed or act I hope to be thankful and give all the honor and praise to God, and for all the wrong things I have ever done I can but ask God to forgive me.

I deeply regret Elder Boswell's affliction. He is a great and good man. I never have heard him preach anything that I could not endorse. I have heard him preach lots of times and his preaching fed my soul. In fact he is our pastor at Healthy Plains. He preached the resurrection of the mortal body as

I love and believe it. May God bless and restore him to be able to go and preach the gospel as he once has.

Mr. Gold, I didn't intend to write but just a little when I started, but I just kept on writing. I could write on and on and the half never be told. May I wish you continued success with the Landmark, that it may continue to bring the "good news from a far country," to us. You may publish this if you see fit. If not, cast it in the waste basket.

Lord, I pray thee my best desires to fulfil; and make me able to do Thy will. Cheer me when faint, and hear all my complaint. Give my burdened heart relief.

I will conclude by asking you all to please remember me in your prayers as I feel the need of them all. May God bless each and every one of you, is my prayer for Christ's sake.

From a poor sinner, saved by grace is saved at all.

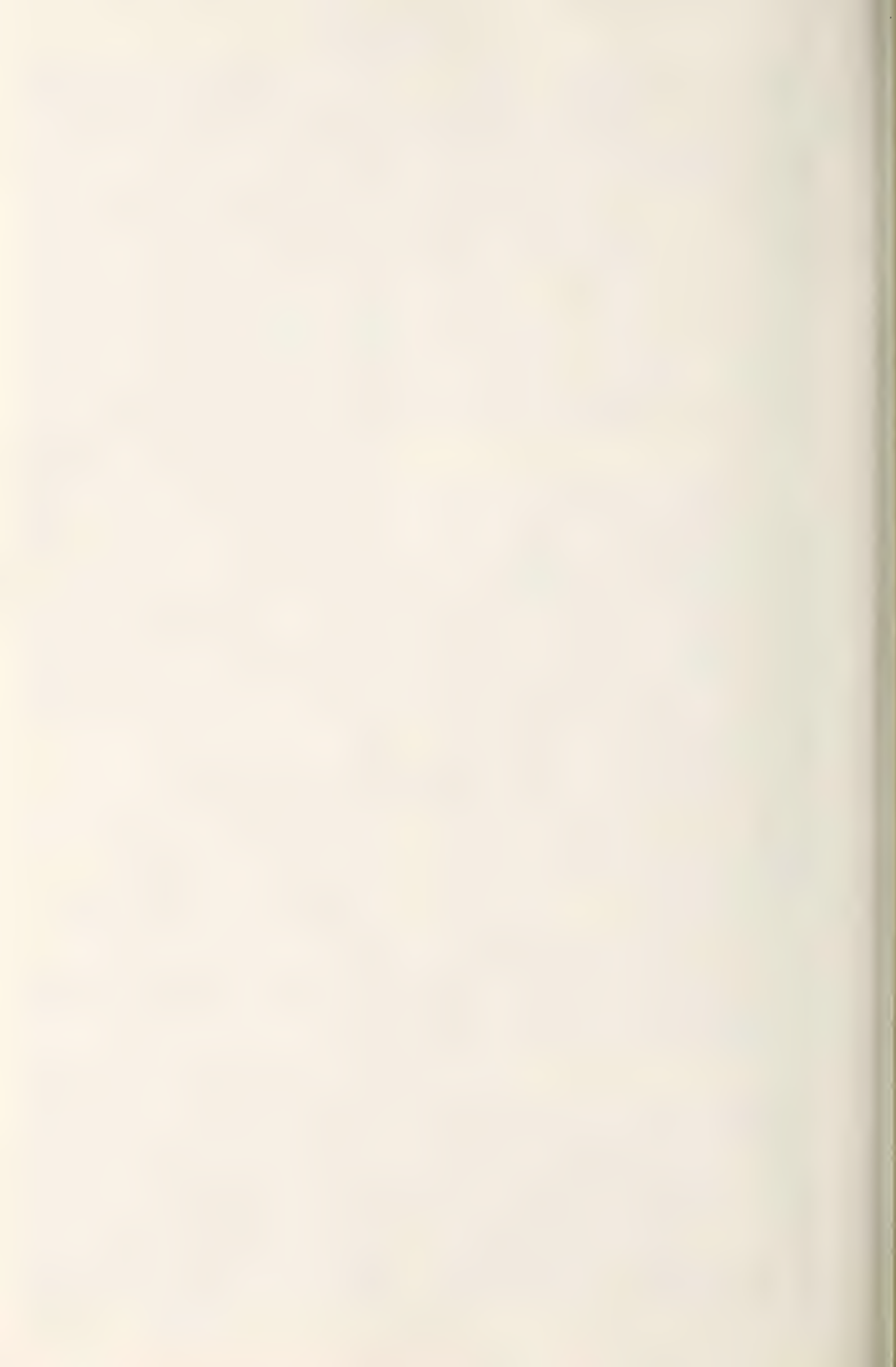
(Miss) Carrie Lee Howard,
Bailey, N. C.

LANDMARK A COMFORT

Dear Mr. Gold:

Enclosed you find check for Landmark for the year nineteen hundred forty-two.

In the midst of such perilous times it's a great source of comfort to settle down for a few moments and read from the pen of God's people manifestations of His grace and mercy in a poor helpless sinner, who has experienced through His blood and righteousness a blessed hope in a crucified and risen Saviour, from whom all goodness flows—that fountain of inexhaustible love and



mercy to every one that thirsts and who looks for His appearing the second time when He brings with Him the holy angels to judge the quick and the dead.

How good if all of us could possess the Christian virtues which a quickened sinner should possess, for He writes into our hearts and puts into our minds the way we should take; not the way that seemeth right unto man, which is the way of death, but shows us that highway of holiness or the paths of righteousness, saying "Walk ye in it." Often we stray from these paths, but He will hear our pleadings and supplications if we come asking mercy and will abundantly pardon. So different to man without any mercy and forbearance toward each other.

I am made to fear and wonder, since the nations are at war with each other, if there's enough salt in the earth to save it, or enough of righteousness, and I wonder if my slackness and disobedience helped to bring on these perilous times.

If there ever was a time when we need to pray without ceasing, I think this is the right time, but that was always necessary, or it would not have been commanded in scriptures to subdue the flesh that we might worship Him in the beauty of holiness that we could only "touch the hem of His garment, and be made whole."

Elder Hassell preached so beautifully once from this text: "Behold how good and how pleasant for brethren to dwell together in unity." I felt that way about the associations, the Black Creek and Contentnea, last fall. We had so many ministers and such wonderful

preaching and every one paid such attention and seemed to have been fed by the Heavenly manna.

"How beautiful are the feet of those who stand upon Zion's Hill."

We are glad you are interested in the welfare of Zion, and will continue to pray for us, if I'm included in that number. Pardon me for writing so lengthily.

(Miss) Sue A. Moore,
Robersonville, N. C.

OUR BLESSED SAVIOUR.

Dear Brother Denson:

I was greatly comforted and strengthened while hearing you and Brother Smith and Brother Treva-
than tell the "glad tidings of salvation to the "poor," at Autrey's Creek on memorial day, January 4, in memory of the late dear Elder A. M. Crisp. There is no food on earth so suitable and so quieting to the child of God as the sincere milk of the word. It drives away their tears and sorrows, and hushes into silence their every doubt, and lulls them asleep in the same arms of the promises of God, to wait in hope of eternal life.

Dear brother, since talking with you and the other dear brethren and sisters Sunday evening in the dear and comfortable home of Brother Frank Gay and wife, this scripture has been on my mind, "Now when Jesus was born in Bethlehem of Judea in the days of Herod, the king, behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him." St. Matthew, 2nd chapter.

"When they had heard the king, they departed: and, lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was." 9th verse.

"When they saw the star, they rejoiced with exceeding great joy." 10th verse.

"And when they were come into the house, they saw the young child with Mary, His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." 11th verse.

Oh! is it any wonder that those "wise" men of the East, after many days of travel, were exceeding glad when they saw the star, and that they laid their rich treasures at the feet of this wondrous babe? How it chastens one's soul to trace the footsteps of this dear one, "meek and lowly in heart," born in a stable, His childhood spent amid poverty and want; in His manhood scoffed at and derided and called a gluttonous man and a wine-bibber, later on mocked, spit upon, crowned with thorns, and forced to carry the heavy cross until He fell beneath its weight. See Him, too, in the Garden of Gethsemane, sweating as it were great drops of blood, in anguish more deep than human tongue ever could utter, crying, "Father, if it be possible let this cup pass," yet in holy submission saying, "Thy will, not mine, be done." And then upon the cruel cross, nails driven through the tender hands, thorns piercing the dear, beloved forehead, suffering all those three long hours, and then saying, "My God! My

God! Why hast Thou forsaken me?" Then at the very last to say, "It is finished." Oh! would it not melt a heart of stone? What was it He had finished? The work His Father gave Him to do, the saving of His people from their sins by giving His life for them. Wonderful, indeed, is a love that will make such a sacrifice. But wonder of wonders does it seem, when we apply it to ourselves, when we read that Jesus, whose name is called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace," suffered all this to redeem poor sinners. We do not so much wonder as we view the church as a whole; but to think we, who seem as nothing in His sight, should have an interest in His blood, should be partakers of so glorious an inheritance. It all exceeds our comprehension, and seems wonderful beyond expression. How solemn is the thought, "Black as the tents of Kedar" is the soul unless it has been plunged in the fountain of that blood which alone can cleanse it from its blackness and make it "whiter than snow." Can it be that I have had that precious blood applied to my sin-sick soul? Was its sin-cleansing power ordained before the foundation of the world to save my poor soul from everlasting punishment? I can only answer by the witness I trust I feel within, the evidence I have that His Holy Spirit communes with my spirit, and the love I have for His people. But over all is the felt-sense of His dear pardoning love as it comes unmerited, unbidden, into my poor heart, causing me to cry with rapture, "My Lord, and my God," and in the



midst of darkness and doubt, and fiery trials within and without, to say, "I know that my Redeemer liveth." Let us rejoice that unto us a blessed Saviour is born, "which is Christ the Lord." One that remembereth we are dust, and, "Like as a father pitieth his children," so our Lord pitieth us in our weakness, temptations, short-comings and fears, and enables us to lift up the hands that hang down, and causes us to "mount up with wings as eagles," to "run and not be weary, to walk and not faint."

Your little sister, I hope,

Bessie Brooks Gay,

Farmville, N. C.

P. S.—Brother Denson, you can have this published in the Zion's Landmark, as I felt impressed to write.—B. B. G.

WE EXTEND SYMPATHY.

Mr. John Gold,

Wilson, N. C.

Dear Mr. Gold:

I will try to write a few lines to let you know how sorry I am for not sending in the two dollars (\$2.00) for the renewal of the Landmark, which I think I would be lost without. I have been reading it for about fifty years. I guess why I have been so long in writing is I have had trouble. My husband passed away on the 14th of November, leaving me alone with only our children, who are all away most of the time. There was not a one of them at home at the time of his death. The oldest, Mrs. C. R. Branch, was in the hospital at the time. The youngest, Mrs. R. A. Ready, was in Long Beach, California at the time, and Mrs. Katherine

Appleby was in Florida. Mrs. Ivey Bagley and Mrs. W. J. Kaivel were both in Boston, Mass. He was in the Veteran's Hospital at Keoughtan, Va. The officer of the day called me as soon as he was taken worse. I got to the hospital in one and one-half hours after I got the message, but he was past knowing me when I got there. But I know that every thing that human hand, good medicine and never-tiring doctors and nurses could do, was done, but none could stay the hand of death. The Lord giveth, and He taketh away in his own good time. I will try to be resigned to His will and say "Thy will, not mine, be done."

Please find two dollars, which I am sending for Zion's Landmark. Please look over my neglect and being so long in sending in the money. I remain, as ever,

A sister in hope,

Mrs. Miranda E. Sawyer,

1339 Perry St.,
South Norfolk, Va.

THE CHURCH OF GOSPEL STEWARDSHIP OF ELDER M. L. GILBERT, OF DADE CITY, FLORIDIA.

His natural birth was the 16th of September, 1857. His spiritual birth was near the last of August, 1883. He was baptized into the Primitive Baptist Church, near Plant City, Florida, March, 1886; in March, 1887, he was separated unto gospel service by the Mt. Enon Church of Primitive Baptist faith and order, and from then until January 1, 1942 he has stood to proclaim the gospel 13,844 times; baptized 503 people; served as pastor 13 churches; to or-

dain to the work of the ministry 11 preachers; to ordain 36 deacons; preached in 19 states and forty-two different associations of churches of his faith and order.

He has served Bethel Church, of Dade City, Florida, 49 years, and El-Bethel, of Tampa, Florida, 44 years, and is still pastor of these two churches. Perhaps no other preacher in Florida has served a church as pastor so long as he has. The shortest time that he ever served any of his churches was two years. He was chosen and served as Clerk of the Mt. Enon Association of churches 35 years. He is Moderator of the Association and has served as Moderator for 10 years and is the present Moderator.

He was chief editor for some time of one religious paper—The Baptist Watchman; and has served as associate editor of three other religious papers; namely—The Spiritual Lord Council, The Primitive Baptist, and Zion's Landmark, published at Wilson, N. C. The last named paper he is still one of its editors and has been for over 30 years. He conducted the funeral of 70 Primitive Baptists; 24 of other religious orders and 35 people of no church affiliation.

He has officiated in the last 55 years at 134 marriages.

When he was 22 he was advised by doctors that he had T. B. and if he wanted to live another year to go to Florida, or New Mexico. He then married a healthy, true and faithful companion. His wife fell asleep in Christ five years ago; but the Lord gave him another true and faithful wife last April.

Most of his father's and mother's

people were short lived. He has some years longer than any of them. He is now in his 85th year, and in good health.

Dade City, Florida.

January 1, 1942.

The above is a very interesting account of a loyal, faithful servant of God to whom we are indebted for service on the Landmark. May he live to enjoy a great many more happy and useful years in harness.

John D. Gold.

GOOD ADVICE

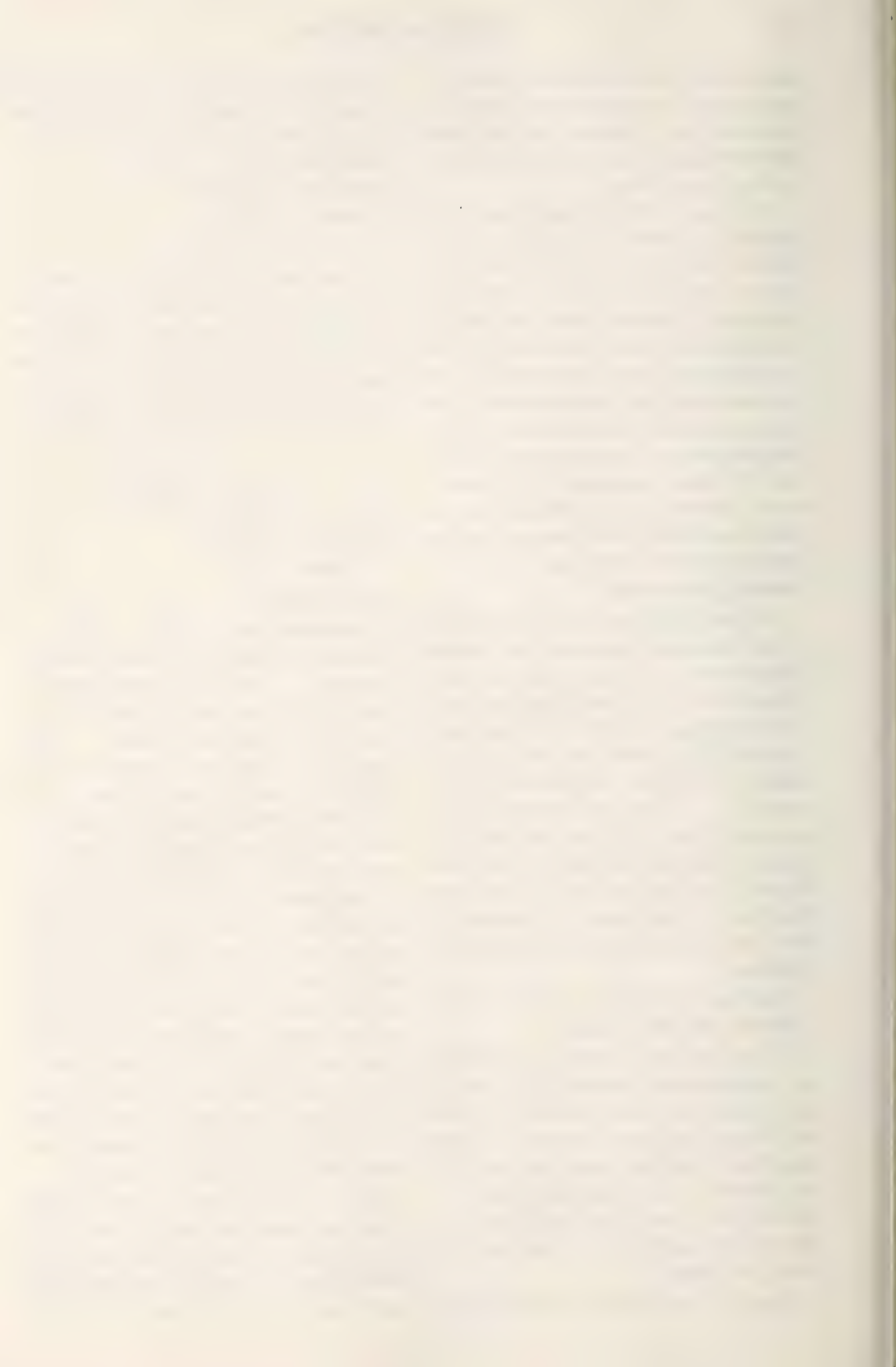
Mr. John D. Gold,

Wilson, N. C.

Dear Friend:

Enclosed find a dollar to pay my renewal for the Landmark from November 1, 1941 to November 1, 1942. I like the paper just fine, especially the last two issues. They were the best for a long time. I hope the brethren and friends will encourage what they like, which is the truth, if brethren in Christ, and stay as far from what they don't like as possible. As a tree is known by its fruit, to stay away from things not orderly is far better than being with them and saying hard things about them. Love worketh no ill to his neighbor, and we have a lot of neighbors who are not brethren in the church, and to say hard things about them and go to them for help is likely to cause embarrassed feelings with the one that does it.

So, I think it best to stay as near right as possible, and as far from wrong as you can, and never forget that Satan hindered Paul, and Paul said he feared lest when he



preached to others he be a cast-away.

So we shouldn't get so far from the fear of God as to think we could not be hindered, but do as Christ told the apostles just before He was crucified, "Watch and pray, lest ye enter into temptation," for He is the only one that can keep you from entering into temptation.

I have not been uneasy about God's doing His will for 25 years. But if I do wrong and blame my wife or some one else for it, I fear I am doing the work of the first Adam, which is of the earth earthy, and not doing the will of the second Adam, the Lord from Heaven, a quickening Spirit.

Written with the best of wishes to all lovers of the truth.

Elder H. L. Almond,
Albemarle, N. C., R. 3.

ENJOYS THE LANDMARK.

Mr. J. D. Gold,
Wilson, N. C.
Dear Mr. Gold:

Enclosed you will find one dollar and seventy-five cents (\$1.75) for which to renew my subscription to the Landmark up to August 15, 1942. I enjoy reading it so much. I hate to miss a single copy. It does me good to read the many good pieces you publish in the Landmark. I read them and seems like I have heard a good sermon. I am very nervous. Please correct all mistakes.

In hope,
Mrs. London Thompson,
Smithfield, N. C., R. 2.

READS LANDMARK FROM COVER TO COVER

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Sirs:

Enclosed please find two dollars (\$2.00) to pay for my Landmark from December 15, 1941, until December 15, 1942. I love the dear old Landmark, and read it from cover to cover and enjoy every word of it. I like to read your writings, and hope you will write more.

Wishing you happiness and success for the coming years.

Yours sincerely,
Mrs. H. R. Brown,
Hurdle Mills, N. C., R. 1.

ELDER O. J. DENNY ILL

Just as we go to press we have heard, much to our regret, that our beloved editor, Elder O. J. Denny is confined to the Baptist Hospital in Winston-Salem. We understand that Elder Denny is not critically ill, and we all hope for his early recovery.

ELDER BOSWELL IS NO BETTER

We regret to announce that Elder R. H. Boswell, a loyal soldier of the cross, continues ill at his home in Wilson. We hope his condition will improve. Elder Boswell has been for years a leading Primitive Baptist minister of this section. He has been moderator of the Black Creek Association for years and is beloved by all who know him and esteemed for his many years of service for the Master.



ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

Elder T. R. Crawford, Cairo, Ga.

VOL. LXXV.

NO. 6

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C.,

FEB. 1, 1942

TO THE LANDMARK FAMILY

Under date of September 30, 1941, I received a letter from Mr. John D. Gold, and among other things, in said letter, he said: "I would be very glad to insert a Notice in the paper to the effect that all communications for publication be sent to you for revision and survey as to the propriety of inserting them in the paper.

He added: "I presume I should have done this all the while, and would have done so, except for the inconvenience in getting copy, and because I did not think it was right to impose on you in this way."

I replied to Mr. Gold's request, and stated that I was willing to do anything I could to aid him in the publication of the Landmark; but, due to some work which would take me away from home for sometime, it was out of the question for me to pass on all matter, at that time, and further stated to him that I would

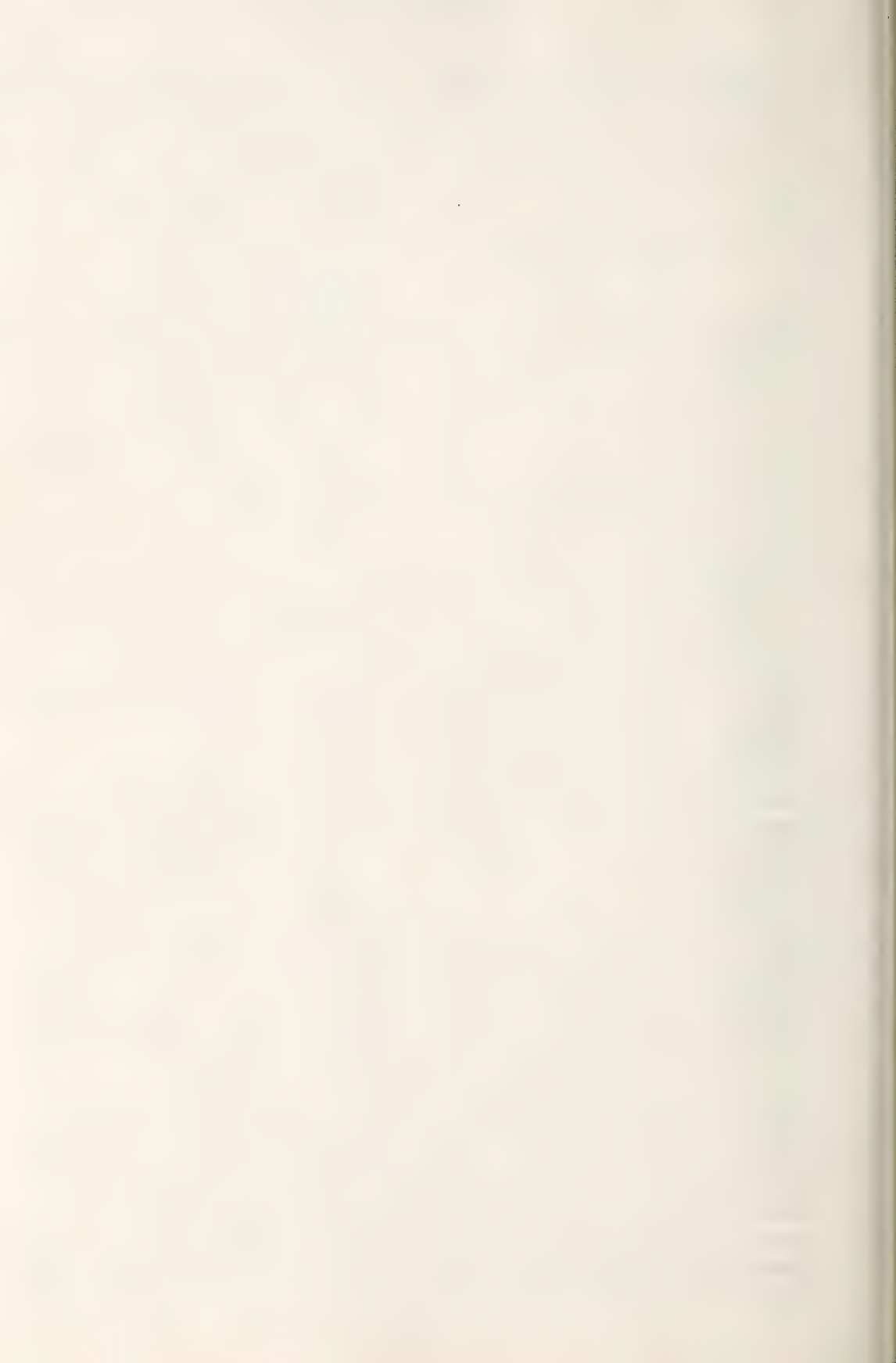
expect the Associate Editors, Elders Cowan and Gilbert, to assume, with me, their share in writing for the paper, and in sending, with their approval, any articles that may come to, or through; either of them.

We have learned, not directly, but through others, that Elder Crawford and his associates are planning to publish a paper of their own; therefore, we presume he will expect to be relieved of his connection with the Landmark, as he would not want the responsibility of being on the editorial staff of two papers purporting to represent the Primitive Baptist cause.

Now, in all sincerity, permit me to call upon all lovers of gospel truth, and of the Landmark, (and this includes Elders Gilbert, Cowan and P. D. Gold Publishing Company, as well as all who read its columns) asking your careful and prayerful assistance as to the future conduct of the Landmark.

We do not claim perfection for any one connected with the paper, and that includes all those who read as well as those who write for its columns. We are all human, and subject to errors, but we hope to worship God, who is over all, in all and through all. Man in his best estate is finite. God is infinite. Man is subject to temptation. "God cannot be tempted of evil, neither tempteth He any man."

It will not be our policy to say hard things about those who may disagree with us, for, in all walks of life, men are made to differ, and how well I recall Elder P. G. Lester's statements, in his last days: "Let me not be too positive; I might be mistaken, my brother might be



right." He did not compromise on essential truths; but in minor things, involving opinions of men, he was charitable. And how well I remember the able preaching of the late Elder Blankenship of Virginia. He would say, "I like to think it is thus and so." Not brusque in his manner, not dogmatic in his statements, but he preached in the power and in demonstration of the Spirit of God. How much we need such such Godly men today as was Elders Lester and Blankenship.

We know the Landmark has enemies, and no doubt will continue to have those who had rather destroy than to aid in its publication and distribution, or to see others take an interest in securing subscribers for the same.

We do not have to guess at this being true, for many good brethren have reported such efforts on the part of some of our people.

Elder Royall once said to me, "Men get about what they want; if they cannot find something to fuss about they make something up themselves."

Now, to the point: For some two or more months I will have to be away, some of the time, from my home and desk, if I am to do some work assigned to me. For that reason I am asking that, for the relief of Mr. Gold, to some extent, and in the hope our people are tired of disputings to no profit, I will agree (D.V.) beginning with the May 1st issue of the Landmark, with the assistance of Elder Gilbert and Cowan, to read all communications which may go into the May 1, 1942 issue, and succeeding issues until further notice. Of course, we all

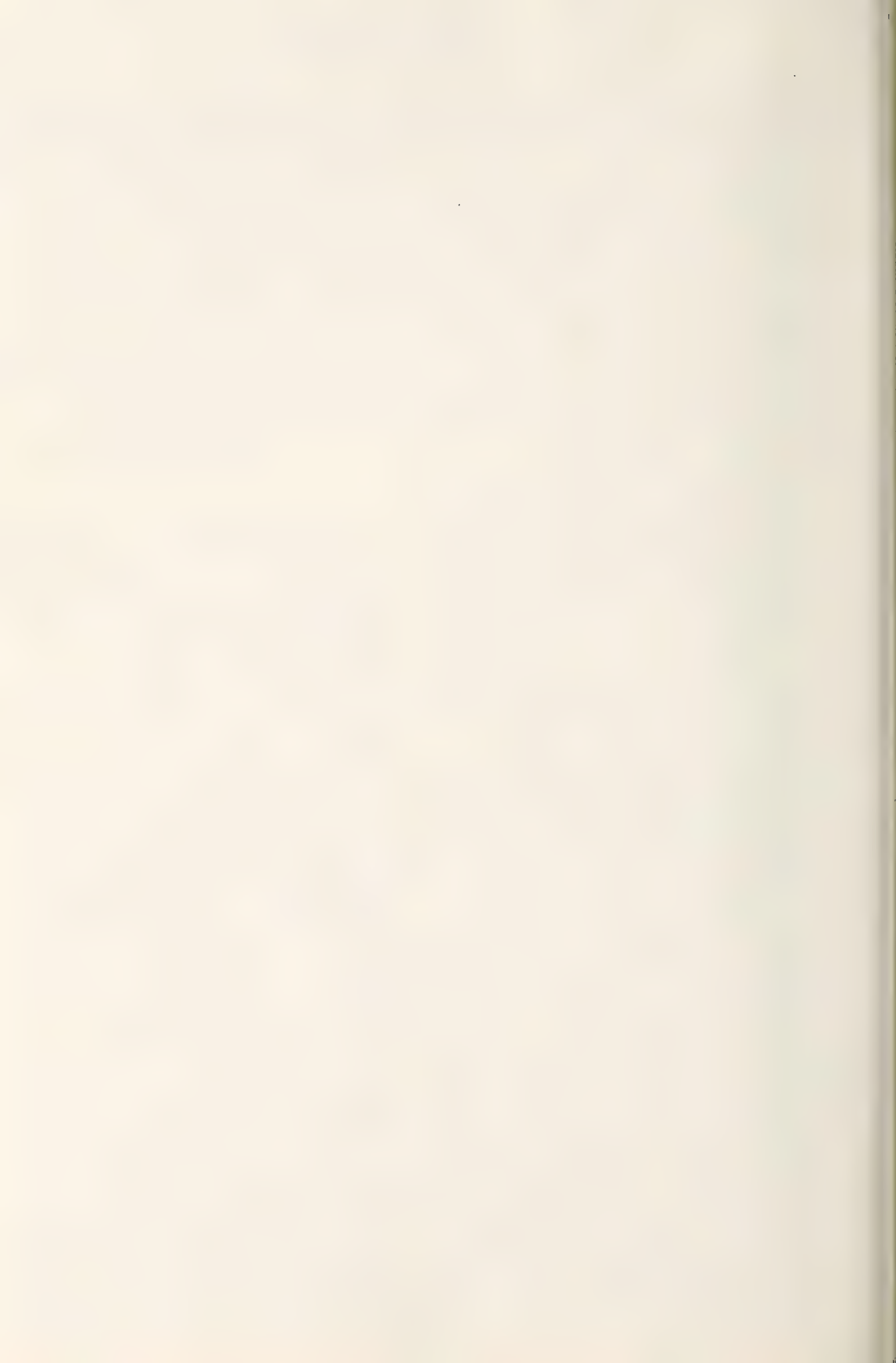
know that life and health are uncertain, and that, though man may appoint, God may disappoint. That being true, we can only say, if God wills it we will do the best we can to carry on, with the hope that many of our readers will write for the paper always, remembering the scriptural injunction, "Let your moderation be known to all men." What say you, Elders Gilbert and Cowan? Say what you think, and say it through the Landmark.

Yours in hope,
O. J. Denny.

The above statement from Elder O. J. Denny gives us a great deal of pleasure, and I know it will receive the hearty commendation of every Landmark subscriber and reader. We only regret that on account of the pressure of business and matters over which he has no control that he cannot begin before May 1.

In the meantime, we hope that Elders Cowin and Gilbert will send us their assent, as Elder Denny requests, to assist in the matter until Elder Denny is able, together with them, to lend his time to the matter, so that we may ask the Landmark readers and subscribers to send to them the communications they desire published in its columns.

In fact, we see no good reason why they should not start at once to send them to these able editors and ministers, who have the best interests of the church and the Landmark at heart and have stood the heat and burden of the day, and whom, with Elder Denny, we esteem most highly and feel under great obligation for standing by me as they have and have been most kind



in putting up with my shortcomings and derelictions.

This arrangement will prove helpful to us all: For instance, should you desire to have the views of these brethren and editors, and wish them to express themselves on passages of scripture, on which you desire comment, they could read your manuscript over and append their views to your article, and this would give our readers and subscribers the breadth of their views, and thus would attain a fine course of contact between the membership of the church and the editors, which would be for the comfort and edification of all.

Of course we appreciate all the nice messages that have come to us from the readers and contributors of the Landmark. While they are not deserved, yet they have been of great pleasure to me. We have said and thought many times that we had no right to invade the sacred pages of the Landmark. We are not capable, and not as well versed in the Scriptures as we should be, and having so many publications to edit, and so much work to do, we do not have the time to look up Bible references, and as dear Brother Gilbert has said, we use Bible language too carelessly and use unscriptural expressions, so these, we trust, will be excluded from its pages as far as we are concerned.

When father was living he invited correspondence and was frequently asked his views on certain passages of scripture. We would like to see this same interest manifested again. So let's have a real family paper, one that will deserve and receive the commendation of

the sisters and brethren; that it may be well edited, wholesome and informational, a publication that will be a true Landmark, pointing the way to the home of the blessed, for the children of God redeemed by the precious blood of the Saviour. We assure you the plan will receive our earnest approbation and hearty and sincere good will.

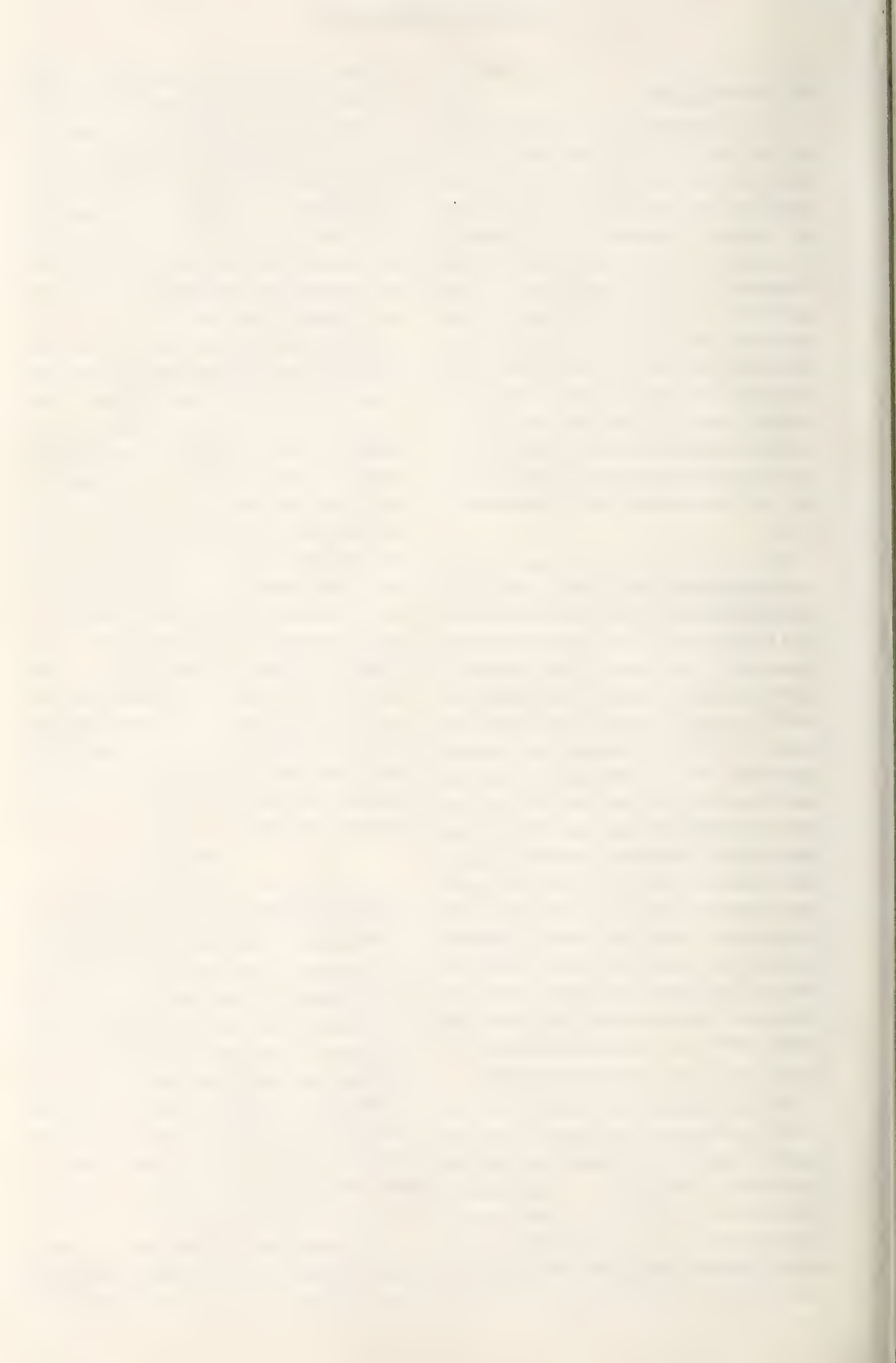
So hereafter, as soon as we receive the endorsement of the plan from Elders Cowin and Gilbert, you may send to each of these as it meets your pleasure communications for publication. Business letters and remittances should be sent to the home office in Wilson to keep our editors from having to pay out so much postage on business matters. Of course, if you desire to pay through them, as you send them a letter for publication this will also receive our approbation. Again thanking you for your patronage and interest in the Landmark and the many favors you have shown me, I beg to remain, with love for each of you,

John D. Gold.

WHY DO THE HEATHEN RAGE?

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Psalms 2:1-4.

All wars, strife, hatred, confusion, destructions that are brought upon others is a direct rebellion



against God. All wars are caused by the sinfulness of the human race.

The Lord told Israel to destroy the Canaanites because their iniquity was full, but refused to allow them to make war upon the Moabites because their iniquity was not full. When Israel obeyed the Lord they were blessed to rule over their enemies, but when they disobeyed God, He allowed their enemies to rule over them. Although Israel might have larger and better equipped armies than their enemies, yet He discomfited them by taking away their ability to fight and repel their enemies. He is the God of armies and navies. He eventually delivered the northern kingdom, Israel, into the hands of the Assyrians who carried them (the ten tribes) away to never come back any more, which is one of the enigmas of history as to what became of them. They are still known as the ten lost tribes of Israel.

Afterwards He delivered Judah, the southern kingdom, into the hand of the Babylonians, who carried away all the most important part of its population, that is the rulers with the wealthiest and more noble ones, but the prophet, speaking in the name of the Lord said, "I will leave in the midst of you an afflicted and poor people, and they shall trust in the name of the Lord."

After Babylon was conquered by the Persians under Cyrus, their king, He gave the Jews the privilege to return to Jerusalem and furnished them with many beasts for transporting their goods, and all necessary things for the journey, and made a decree, which was recorded in the Chronicles, that the temple

should be built and the expense be paid out of the king's treasury. Ezra records the return of forty-six thousand at one time, and others came at different times. Cyrus means sun; he never knew God, yet he is a type of Jesus, the Sun of Righteousness, his proclamation permitting the return of the Jews is a type of the gospel which bids or welcomes whosoever will to take of the waters of life freely.

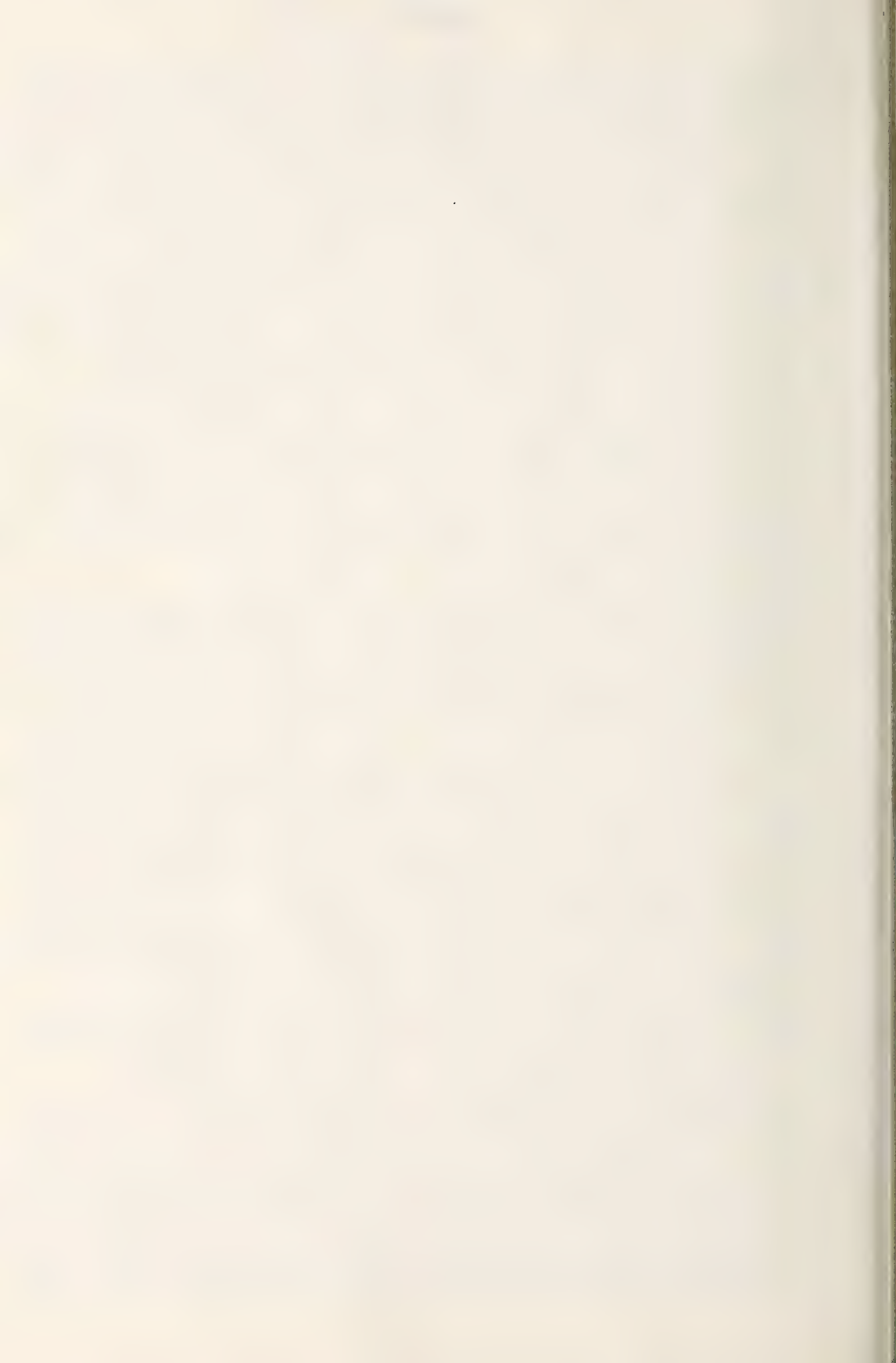
Afterwards the Lord delivered them up to the Romans, who completely destroyed Jerusalem with its wonderful temple, which the Jews worshipped instead of God, slew its inhabitants and sold the residue into slavery.

We should look for the cause why God completely destroyed the Jewish nation and scattered them among all the nations of the earth.

We will not have far to go. God sent prophets to teach them how to live, what to do and what not to do. They told them what would be the awful consequence if they continued in sin, but they killed the prophets, sent unto them, and when He sent His Son they filled up the measure of their fathers and condemned Him to death and delivered Him to the Romans to be crucified.

The only crime they could charge Him with was a false one; they accused Him of blasphemy, of which crime He was not guilty.

Had He not been the Son of God He would have been guilty, but He proved He was what He claimed to be by healing the sick, cleansing the lepers, casting out devils, giving sight to the blind, hearing to the deaf, and raising the dead to life. Raising one person to life was



enough to prove His Divinity, but He raised His own mortal body to life eternal, His body was sown a natural body, but raised a spiritual body; sown in corruption, raised in incorruption; sown in weakness, but raised in power; sown in dishonor, but raised in glory. Our Saviour did not get a new body in the resurrection, but the same body born in Bethlehem, carried down into Egypt, brought to Nazareth, to grow into manhood, be baptized by John, to travel over the land doing good to all who came asking His aid, finally to be condemned, scourged and spit upon, nailed to the cross, buried in a borrowed tomb, to rise from the dead, meet His disciples in Galilee, lead them to Bethany and ascend to heaven in their sight. It was the same body, and all who fall asleep in Him will be raised with the same body in which they died, so that every seed will have its own body.

The heathen raged when the Son of God came into the world, they have been raging ever since, and Paul, the Apostle, says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived," and I am sure he told the truth, as the leaders in this great war raging throughout the world are the uncompromising enemies of true religion, and while some or all of them are worshipers of the woman who sits upon the scarlet colored beast holding the golden cup in her hand, and has made all nations drunk on the wine of the wrath of her fornication; who is the false or apostate church and the heathen do not rage against her because she is their ideal? Then why do they imagine a vain thing, that might

makes right, that earthly power can triumph over the will and purpose of God? He chastises the nations by allowing another nation, led by heathen rulers, to invade their land, destroy a portion of their people, and squander their substance upon which their hearts were set, and had become an idol. He chastised Israel with the nations that surrounded her, and after the destruction of Israel He destroyed these same nations because they took all honor to themselves and said their gods were stronger and mightier than the God of Israel.

The heathen nations now take counsel together, saying, "let us break their bands asunder and cast away their cords from us. But he that sits in the heavens shall laugh; the Lord shall have them in derision."

There is no safety outside of Christ, and while we never can know how deep the troubles we will have to pass through, how many losses we will have to bear while the heathen are raging, yet we will not lose anything that is ours; "for the earth is the Lord's and the fullness thereof." We lay claim to houses, lands, children, friends, money and other things, but we have nothing that is our own, for when we die we carry nothing with us. In death the richest man in the world is just as poor as the pauper or the beggar. The only thing Christians can claim as their own is the faith, hope and love given them by God through the Spirit in regeneration. We cannot sell the gift of God, give it away, nor transmit it to others if we wanted to, but can claim it as our own everlasting pos-



session; for hope will ripen into fruition, faith into sight, and charity will be our everlasting possession in the presence of God forever.

B. S. Cowin.

IN MEMORY OF MY DEAR HUSBAND THOMAS FRANK PHILLIPS.

Thomas Frank Phillips was born December 15, 1883 and departed this life November 11, 1941, at the age of 58 years, 10 months and 14 days. He was the son of Richard and Katie Bridgers Phillips.

In the year of 1914, on December 13, he was married to the writer.

He suffered with heart trouble and high blood pressure for two years or more, but complained very little, and tried so hard to work, and did work when he was not really able. He was at work when he fell and had to be carried to the house. It was then about 9:30 o'clock and he passed away the same day about 2:45 o'clock. He was a farmer and there is always something to do on the farm, so he did what he could. He and a colored man were planting rye when he was stricken.

All was done that a doctor and nurse and kind friends could do, but when our Heavenly Father calls "Come," we have to go. I'm left alone, oh so lonely, to travel my path here. It seems that I have nothing to live for now. He was my earthly guide, my all. If I only knew that I was prepared for death, I would be willing to go, as life is but little pleasure to me now, since he left me.

He never united with any church, but was a firm believer in the Primitive Baptist doctrine. He often attended the Primitive Baptist churches, and I know he really enjoyed going. He was always ready to help some one and would give to anybody that asked of him and do without himself, just to help them. He didn't know how to turn away and not help, when he was asked for any assistance. He will be missed by many as well as I miss him. I try to be reconciled to God's will, but it is so hard to give up our loved ones; yet we all have to go. There were twelve of the children and all are gone. Dear Frank was the last and next to the youngest of his father's family.

I try each day to ask our Heavenly Father to lead me and to guide me in the way that I should go, and the way that I want to go, and that I can meet my dear husband, where there will be no more suffering, sorrow, nor parting.

His funeral was conducted at home by Rev. J. B. Roberts, after which he was laid to rest beneath a beautiful mound of flow-

ers, in the Hollywood Cemetery, at Farmville.

I went and placed a beautiful memorial at his grave Christmas Eve day, and I looked at the space left for me by his side, and wondered when I could be laid there to rest with him.

Farewell, dear beloved husband,
No more of you I'll see,
But my heart still lingers—
In memories of thee.

You were my earthly guide,
And I loved you with all my heart,
Now I hope some day to meet you,
Where we will never part.

How often have I looked for you,
When the sun was getting low,
But now I know you can't return,
And that's what hurts me so.

Dear husband, you are gone
And I do not know where,
But I hope that you are with Jesus
Where there will be no more fear.

I see so many things that you have done,
Dear, out here on the farm,
Now I hope you are at rest,
And free from all harm.

You worked and toiled until your last
day
For in the field you fell,
And, oh, how sad it makes me feel,
No mortal here can tell.

You tried so hard to keep a home
For the family here,
And now I hope you are at rest,
Free from all worry and care.

Oh, if I could only know,
Now with Jesus you sweetly rest,
And that I could go and meet you there,
With the Lord and Heavenly blest.

Written by one who will always love you,
Your wife,
Florence Bergeron Phillips..

BROTHER N. T. CROCKER

Whereas it has pleased God in His infinite wisdom to remove from us our much beloved brother and deacon, Nathan T. Crocker: He was born July 12, 1874, and died December 15, 1941, making his stay on earth 67 years. He was married twice. First to Miss Willie A. Armstrong, who preceded him to the grave October 28, 1939. He is survived by the following children, W. A. Crocker of Dillon, S. C.; N. T. Crocker, Jr., of Fayetteville, N. C.; and Mrs. Madison Williams, of Baltimore, Md.; also five grandchildren; one sister,

Mrs. Marshal, of Robersonville, N. C., and one half-brother, George Walker, of Rocky Mount, N. C. Second, he was married to Mrs. Glynn Pippin, of Hobgood, N. C., May 11, 1940, who survives him.

He united with the Primitive Baptist Church of Hopland in Whitakers, N. C., on Saturday before the first Sunday in August, 1902, and was baptized the following Sunday by the pastor, Elder A. J. Moore. He lived a faithful and useful member of said church until Saturday before the first Sunday in March, 1935, when he asked for a letter of dismission, which was granted, and on Saturday before the second Sunday in March he presented his letter to the church at the Falls of Tar River, and was gladly received in full fellowship. The church very soon found he was qualified for a deacon, and on the second Sunday in June, 1935, he was ordained deacon of Falls church, which office he filled promptly until death. Brother Crocker was faithful and regular to attend his meeting as a member, and as a deacon. He was faithful to every duty. He seemed to feel such an interest in the church, always ready and willing to do what he could for the church, and his unworthy pastor, always ready and willing to promise to visit sister churches which seemed to be no burden to him, but rather a pleasure. He loved his pastor, and manifested it in other ways beside telling him so, I feel the church has sustained a great loss, but we believe his gain is far greater. We will miss him so much, and we pray the dear Lord to reconcile us to His holy will, and that He will bless his dear and lonely companion. We want to thank our God for giving us such a man for the time he was with us.

His funeral was conducted in the Falls Church by his pastor, Elder A. B. Denson, and Elder J. D. Fly, and at the grave by my son, Elder R. B. Denson, after which his body was laid to rest in the family plot in the cemetery in Whitakers, N. C., in the midst of many sorrowing brethren, sisters, and friends, with a beautiful mound of flowers. Surely a good man has fallen, but we sorrow not for him even as others which have no hope, for he had the blessed hope which God only can give, and we have every reason to believe that at the appointed time of Almighty God that body will be raised a spiritual body, and be taken home, there to forever praise the God that he served while here, which service was so beautifully exemplified in his life.

Written by request of his lonely companion.

A. B. Denson.

MRS. NANCY McLAWHORN

Our Heavenly Father, in His infinite wisdom, has seen fit to remove from our midst our beloved sister, Mrs. Nancy McLawhorn. She departed this life, June 19, 1941. She succumbed to a stroke, after an illness of about three weeks. We do not know her birth date or exact age, but she was around 87 years old.

She united with the church at Handcocks the third Sunday in June, 1928, and was baptized the same day by Elder J. E. Mewborn. She dearly loved her church, and was always glad to greet her brethren and sisters whom she also loved. She was a true and faithful member to the church, and was always faithful to attend all her church meetings whenever she could. It was a pleasure to her to visit other churches of the same faith and order whenever she got the chance, and she especially enjoyed attending the Union meetings and associations.

Her funeral was held at the home of her daughter, and was conducted by her pastor, Elder J. B. Roberts. Burial followed in the family cemetery, where she was laid to rest beside her husband.

Done by order of conference, in session Saturday before the third Sunday in August, 1941.

Elder J. B. Roberts, Moderator,
Nina B. McLawhorn, Committee.

IN MEMORIAM

Dearest George, four long years have passed

Since last I saw your face,
Heard your voice in tenderness,
No one can take your place.

There's no one knows the long, sad hours
I've spent since that sad day,
There's none but God can comfort me
And drive my tears away.

I've often wandered why 'twas you
Instead of me, that went,
But this I know, 'twas God that called,
Nor asked for my consent.

The time is swiftly rolling on,
When I must pass away,
I only trust the Lord will be
My comfort on that day.
That I may meet you far beyond
This world of toil and pain,
We'll sing the dear old songs of Zion,
Dear George, we'll sing again.

Written by his widow,
Mrs. Geo. D. Grimes,
Williamston, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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FEB 19 1942

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PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

FEBRUARY 15, 1942

NO. 7

KING AHASUERUS GRANTS QUEEN ESTHER'S PLEA CONCERNING HER PEOPLE.

"On that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.

And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.

And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:

For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

—Esther 8:1-8.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE !

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

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Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

54 YEARS A PRIMITIVE BAPTIST.

For the past four years the rod of affliction has been heavy on me. Much of the time I could not turn over in bed. During this time my thoughts have turned to Israel and Israel's God as never before.

For about 54 years I have been numbered with the Primitive or Old School Baptists. In memory I often go back to my young days and rejoice that I was counted worthy to walk in the fellowship of such old fathers in Israel as A. J. Taylor, S. Hassell, P. D. Gold, Y. P. Chandler, W. E. James, and others. Of the fathers in Israel and yoke fellows in gospel bonds with whom I walked in fellowship, peace and love 50 years ago, I cannot think of any now living but myself. Having passed my 75th birthday, I still remain. In walking hand in hand with the old fathers I took note of their manner of life, the doctrine they preached, and the order or discipline they practiced. Often my thoughts go back to those days and draw a parallel between then and now. Is there a difference? Yes, I see in the landmark they had set up removed and others they had discarded set up. When the above conclusion had little by little been forced on my mind, the question arose, was the landmark our forefathers set up rooted and grounded on God's word? I have pursued every source

of information available and have so far found they could point to a "thus saith the Lord" for everything they preached and practiced.

To leave undone anything God has commanded is to disobey. To add anything God has not commanded is to add to disobedience the sin of setting up an image to Baal and worshiping it.

I believe what God does is done forever and what God says will stand forever. Nothing can be added to it or taken from it.

Isaiah 1:19-20 says: "If ye be willing and obedient, ye shall eat of the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." The history of Israel proves God meant what He said and said what He meant in the scripture quoted above.

The forefathers believed with James in showing their faith by their works.

To show some things believed and practiced by the fathers, I will quote from Hassell's Church History.

On page 291 is the following: "The fifth mark of the apostolic church was their independent or congregational policy, or government of each church subject only to the leadership of Christ. All the local apostolic churches being united by no outward bond of force, but by an inward bond of love."

On page 293: "Scriptural asso-

ciations are only general meetings of churches or brethren from different churches for the purpose of divine worship and mutual edification, and while no church should either in a general or private way maintain fellowship with a church which persists in heresy or disorder, yet there is not a particle of New Testament or apostolic authority for any such general meeting assuming the functions of an independent church such as admitting, disciplining or excluding members of a church or electing or disciplining the officers of a church. It cannot be repeated too often that each gospel church is, according to Christ and His apostles, the highest ecclesiastical authority on earth. While all gospel churches should always so live as to maintain peace and fellowship with each other, Christ nowhere in the New Testament gives the slightest authority for an organic union or consolidation of gospel churches. Such a union would be a fruitful source of corruption and oppression. The New Testament contains not a single example or intimation of the subordination of a church to any ecclesiastical authority outside of itself, whether popes, or diocesan bishops, or synods, or presbyteries, or general assemblies, or councils, or associations, or conventions."

Page 294: "It would be disloyalty to Christ for any church to alienate from itself and delegate to any other person or set of persons the rights and functions which He has committed to her."

While our forefathers held that Christ committed to each individual church the full right and power of managing its own individual affairs,

they believed it had no power only when they met together according to previous appointment by the church.

The first act of the church when set up was by move and second and vote of the church to set apart a certain Sunday and Saturday before in each month as the time of their meeting. Church conference was held on Saturday to attend to any and all business coming before it. Sunday meetings were devoted entirely to the worship of God. They believed that if the whole church was met together at any other time or place than the time and place of their regular meeting, unless previous authority had been by the church or the officers of the church for certain acts of the church for certain specific reasons, they had not power to act and any action they took, unless previously authorized as above, was considered disorder. They believe in doing all things decently and in order. That there has been a marked change in the walk, the order, and the carrying out of discipline in the church for the past 50 years, will be evident to any who will compare things that are now practiced with the landmarks the fathers had set up, and the paths in which they walked fifty and more years.

This change in the basic principles of the faith has been wedge-shaped. For a time the departure from the ancient order was scarcely discernible. In time the falling away gathered momentum and in the last few years the speed has been so furious that one would almost conclude a Jehu was holding the reins. (See II Kings, 9th chap-

ter). The history of Israel as recorded in holy writ proves that when God said, "If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword," He meant just that.

What was true of Israel of old is true of Israel today. What was said to Israel of old is said to Israel today. Israel today is the same stiff-necked, hard-headed, rebellious Israel as of old.

Israel today has its mixed multitude, its Korah, and I sometimes fear its Jehus.

"For the leaders of this people caused them to err and they that are led of them are destroyed." Isaiah 9:16.

These leaders were with the church in the wilderness. The church being still in the wilderness they are with it yet. The way to increase their number and thus increase disorder, rebellion, heresy, etc., in the church is to open wide the front door and shut tight the back door. The way to reduce their number and bring back to the church sanity, obedience, peace, love and fellowship, is to shut tight the back door. When Sarah gets in a hurry a mocking Ishmaelite results.

I was recently told of one being received by one church to be baptized into the fellowship of another church. I pointed out the orderly way would have been to baptize them into the fellowship of that church and then give them a letter of dismission to join another. He said that was true, but because of the kindred and friends of the person an attempt to follow that course

would have torn up that church. If there is any quicker and surer way of tearing up a church than for said church to embark on a disorderly course, will someone point it out to me?

As to any and all who have come into the church in the manner as above, I have no word of reproof or rebuke. Perhaps all were Rebekahs and made willing by the spirit and power that caused Rebekah to say, "I will go." How about those to whom Paul gives the solemn charge "to be instant in season, out of season, reprove, rebuke, exhort." Anything done in conformity to the order of Holy Writ is in order and Timothy must be instant in obeying. Any act done in any way or manner different to what is written in Holy Writ would be out of season and would be disorder, and the charge to God's servants is to reprove and rebuke any who would thus act, and exhort them with all long-suffering and doctrine to act in line with what is commanded in Holy Writ.

That there has been a departure from the ancient landmarks set up by the fathers, there is abundant proof. Elder Hassell in Church History, page 336, affirms that shaking hands while singing was classed with inviting mourners to the anxious bench, and other practices regarded by the old fathers as unclean. Many times I have heard an old saying among Baptists then repeated, "If you sing them in, you may have to cry them out."

We have seen by reference to Hassell's Church History that then the old fathers believed that each church, separately and individually, held the full right and duty of re-

ceiving, disciplining, and excluding its own members, without any outside interference from any outside man or combination of men, and they insisted that all things be done decently and in order. They did not presume to have power or right to act only at times and places before appointed by the church, or if need arose, their officers could call a meeting at another time or place to consider certain matters. To act in any other manner was considered disorder. Now it is commonly reported that in places members are being received by associations. At one church to be baptized into the fellowship of another, and at other times and places where no one church has any lawful authority. Will some one show me some precept or example in Holy Writ for the above practices? It is further commonly reported that members, even elders, in places, are addicted to the evils of swearing and intemperance. Of old, such common reports brought quick and decided action by the church. It is also commonly reported that the mission system has come again among the Old Baptists, in a new dress, or rather in reverse form. Churches in some parts are making up money to send preachers in other parts to pay their transportation to come and preach to them.

Will the reader please turn to Revelation, 3rd chapter, and read what John writes to the church of the Laodiceans. They are increased in goods and in want of nothing, having added the things above commonly reported if they saw they stood in need of other things, they could also be added.

John writes to the Laodiceans, "Because thou sayest I am rich and increased with goods, are we not increased with the things we have added?" Read Proverbs 13:7, "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Have we, by adding these things, gone into disobedience and knowest not that we are wretched and miserable and poor and blind and naked. When in disobedience we are naked; when in obedience we are clothed in that we are hedged in with the wills and shalls of Jehovah. Saying we are in obedience and are not we are neither cold nor hot, but are lukewarm. What is the white raiment He counsels then to buy of Him? Obedience. What are these that are arrayed in white robes and whence came they? These are they which have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Rev. 7:13-14. How had they washed their robes and made them white? By their obedience even when faced with the lions' den and the fiery furnace. Even when they had to wander in goat skins and sheep skins, in caves and dens of the earth "I counsel of thee to buy of me gold tried in the fire." This counsel is voiced by every writer in the Bible, here a little and there a little, and it is summed up by Solomon in six words, "Fear God and keep His commandments."

James 1:27 reads, "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from

the world." See Isaiah 1:16-17. You don't have to look far today to see that the pathway of those sitting in the high seats have turned from the door of the poor and needy to that of the high and mighty.

At intervals, as need arises, every good housewife will take her brush and broom, dust and sweep out the dust, cobwebs and trash. When that is done she has no further need for brush or broom until more trash accumulates, and lays them away until again needed. So it is with the church of God and for a thorough cleaning out of the onions, leek and garlic of Egypt it takes certain men having certain characteristics. They are described by Moses in two sentences famous in the congregation—men of renown. Num. 16:2. Perhaps far more famous for their oratory and renown, for their personality, than Moses and Aaron. For a full description of this people that cause them to err, (Isaiah 9:16), and what is in store for them, read and compare Jude with the 2nd chapter of 2nd Peter. See also Mathhew 7:15 and Acts 26:29.

Believing as I do that every "will" and every "shall" spoken by Jehovah will stand when time shall be no more, and above includes the two "shalls" spoken to Eve in the Garden. The first to be spoken after the fall of man. Believing what God spoke by Isaiah, "If ye be willing and obedient ye shall eat the good of the land. If ye refuse and rebel, ye shall be devoured with the sword." Also by Solomon, "As the bird by wandering, as the swallow by flying, so the wise counselors shall not come." Believing thus, I

am forced to conclude the church is in disobedience, though not all. God is still reserving to Himself a remnant that have not bowed the knee to Baal. To try to contend otherwise with the sword upon us would be to run up against a solid wall of God's wills and shalls.

If Israel will turn from their disobedience to obedience, and thus put off their sins by righteousness, the clouds of war and tribulation that now are hanging over us will vanish away like the mist before the morning sun, and peace and happiness will again abound.

These lines have been written with an eye single to two things, the glory of God and the good of His people. Thrice before I have stood where I regarded not what man may say or do to me. My heart's desire is that I may still retain my integrity.

Pain and death around us fly,
Till He bids we cannot die;
Not a single shaft can hit
Unless the God of heaven sees fit.

I believe the times and boundaries of all nations, also the pathway of everyone for whom He died to be hedged in by the "wills" and "shalls" of Jehovah. Yet, I feel that should I so misconstrue any one of them as giving license or liberty to abate in the least the many commands and exhortations to disprove, I would fear I was wrestling the Scriptures. To the contrary, I feel in me a desire that I may be found sitting at the feet of Jesus, clothed in obedience and in my right mind.

This has been written over a period of weeks as the matter took form in my mind.

To any to whom this may come, if you will, either by word of mouth or letter, point out to me wherein I have in the least departed from the scriptures, I will thank you, and call you my friend; but if you fail to show by the Scriptures wherein I have departed from the truth, don't count me your enemy, because I tell you the truth and go to throwing rocks at me. Remember, it was Jerusalem that killed the prophets and stoned them that were sent unto them. In conclusion, in the words of Solomon, "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man."

My hand and pencil,

A. H. Nance,

Bessemer Branch,
Greensboro, N. C.

TO APPREHEND.

Beloved Friend and Brother:

I am enclosing an article for your consideration, as to its merits for publication. If you think it is of any benefit to your readers, use it, if not, leave it out, and I assure you I will not take offense.

I would be happy if it were possible for me to have the pleasure of meeting you face to face, and feel it would be a great benefit to me. I am quite alone up here in the northern section, in the coal region, and churches I am trying to serve are much scattered, ranging from 100 to 175 miles distance one way, except Justus, here, where I reside. God bless and uphold you in your laborious task.

Sincerely yours,

C. E. Benson,

It would be a great pleasure, I as-

sure you to meet you. If you come this way be certain to visit us.

Evidently Elder Benson is doing a fine work among the miners and brethren of western Pennsylvania.

I deeply appreciate the kind words of Elder Benson and wish him success in his great work.

J. D. Gold.

Elder Benson's Letter

"Brethren, I count not myself to have apprehended: But this one thing I do, forgetting those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14.

Dear Mr. Gold, and readers of Zion's Landmark (if thought worthy of space): I feel impressed to make another attempt to address you upon the eve of this new year as I have been reading the many letters and articles written by the various ones contributing to its columns. I have been much interested, and at times also grieved, by some of the ways in which harsh and cutting words are used by a few of the writers. I want first of all to commend you, Mr. Gold, in the spirit by which you have suffered harsh criticisms, and what to me seemed quite unfair. Your mild and brotherly spirit displayed in every case should cause many of us to hang our heads in shame.

What can be more discouraging to those without the visible church, in whose hearts dwell the spirit of love, forbearance, long-suffering, patience and forgiveness, than to read such hard and cutting words that sometimes come from the pen of some of our supposed to be

"leaders," who, when someone presents a view not in harmony with theirs, at once take up weapons by harsh criticism, and tell them how ignorant and lacking in knowledge they are, etc.

Paul, in his letter to the Corinthians, gave some good counsel in reference to our becoming over-wise, wherein he says: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." In the scripture heading this article he again states: "Brethren, I count not myself to have apprehended." That is, he does not claim he was fully able to lay hold of spiritual truths with a clear and complete understanding of them. There were many things in the dispensation of God's providence the Apostle Paul could not mentally lay hold of, and embrace the full understanding of them. He affirms in verse 12 of this same chapter, he had not already attained either was he already perfect; but says he: "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

How much better would it be for us to follow after wisdom and understanding, that we might be able to at least apprehend, (seize or lay hold of) that for which we are apprehended of Christ Jesus. Jesus possessed the wisdom of God, His Father. He fully understood the Father's will, and apprehended fully all that was appointed Him in the work assigned Him in the salvation of His people. Therefore, He continued in the garden alone to pray unto the Father, "If it be possible let this cup pass from me,

nevertheless, not my will, but thine, be done."

Brethren: We, who have hope that Christ suffered this terrible death upon the cross for our sins, and removed our sins, so that God remembers them no more, and made us children and heirs of God, and joint heirs with Christ, His Son. Should we not use much thought in our manner of life one towards another? Did not Christ say: "As ye have done it unto one of the least of my brethren, ye have done it unto me"?

We are limited in wisdom and understanding. Our knowledge of spiritual things is by revelation, and we know only in part, and we prophecy (foretell) in part. While in this life we are imperfect, and only when that which is perfect is come will that which is in part be done away. Then let us like Paul, forget those things which are behind. That is, those things which are past, which during the year just closed perhaps, that gave rise to arguments and striving about words to no profit save the perverting of the hearers, and led to harsh and unkind expressions which tended not to brotherly love and peace; but rather strife and confusion among the household of God. However able we may be in pressing our views upon some controversial subject, unless seasoned and ripened in the spirit of charity it profiteth nothing. Those things which are in the past, however much, many of us may have to regret, and would like to have had them different, are beyond our power to recall and make them different. Paul must have felt this to be true. Therefore

he says he will forget the things which are behind: His bonds, his afflictions and persecutions in preaching the gospel, his enemies sought his downfall, and who he said preached Christ of contention, not sincerely, supposing to add afflictions to his bonds: All this he is forgetting and is reaching forth to what? Why, unto those things which are before, unto that which is in the future, the tomorrow wherein lie the blessed promises of the words of Jesus our Saviour: "Come unto me all ye who labor and are heavy laden, and I will give you rest. Paul did not press backward, but forward; because there was a prize laying beyond for which he was striving to press forward to the mark of this prize. He could not gain it by recalling and arguing with his brethren past differences and grievances he had suffered. No, he was forgetting all, and now was pressing forward towards a mark that was much higher and more glorious. This prize was, "the high calling of God, in Jesus Christ."

We might ask, what does this high calling embrace? First of all it was to preach the gospel of Christ, and to do this there would continue to be sufferings and afflictions for him. Paul had fully realized this truth, therefore he was forgetting those things which were behind, and was enabled to say even when affliction was added to his bonds, he would rejoice that Christ was preached, and press forward, that in nothing he should be ashamed, but that with all boldness, now as always, Christ should be magnified in his body, whether it

be by his life or by his death. For him to live was Christ, and to die was gain. He found himself between two straits, having a desire to depart, and to be with Christ; which was far better; nevertheless, to abide in the flesh was more needful for the brethren. What humbleness of spirit and love for the welfare of Zion was manifested in this servant of God. He was willing to remain and suffer in the flesh, that they might rejoice more abundantly in Jesus Christ. "This was the prize of his high calling of God in Jesus Christ."

If those who are serving in the ministry today had before them at all times, this same mark toward which Paul here states he continually was pressing, we would hear and read much less of strife and confusion. The Spirit of Christ does not confuse nor separate; but rather binds and unifies as one, all those actuated by it. The fruits of the Spirit are: "love, peace, joy, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." We may have differences in our views and our understanding may not be in perfect agreement on many scriptural quotations. This is to be expected among human beings, and in this good land of ours we are guaranteed by our constitution of government equal rights in expressing our views by free speech or otherwise. This done in and by the fruits of the Spirit, there can be no evil to befall anyone. Against such there is no law. It is not always the words used that hurts so much, but the manner in which they are put together, and formed into pebbles

and stones to throw at some one in force to wound and injure, those who oppose or differ from them.

Such things emanate from the flesh, and are classed by this apostle as works of the flesh made manifest as in these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Against such there is a law, and Paul firmly states that he now declares as he had in times past, that they who do such things shall not inherit the Kingdom of God. It is indeed sad to find brethren who allow themselves to be so moved by the ways of the flesh, and cause strife, variance, and even sometimes hatred, to spring up, where love, peace, long suffering and goodness should at all times be.

Paul was so concerned and interested in the peace and prosperity of all the saints at Philippi, that he says, "This I pray, that your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent. That ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God." Here we note the fruits of righteousness which was to the glory and praise of God was by Jesus Christ, not by that which was of the flesh. He further states: "They who are the circumcision worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh. If any man should think he had whereof to

trust in the flesh he (Paul) had more. He was circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, a Hebrew, and as touching the righteousness of the law, blameless."

But those things which were gain to him from this source, he counted loss for Christ. He found all things loss and counted them but as dung that he might win Christ and be found in him, not having his own righteousness which was of the law, but that which is through the faith of Christ, and of God, that he might know him, and the power of his resurrection, the fellowship of his sufferings, being made conformable unto his death; if by any means he might attain unto the resurrection of the dead.

All this experience, all these losses, all these anxious hours of solemn meditations, all his former zeal, all his righteousness of the law, Paul is forgetting and leaving behind, making humble confession that he has not already attained or was perfect, but was following after, that he might apprehend (lay hold of) that for which he was apprehended of Christ Jesus, and was reaching for that which was before, pressing toward the mark for the prize of his high calling of God in Christ Jesus. We find this apostle in his closing days here upon earth writing Timothy concerning the fruits of his labors thus spent, and leaves behind for our comfort this sweet testimony: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of

righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."

Paul had fought and won the prize of his high calling of God in Christ Jesus, and has left the comforting testimony this was not to him only but to all them that love His appearing. Therefore, brethren, let us not love in word only but in act and deed. It may be we are made to suffer unjustly and have false reports rumored against us, and our sense of pride cause us to want to fight back; yet, may we remember Jesus, our blessed Saviour never fought back against His enemies. When His face was set toward Jerusalem, He pressed forward in the face of all danger that might await Him, even to the death upon the cross. All this that we might be delivered from every foe and set free from every power, every power of death itself, and bring us to life and immortality to light through the gospel. Having thus been blest, our sins, though many, are forgiven, and our soul's salvation eternally secured through and by His great love whereby He loved us and gave Himself for us; ought not we also to love one another, forgiving one another, that we might be found in the strait and narrow way that leadeth to life everlasting?

"There are diversities of gifts but the same spirit, and there are differences of administration, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit with all." If

we do not see and understand all the principles of doctrine alike, let us differ and express our differences in the spirit of brotherly love. Our manner of love will be judged and felt by our manner of life, our manner of speaking, our manner of writing, and as we are found faithful to our high calling of God through Christ Jesus, will there be praise and honor to God, and peace and joy to the people of God.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith; who, for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Ye have not yet resisted unto blood, striving against sin." There remaineth Faith, Hope, Charity, these three; but the greatest of these is Charity."

Submitted in love, and fellowship, of the brethren everywhere.

Most humbly yours,

C. E. Benson,

R. F. D. 1,

Clark's Summit, Pa.

GOOD AND EVIL.

If the readers of The Landmark will pardon this intrusion I will give them some opinions I have had for several years with reference to the questions and issues among Primitive Baptists at the present time regarding predestination.

These views are not given with the idea of stirring up further con-

tention, but if possible to throw some light on the subject, as I see it, and I trust it will be received in the same spirit in which it is written, for men have differed on this subject for ages.

I like to think of God as our Heavenly Father and of Jesus Christ as our elder brother in whom God injected the elements of His being and crowned Him with glory and honor and gave Him the responsibility of saving His people from their sins, for by the sin of one man, Adam, sin came into the world, and since all the people of the earth became afflicted with sin through the disobedience of their first parents, and since God demands of us obedience, so by the obedience of Christ and His supplication at the throne of grace and mercy, the sins of the children of God are cleansed by His sacrifice.

Christ is the type of the paschal lamb that was slain in Egypt, and its blood was smeared on the doorpost of the Israelites while in Egypt in order to save them from the bondage of Pharaoh and enable them to escape and make their way to Canaan where they found an earthly home under God the Father. But their disobedience brought them punishment and so they departed from the ways of the Lord and were punished with many stripes. They were not only under the bondage of sin when they violated God's law, but Jehovah allowed the Philistines and other nations to carry them into captivity.

I think that the Garden of Eden, both naturally and spiritually, is a type of the earth and heaven. There were two trees of outstanding im-

portance in the Garden, one the tree of life, which represented the Saviour, and the other was the tree of the knowledge of good and evil, which represented the earth and our present way of life.

We know that we meet both good and evil down the pathway of life and we are hedged about by the natural laws of God and man, and the still small voice of our conscience tells us when we are doing wrong, while our parents and teachers with God over all of us, are influencing our lives and seeking to develop us as we grow from childhood to manhood and into worthy citizens of the state and an honour to God, our Creator, and His Son, our elder brother, both of whom are concerned in our welfare and ultimate salvation.

The first lessons in the Bible were those of discipline. The natural father tells his child that if he does certain things they will be wrong and it will be necessary to punish him. If he persists in doing these things as he grows up it will prove positively injurious, and since we "are creatures of habit" little faults will grow into big ones, and as we get beyond the influence and discipline of the parental roof we run into the law of the land, and the state takes us in hand, and we bring down the gray hairs of our parents in sorrow to the grave.

Certainly our earthly parents do not desire that this misfortune shall befall us, and neither does society, for there are schools to train us and courts to try us, and every influence as well as the churches to impress us with the fact that righteousness is the only true course which pleases

our Heavenly Father and leads to an honorable place among the sons of men.

Adam and Eve were told they could eat of the fruit of every tree in the garden except one, "The tree of the knowledge of good and evil," and the penalty for that was that the day that they ate the fruit of that tree they should surely die. The other, most important tree in the garden, was the tree of life, and we think it represented the Saviour and the true way of life, and if they had eaten first of the fruit of this tree they would have lived forever, and with their eyes open and with the knowledge they would have received as a result of their refusal to be enticed by Satan, they would have understood it represented Christ and that He was the ultimate way of life and if they did fall He would save them eternally.

Of course, here is where all the speculation and surmise comes in and makes a difference in those who believe in the various degrees of predestination, but I can't help but think that what the Father said would happen to them if they disobeyed, did happen as a result of their disobedience which fell on all of us as a result of that sin. The cunning subtlety of the devil enticed them and they believed Satan rather than God and so fell.

If the son of a natural father does not obey the laws of God and man certainly he reaps the reward of sin and brings reproach upon his earthly parents, his brothers and sisters, and reflects upon society, and so the natural law of the land brings him to judgment, and if convicted he is punished by the state. Unless he

comes under the discipline of the law he is of no value to society and the state.

After the sin of Adam and Eve, two children, both sons, came to the twain. One was named Cain, and the other was named Abel. I think these two sons represent the natural and spiritual, Cain the natural and Abel the spiritual. The natural was to be developed first, as Paul says, "first the natural, and after that the spiritual."

God created the earth for man and woman, for the command was to multiply and replenish the earth. Certainly, there was in Cain more passion, pride and lust of the flesh than Abel, because Cain was the tiller of the soil and brought the fruits of the earth to the family. Abel represented the spiritual side and represented Christ. As a keeper of sheep he represented the children of God, the redeemed, and the lowly Son of God who was later to be projected into the earth—Christ, who became a sacrifice to save the chosen people of God. When Abel was slain the spiritual went down temporarily.

That God knew the temperament and disposition of Cain is reflected in what he said to Cain before he killed his brother Abel. A man of pride and spirit and jealous of the fact that God preferred the offering of Abel to his made him mad, but here comes to our rescue the still small voice of conscience which is uttered by God and the warning before we commit sin and reap the terrible penalty of sin. God, knowing what was in the mind of Cain, and wanting to make him understand, just as he warned Adam and Eve

before they sinned, said to Cain, "Why art thou wroth and why is thy countenance troubled? Sin lieth at the door, but thou shalt have dominion over it."

We see these situations every day. Men who are jealous of others and feel they are being preferred over them will not wait for a place to be made for them, but seek to gain it by pushing themselves forward and commit some error that injures their chances, and so they must take the low place until their talents and conduct are worthy of the position to which they aspire.

Like the Pharisee, who gave thanks that he was better than other men, while the publican stood afar off and confessed he was a sinner and asked God to be merciful unto him. The Lord magnifies the humble and contrite heart and abases the haughty and proud. The fact that Cain represented the natural man is proven, because his seed became music makers, workers in iron and brass and builders of cities. They were men of pride and spirit, who brought the earth under subjection and development, so the children of men and of God began to compete with each other, for I believe that God's plan is one of competition for development and elimination to get rid of the dross. But He truly loves the righteous and obedient man, which represents the Holy seed, "for Esau have I hated and Jacob have I loved and caused to prosper." Esau sold his birth-right for a mess of pottage, proving that man is not careful of his inheritance.

The truth of the matter is that having partaken of "the fruit of the

tree of the knowledge of good and evil," we are jostled between good and evil all the way down the avenue of life and this makes the balance which in the plan of the Father was to keep us in the straight and narrow way with God above us directing and controlling our movements, that we all might be dependent upon Him and His Son as the great teachers who are to guide us in the way of all truth.

John D. Gold.

AN APPRECIATED LETTER.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Well, I enjoyed my little visit with you Sunday, and was very glad to find you so cheerful and entertaining. May I hope for you a speedy recovery, and hope you can be able to supervise your business; but you will consider one thing, and that is you cannot hope to cover as much ground as you have, so take your doctor's advice and try to enjoy the fruits of your labor which has been long and faithful.

You will find check to renew subscription to Landmark, one year, for Mr. E. R. Watson, 302 Cherry Grove Street, Durham, N. C., also six months for Mr. R. A. Overman, Black Creek, N. C.

Somehow I was made glad when Mr. Watson came in my home and said he wanted to renew his subscription and also send the Landmark to his grandfather for six months. I am made to believe there is a love that surpasses our understanding, and when one by one come this way telling how much pleasure they get from this, our old

Landmark, and for one to say they enjoy my efforts in writing some of my meditations, this encourages me to write more often. It causes me to wonder; yet in some small measure it gives me comfort, and causes me to believe more strongly that we should be more careful what we write.

I would like to endorse what Elder E. L. Cobb said in his advice letter of December 15, 1941. He has been preaching for us for 10 years in the Durham Church and I feel safe in saying he is well established in the doctrine, and preaches the truth, but not in a manner to offend, or to tear down, but to the comfort of the children, in meekness, yet faithful. Therefore I feel like he is capable of giving good advice, and hope he will have a mind to let our dear readers have more of this good advice.

Yours, a friend I hope,
J. J. Whitley,

Durham, N. C.

I enjoyed the visit of Brother Whitley and trust we may see each other often. Elder Cobb serves the church at Durham capably and, as this letter states, the letter of Elder Cobb, published in the Landmark, was full of good advice.

Father served the church at Durham for many years, and often referred to the pleasure it gave him to visit Durham, and that the love and unity manifested by the members there was very encouraging and inspiring.

Brother Whitley is a very substantial and active member of the Durham Church, and we greatly appreciate his interest in the Land-

mark, and his letters are always welcome, and we trust he will write often.

J. D. Gold.

83 YEARS YOUNG.

We are requested to make a correction in the age of Mrs. C. W. Jordan, whom we stated was 93 years of age in January 1 issue of the Landmark. We not only are pleased to make the correction, but to apologize to Mrs. Jordan, who writes that she is only 83.

We trust that the good Lord will extend her years so that she may attain 93 years and longer, and thus live to bless her friends and family with her presence.

Her address is Mrs. C. W. Jordan, Box 19, Carolina Beach, N. C.

MANY GOOD PIECES IN THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find Money Order for two dollars (\$2.00) to renew my Landmark from February 1, 1942, to February 1, 1943. I enjoy the good pieces you write in the Landmark so much. You are so humble and Christ-like. And Elder B. S. Cowin and Elder O. J. Denny are such sweet and wonderful writers. I enjoy their writings so much. It's good food to the hungry soul. And I enjoy other good pieces, too.

Wishing you health and much success through the New Year.

Submitted in love,

Mrs. C. W. Giles,

R. F. D. 2,
Danville, Va.

ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. R. Crawford, Cairo, Ga.

VOL. LXXV. NO. 7

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WILSON, N. C., FEB. 15, 1942

WAS THE ELDER SON A CHILD OF GOD?

While speaking of the elder son, I remarked I thought the elder son was a faithful law-righteous servant of his father. After thus speaking, a good member of the church asked me if I thought the elder son was a reprobate? I answered, I did not mean to convey such an idea, but he seemed to manifest more of a self-righteous spirit than a Christian spirit. I surely believe he was as verily a child of God as was the younger son.

The law of commandments as given by Moses upon Mount Sinai was from God as was the grace and truth that came by Jesus Christ was from God. (John 1:17) The law to a disobedient son ministers fear and condemnation, but to the obedient son ministers life and satisfaction. His disobedience will not disinherit or make him a reprobate. (Ps. 89:33) Neither his keeping

the law will ever bring him salvation or prepare him for heaven. No life is produced by the law, or his flesh justified by its deeds. While the law is spiritual, but the man's acts are carnal, as he is sold under sin.

Now the life and character of these sons are given by the Lord. The younger wanted to leave home, and asked his father for his portion of the goods that would be his, and the father divided his living with his two sons. The youngest son soon wasted his substance by riotous living, being sore pinched, and he remembered his father's house, having spent all he had. He recalled that even the hired servants had plenty at his father's home. He resolved to return and would tell his father that he was not worthy to have a son's place, having sinned against heaven and his father. To his surprise, he received from his father every good thing, and was not cursed as he expected. The fatted calf was killed, the best robe put on him, a ring placed on his hand, and shoes on his feet, and joy and gladness abounded in the house. The elder son was angered when he found the joy and music were over the return of the son that had broken every law. When he had given voice, that he had kept every law, and his father had never given him a kid to make merry with his friends. Then the father said to him: "Son, thou art ever with me, and all I have is thine. It was meet that we should be merry and be glad: for this thy brother was dead and is alive again; and was lost, and is found."

M. L. Gilbert.

MRS. SABRA TAYLOR

Our sister in Christ departed this earthly pilgrimage at her home, October 30, 1941. She was born December 16, 1871.

Sister Cabra united with the Primitive Baptist Church at Hunting Quarter Saturday before the fourth Sunday in July, 1891. She was baptized by the late Elder L. H. Hardy.

This dear sister was a wonderful gift to us all. Often have we enjoyed hearing her converse on many passages of Scripture. Her faith in the mercy of God was ever abiding. What a wonderful God we have that He should highly favor the dear ones that are left behind with the abiding evidences that their loved ones shall awake at His appointed time, in His likeness, and shall be forever with the Lord.

Her funeral was preached by Elder S. Gray and Brother Carl Edwards, from the 14th chapter, 13th verse of Revelation:

"And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Her mortal body was laid to rest in the family cemetery, to await the coming of her Saviour.

Resolved, that Bay Church has lost a beloved member, but we hope our loss is her eternal gain. 2nd, We extend our heartfelt sympathy to the bereaved family. 3rd, That a copy of these resolutions be recorded on our church records and a copy be sent to her children, and a copy to Zion's Landmark for publication.

Done by order of the church in Conference, November 22, 1941.

Elder T. H. Edwards, Moderator,
Sister Nellie Williamson, Asst. Clerk
Lula T. Mason, Church Clerk.

SISTER DELLA BENNETTE ANDERSON

In memory of our dear sister, Della Bennette Anderson, who was born July 9, 1856, near Williamston, N. C., Martin County, and died October 31, 1941, near Spring Green Church, in the home of her sister, Dorcas Lassister, with whom she had made her home for several years. She was married when about 28, to Mr. George Anderson, of Williamston. To them were born two sons, Willie J., of Hopewell, Virginia, and George Marshal, of New Bern, North Carolina. Mr. Anderson died when the boys were small children. She lived with them until they were grown and married and part of the time since, but for 25 or 30 years I have known and truly loved her.

She joined the Primitive Baptist Church at Spring Green in April, 1919, and was baptized by her pastor, Elder B. S. Cowin.

She was faithful to her church, always filling her seat if she could get there. So many times she walked, which I feel that only those who truly love to go to church do. I was in the home with our pastor, Elder W. E. Grimes, and a few others the week she died. When we had prayer, she would tell us what to sing, among which was "Amazing Grace," and she tried to sing it with us. She seemed so glad we were there, and thanked us for coming and asked us to come back soon. She said she, herself, felt to be unworthy of the least of God's blessings.

The home she died in seems to me to be a house of the children of God. She lived with people that I feel trust alone in the power and mercy of God. Oh, how I love to go there.

She lived to be 85 years and four months of age, and was up and down and did a part of the work in this home of three aged and afflicted people, one, a brother, wholly blind. Four days before she died, she said to me that without the mercy of the Lord we can stand nothing, but with Him and through His ever comforting Spirit, we can stand anything.

I trust the dear Lord, who is able, will comfort and bless the dear sister and blind brother. Give them grace to stand the hardships that they have to go through in this present evil world. Bring them out even though it be in death.

Written by order of Conference,

Elder W. E. Grimes, Moderator,
W. S. Ross, Clerk,
Mrs. George D. Grimes,
Committee.

APPOINTMENTS FOR ELDER W. E. JARRELL, OF LEXINGTON, N. C. IN THE LOWER COUNTRY LINE ASSOCIATION.

Wheeler's—Friday, March 13, at 11:00 o'clock.

Stories Creek—Saturday and Sunday, March 14 and 15.

Roxboro—Third Sunday night, March 15.

Surl—Monday, March 16.

Tar River—Tuesday, March 17.

Camp Creek—Wednesday, March 18.

Eno—Thursday, March 19.

Helena—Friday, March 20.

Flat River—Fourth Saturday and Sunday, March 21 and 22.

Durham—Fourth Sunday night, March 22.

All these appointments will be at 11 o'clock with the exception of Roxboro and Durham.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

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Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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ZION'S LANDMARK

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MARCH 1, 1942

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A GOOD DAY COMES TO THE JEWS.

"Then were the king's scribes called at that time in the third month, that is the month Sivan, on the three and twentieth day thereof; and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

And he wrote in the king Ahasuerus' name, and sealed it with the king's ring; and sent letters by post on horseback, and riders on mules, camels, and young dromedaries;

Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take all the spoil of them for a prey,

Upon one day, in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

The Jews had light, and gladness, and joy, and honour.

And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them."—Esther 8:9-17.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

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Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE GREAT PRINCIPLE OF THE CHURCH IS LOVE.

We have noticed in the Landmark for sometime, a great controversy about the predestination of God, and the way that it looks from where I sit, most of the writers seem to be writing with an idea of proving their point, or sort of displaying their wisdom, without much thought as to the benefit of the church of God or God's people generally.

All discussion concerning the scriptures should be made in the spirit of love, and with an eye single to God's glory. The truth may be written or preached in such manner that it does more harm than good. Maybe much of the differences that brethren hold in their views may be a misunderstanding, but I am persuaded that those differences are aggravated when brethren begin to air their views without regard for the welfare of Zion.

It is a sad state of affairs in this day, when the rest of the world is arrayed against the church of God, for the church itself to divide and the members fight each other. Brethren should be ashamed of themselves when they manifest a spirit of the flesh in fighting over the precious principles of truth. Our first and last thought should be the comfort and strengthening of the children of God.

Often times, while the old rams are fighting, the little Lambs stand

bleating around the fold, longing for a word of comfort or encouragement. We know that God has unconditionally predestinated some things, this cannot be denied, and upon this precious truth the hope of God's people rests. And it is also true that all the chosen of God shall be born again, and there will always be a need to hear the experiences of the people of God in their travels here. We never get too old but that we need the comfort of the experiences of God's people as they are recorded in the scriptures, as well as the experiences of our brethren and sisters who walk by our side from day to day. I want to give what I feel to be a sure remedy for brethren who differ on predestination. Let all such as cannot agree, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Colossians 3:12. Maybe a little more humility and a little more meekness might tend to cause brethren to feel that they are not so wise.

The Bible is abundant in admonitions to God's people, and not only God's people, but the unregenerate can get many valuable lessons from reading the Scriptures. I do not see the need of all the argument concerning the doctrine of predestination, for every child of God knows by his or her own experience

that God does not predestinate all and everything that comes to pass. I would like for every child of God to answer one question candidly and honestly, "Do you ever suffer when you do wrong?" If you do, then it is an evident fact that God did not predestinate for you to do the wrong.

The brethren who accuse others of not believing in the sovereignty of God, because they do not agree that God has purposed everything that He foreknew, are in the spirit of the flesh when they make the accusation. They should be more concerned in the gentle spirit of grace and in feeding God's children and then they would not have so much time to indulge in the wars actuated by the flesh. The one thing that is most intolerant in the Catholic Church is their persistency in thinking that what they think is always right, regardless of what another might think.

The holy, righteous Father of Heaven can be, and is, a sovereign over all worlds without predestinating everything that comes to pass. We do not understand His ways, nor do we understand why He does as He does, and the most foolish of all of God's people are those who think that they understand all the great mysteries of His grace.

If we do not understand the great doctrine of predestination, the safe course for us to follow would be to let it alone, and try to practice what we do understand. And, let me say this in all earnestness, that the great LOVE of God manifested by His people in the church, will draw the poor, hungry little child to the service and to the warmth of the

church a long time before they can understand the doctrine. Suppose that we should demand of our children that they understand the great problems of life before we manifested our love to them, you know that they would die before they were ever old enough to understand the things that we were demanding of them.

Many of God's people are drawn to the church because they are hungry for love and for the fellowship of the saints. They may not understand just what God did or did not predestinate. They may not even understand just how sinners come to be born of God, but they can understand one thing, and that is, that they have found the thing that their poor souls were starving for, the LOVE and FELLOWSHIP of the church. There is one thing that we know to be true, and that is, NO person has ever seen any beauty in the church of God or in its worship, neither have they EVER had any desire for the same, unless they had been born of God. And we know another thing, that the ONLY place for a child of God to find comfort in the world in that respect, is IN THE CHURCH of God. We know that the Spirit of God comforts His people even when they know nothing of the church, but we said so far as the comfort meant to be found in the church is concerned.

Then let all the servants of God be concerned in their own mind as to whether they are acting as faithful stewards of God or not, and not be manifesting "a know-it-all" spirit by trying to start a fuss with every one who is not as smart as they are. The man that is preaching that God

has unconditionally predestinated everything that comes to pass should "Study to show himself approved unto God, a workman that needeth not to be ashamed, RIGHTLY dividing the word of truth."

On the other hand, preachers should be moderate when they begin to discuss the conditions that are found in the scriptures. To say that every blessing of God after regeneration, comes only in obedience, is an extreme expression and needs modifying. Our own experience, together with the teaching of the scriptures, will teach us that every blessing of God is a gift of GRACE. Paul said, "by the grace of God I am what I am," but of course, we know that he did not mean that it was by the grace of God that he was sometimes disobedient, but he meant that it was by the continued grace and mercy of God that he was: first, a child; second, an Apostle; and third, that God forgave his sins to the extent that he could rejoice amid the tribulations of life in the manifest love of God.

So instead of confusing the little child of God who is seeking instruction by telling them that God purposes everything that comes to pass, thereby crossing the experience of the child, let's teach them that God in His tender mercies and everlasting grace has sent Jesus to be an atonement for their sins and that every one that had ever cried from the depth of their souls, "God be merciful to me, a sinner" is a child of God and that Heaven will be their home, and then tell them to follow the impressions of their souls when they feel impressed to do something that will glorify God,

and that the same sweet grace of God will continue with them through life to comfort them in their sorrows and to forgive them of their sins, and will take them at last to Heaven. And then teach them that they ought to strive to live in such manner as will praise the One who has done so much for them. This kind of teaching will be in harmony with their experience and will help them over the hard places of life. Some one told me a few days ago about an expression used by one that we feel to be a child of God. This is the expression, "I want to join the church, but don't feel to have had an experience. I love the church and the services, but having no experience, I am afraid that they would not receive me. I WONDER if they would let me join if I have nothing to tell them."

What shall I tell that one? Shall I tell them that God has an appointed day for them to come to the church and for them to wait until God's appointed time, and then He will put them in the church? Would that be any comfort to that poor child who is burdened with a desire to go to the church, but does not feel that they have anything to tell the church that will be worth anything? God FORBID! But let me answer as best I can that query that comes from a troubled soul. Let me tell her that just as sure as she has those desires and those doubts and fears that she is a child of God. Let me remind her that many of God's dear children are born again in infancy, or even before natural birth, and that such a one has no evidence other than a love for the

church and a feeling of unworthiness. Let me say to her, YES, dear sister, the church will give you a home even though you cannot tell a long experience. Let me tell her that God said, "Today is the day of salvation, if you will hear His voice harden not your hearts as your fathers did in the day of provocation."

Let me tell her, and all the children of God, that they can do nothing unsupported by the grace of God, but at the same time, let me tell them that God will give them grace for every duty in life. We feel, as we feel sure that all of God's people feel, when they are in the right spirit, that we do not deserve anything at the hand of God but His judgments. We have nothing of ourselves to boast of but confess to be a poor sinner undeserving of any of the great and precious blessings of God, but while that is true, we also KNOW it to be true that we have often times gone contrary to the commandments of God and have had to suffer for our sins, and we also KNOW it to be true that those sins were NOT predestinated of God. God will give His people grace to fulfill every demand that He makes upon them, but He DOES NOT give them grace to disobey Him. Then let me love God's people and try, with the help of God, to teach them the great truths of His word that I may, perchance, be a little help to them along life's rugged way, even as my precious brethren and sisters have been, and are yet, so much comfort to poor me. And, brethren, please listen to the pleas of a poor sinner that feels to love the cause of our Mas-

ter, and "let your moderation be known to all men," and if you hope to be of any real service in the cause of Christ, (and God pity the one who does not hope this) write and preach in the spirit of grace with the one desire of glorifying God and comforting His dear children.

In hope,

R. K. Blackshear,

Donalsonville, Ga.

Dear Mr. Gold: I am sorry that this article is so long, but would like for you to give it space in your paper, the Landmark, for it is the burden of my heart.—R. K. B.

I cannot tell you how much I have enjoyed your article. To me it covers the gist of God's dealing with a sinner and bringing him to the mercy seat. I trust you will write often for my comfort if for no other reason.

J. D. Gold.

BARABBAS RELEASED—JESUS DELIVERED.

It was a custom on the day of the Passover to release a prisoner to the people. It was an act of mercy but not from good motives. To release a man who was guilty of breaking a divine law was indeed a double breaking of that law and an utter disregard of justice. It does seem sometimes, in thinking upon the events of time, that things could have been different. The very nature of things would lead us to think that certain conditions would prevail. But how different is God's Providential care for His dear children to what we would measure out to happen.

Suppose it was a custom here in

Fayette, Alabama, or at Wilson, North Carolina, to release a prisoner on a certain day of the year. Now let us measure our supposition by human wisdom. Many of my readers have taken a special delight in hurling insinuations at me because of my contending for what is known as absolute predestination. I want to measure our supposition by the kind of predestination that is not absolute.

We have a holiday approaching. It is a day that produces magnanimity. We have a jail or prison in town. In it our officials have interned some prisoners who have been declared guilty of crimes ranging from petty to capital. Human Nature, what are you going to do? Reader, what are you going to do? You are going to release the man who is the least guilty. That is the common and usual way of doing. Even more stringent is the case under consideration. An innocent man and the guiltiest of men are in the running for release. They neither have anything to say in the matter. Again and yet again I want to ask you (and I want to insist that you answer), What would you have said? I want to know what the average man or woman the world over would say!

Suppose two men are on trial and the evidence says one is guilty and the other innocent. Where is the juror that would sentence the innocent and release the guilty? Now it is the nature of fire to burn. It is the nature of water to run together into a solid mass of liquid. It is the nature of iron to sink into water. So we might go on mentioning the nature of things. But

God oftentimes arrests the nature of things, and causes even the nature of a thing to be deflected in such a way that, instead of harm coming, as would ordinarily, for protection to come out of it.

I remember quite clearly one among the first texts I ever used. "The wrath of man shall praise Thee, and the remainder He will restrain." I feel at this time that I am through writing on the purposes of God in the Landmark. In concluding I hope to be brief, explicit, scriptural and fair. I want to proceed by interrogation. Before I proceed I want to know has God ever done anything that He did not determine to do? If He has, why did he do it? I am contending that God is all-wise (past, present and future), all-powerful, and everywhere. Is He all-wise? Let us say and emphasize that He is. Now being all-wise, He knew beforehand, (1) What he would do; (2) What His creatures would do. Now I am appealing to you as God's little children and as intelligent people, to tell me how anything, anything, could come to pass that would acquaint Him with something new? If it could not, then whatever He does, He previously determined to do it. If predestination is the act of God that fixes before the time the existence, course or state of anything; if foreknowledge is that attribute of God by which He sees and perfectly comprehends all future events in such a way that not a single item can miscarry, deviate or fail, but what He sees has been, is now and will be just as He saw it, and God is the only Predestinator as He is the only Creator, and man

cannot predestinate; then who fixed the events God foresaw? I hope some good (by the Spirit), loving brother that does not believe in the purpose of God respecting all events would take time out to answer my question.

Now let us go back to Ps. 76:10. "Surely the wrath of man shall praise Thee; the remainder shalt thou restrain." We know that the first word of this quotation means truly. Now, dear children of God, I have contended that all things work together for good to them that love God; that God works all things after the counsel of His own will; that God is able to take all things and make them redound to His glory. Now the Psalmist tells us that I have been contending for the truth. He says surely or truly it is so. Now let us be honest and fair and proceed carefully. Let us not fall out about it if we cannot understand alike. Now I want to know what wrath is. Is it good? I am appealing to the brethren that have used me as a by-word among the Old Baptists, to answer. I want the truth because it makes free. We cannot have the truth by compromise. We can, when given grace, bear with one another's weaknesses and short-comings. It is right to do so. But the truth just is or it is not. Wrath is something evil or something good. I want to know which it is. If it is something good then I owe Webster and many of the children of God an apology. If it is something evil, then I have been contending for the truth. "Surely the wrath of man shall praise Thee." On the day of the release of Barabbas, we have an example

of this wrath. It released from prison a robber and a murderer and turned over an innocent man to die. My dear little children, when Barabbas was released it meant you were released. You are the guilty wretch. You are the one that has been turned loose from all of your sins. Your sin-bearer, who was spotless and pure and holy, was sentenced to death in your place. No trial before nor since like this. Pilate says, "Take Him, and crucify Him, for I find no fault in Him." Ordinarily and under normal circumstances, Jesus would have been released and Barabbas crucified, but there was no day like this one. This wrath either praised God or David was a liar by the inspiration of God. Pardon my plainness of speech, but I prefer to believe what David said rather than any set of preachers.

"The remainder thou shalt restrain." Mr. Gold, your father quoted this same quotation in an editorial and he made the same application I am making. You would have me believe that he didn't believe this doctrine. But, if his writing is an insight to his belief, then he did believe it. Now I want you to tell me in my concluding article on this line of thought, what remainder means. I went to some of those little red schools and they told me that it was the balance of anything. God is to restrain the remainder or balance of wrath. Reader, do you know what balance is? Do you know what restrain means? Now, let us read this quotation again. "Surely (truly) the wrath of man (not the goodness) shall praise (not worship) Thee; and the remainder thou shalt restrain."

I am glad that the wrath of man praises Him. I repose in perfect complaisance in my God. He does His will in the army of Heaven, and among the inhabitants of the earth. Wars, famines, false doctrines, death, desolation, destruction and the Rider of Peace on a white horse (purity) come from the seals. They were all opened by the same angel. Then censure me if you will; call my expressions unscriptural (and use many words not Bible to say so); call me in the flesh if you must; name me what you will, God being my helper, I shall continue to advocate the predestination of God. If that is nauseating to you, I cannot help it because somebody has a delusion sent them anyway, and whoever heard of anyone being damned for believing the truth!

W. D. Griffin,
Fayette, Ala.

GOD CANNOT BE TEMPTED OF EVIL.

Mr. Obe Tingen,

Apex, N. C.

Dear Brother in Christ:

Yours of the 15th inst. is at hand and all clear, and very interesting. I called on a sister here recently, who is clear and firm in the truth to a good degree, and she asked my mind on 2nd Samuel 24:1. "And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah." I said to her at the time that I had no light on the subject, and as we both are interested in your views on predestination, it was agreed that I write and ask your views on it.

In the meantime the matter has followed me and I will give you the result. At the first glance at this verse it looks like the Lord was the prime mover in numbering Israel, and that David was only following the council of the Lord, and that the Lord was the author of David's sin in tempting him to sin for which the Lord sent a "pestilence and there died of the people from Dan even to Beersheba seventy thousand men." 2nd Samuel 24:15.

Read this whole chapter. At the first reading it seemed very inconsistent that God should move David against Israel to number them, and then send a pestilence to punish them for doing it, so that 70,000 should die. But let us look further, and "compare spiritual things with spiritual." The marginal reference of this first verse points to 1st Chronicles 21:1, which reads "And Satan stood up against Israel, and provoked David to number Israel."

So here we have Satan at the bottom of this sin and he, and not God is the author of it. It is well that we did not stop after reading that "God moved David" in this thing, for we see that Satan and not God "provoked" David to sin.

Also in the marginal reference of 2nd Samuel 24:1, we are referred to James 1:13-14, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted when he is drawn away with his own lust, and enticed." These last two portions of Scripture put an altogether different light on the matter and make it clearly appear that Satan, and not God, is to be charged

with this sin in provoking David to number Israel. But David did not try to lay the blame of the sin on either the Lord or Satan, but took it all upon himself, but I have seen where those holding to the "absolute predestination of all things" seem to charge God with moving David to number Israel, which is the same as saying that David was tempted of God, which is strictly forbidden by James, so we must necessarily lay the charge to Satan, the source of all sin and wickedness.

Here is another seeming contradiction—In 2nd Samuel 24:24, it reads, "So David bought the threshing floor and oxen for 50 sheckels of silver" (about \$30.00), and in 1st Chronicles 1:21, "So David gave to Ornan for the place 600 sheckels of gold" (about \$6,000). Now, when David bought the property he paid a deposit, "an earnest" of \$30.00, and later paid the full price of \$6,000.00, so when we come to understand the whole transaction, there is no contradiction at all.

This whole thing is in line with Job 2:3, in part, "thou movedst me against him, to destroy him without cause." Satan, and not God, was the prime mover in the trial of Job, for it was Satan, and not God, who brought all the affliction upon him. Job never said that he received evil from the hands of the Lord, although our absolute brethren seem determined to have it so. Why not charge our meanness to our own lust, instead of trying to charge it on God, who is too good and pure to look on sin with any degree of allowance?

Now I will be glad to hear your

mind on this subject. I am sending a copy to Publisher Gold for his disposal.

In Christian love,
Everett R. Kinney,

Ashokan, New York.

WE PRAY FOR ELDER DENNY'S SPEEDY RECOVERY.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I am enclosing a check for two dollars for this next year's Landmark. I have been reading it for many years.

I want you to know about Brother O. J. Denny's illness. As you will know, he is our beloved pastor here. He was taken to the Baptist Hospital here Thursday a week ago, with facial paralysis. He has not had a stroke. His face is the only part of his body affected.

I went to see him this morning and found him cheerful and to be the same interesting talker he has always been. His general health is as it has been for some time. His doctor is encouraged over his improvement and seems to think he will soon be able to be about his duties again. He asked me to write to you.

I feel sure you and the readers of the Landmark will be interested to know his condition, and I hope that we may all be blessed with the true spirit of prayer for his recovery.

Yours in hope,

Bertha Harris Chamberlain,
(Mrs. A. C. Chamberlain)

Winston-Salem, N. C.

ELDER CRAWFORD RESIGNS AS EDITOR.

To the Staff, and Publisher
of Zion's Landmark, To-wit:
Mr. J. D. Gold,
Elder O. J. Denny,
Elder B. S. Cowin
Elder M. L. Gilbert
Dear Friends in the
Service of God:

It is with many regrets that I render this as my resignation as a member of a circle that has so long served the people of the most high. It is true, as all have noticed, that I have done very little writing since my name appeared on the staff of the Landmark. I felt so unworthy, that I was afraid that my little efforts would appear out of harmony and perhaps be a discord to an otherwise tune of harmony. And I have been content to stay in the shade and learn from those that will soon be gone.

I heartily endorse the new set up of the Landmark, and hope that it will not work too much of a hardship on its editors. We feel that they are competent, and we have their past record of faithfulness. But they are not as young as they have been. And yet, I know that the same God reigns that has ever reigned and will not demand of them more than He will enable them to render.

I hope I fully realize, in part, if not wholly, the great undertaking that Elder Blackshear and I have begun. We are not able to make the journey alone. We need the help of all the Lord's people everywhere. We have begun the publication of a paper for the people of God everywhere, and especially

those of the deep South. With no desire to supplant, but rather to add to the number another paper that would bring added strength and comfort to the poor of the Lord. So we called our paper "Good-Will," and our hearts' desire is in accord with its name, "On earth peace, good-will towards men."

We invite all to scrutinize our publication, "Good-Will" and render such criticism as will be constructive, for we feel that constructive criticism is the lash that keeps us whipped into the beaten paths of truth that the flock have been making since the days of the Apostles.

We will appreciate any article from any and all who will condescend to write for our little sheet. However, we wish to say that we will print nothing that will not be in harmony with "Good-Will" and be for the promotion of peace.

Mr. Gold, I am sending you my check for a one year's renewal to Zion's Landmark. Will you please mark it to the credit of A. B. Sanders, Cairo, Ga., and set his subscription up accordingly? I truly hope that you will continue in prosperity, improve in health, and with all come to a sweet realization of the fact that it's better in the church than out. May God bless you to that end, is my prayer.

So I now ask you to kindly withhold my name from your paper beginning with the next issue, and while I am not much at expressing thanks, I do want to say I thank you for your kindness of the past.

I also wish to thank Elder O. J. Denny for his many wonderful editorials, that I have enjoyed from time to time. Also Elder B. S.

Cowin, I pray the dear Lord's arm will be under you always. I hope to read after your pen, yet many years.

Elder Gilbert is my father in the ministry. He has been our family pastor for twenty years. He gave me charge in "Ordination." I love him and he knows it, and I believe he loves me, and I am happy because of it. And I hope that the thing will never arise that will cause it to be otherwise. And so I pray.

Unworthily, yours to serve,
T. R. Crawford

LOVE.

Dear Readers of Zion's Landmark:

These are the precious words of our dear Lord and Saviour, Jesus Christ: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." St. John 14:23.

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." St. John 14:26.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." St. John 14:27.

Dear readers: Do and say all things that will bring about peace, for if we be the children of the Living God, we love peace. Elder O. J. Denny's and Elder B. S. Cowin's writings are wonderful indeed, and so very much enjoyed by the writer. I have had a desire to write for a long time, but have hesitated, with

much fear and trembling. I venture, but feel my inability to fully bring out what I hope to feel and see in my dear Lord's good works. He said: "I come not to do My own will, but the will of the Father which sent me. (Please read all of the 14th and 15th chapters.) "As the Father hath loved me, so have I loved you: continue ye in My love. Keep My commandments," etc. "And ye also shall bear witness, because ye have been with Me from the beginning. (One dear sister said she had never been able to write her experience as some had. For I hope and believe that this glorious work was begun back before time began.) It's according to His own purpose and grace which was given us in Christ before the world began. I hope I've been taught—it's all of Him who loved me, brought me, taught me of His wonderful ways and truth. Praise the Lord, O My Soul, praise His holy name forever. God's people are an elect people. And they have a faith that the unregenerate cannot understand—a God-given faith,—that faith which is a fruit of the Spirit,—the substance of things hoped for,—the evidence of things not seen. And they rejoice in the "hope of eternal life, which God promised before the world began. Eternal life is a gift. God promised it before the world began and gives it in time, His own appointed time. Christ emphatically said: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." John 6:47.

Dear Brother Cowin: Please write concerning the Sainted Stephen. He was appointed to look after the

poor of the church. He was indeed a good man. He had been chosen to the office of deaconship when a young man.

From a little sister, rejoicing in a precious hope,

Allie Blalock White,
603 Eva Street,
Durham, N. C.

AN APPRECIATED LETTER.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:

Enclosed you will please find Money Order for three dollars for which please renew the subscriptions for Zion's Landmark for the following:

Elder E. F. Pierce, Princeton, N. C., from August 1, 1941 to August 1, 1942.

Mrs. Sarah A. Lamm, from November 1, 1941 to November 1, 1942.

I am not charging you any commission on the above subscriptions, but if you want to allow me any, just send it to Elder W. E. Grimes to help cover his meeting house.

Mr. Gold, if all the Landmarks could be as good as the one for January 1, 1942, I don't think there could be any room for fault-finding from any one. I sure did enjoy it.

Hope to send in some more subscriptions soon. If you publish this, please correct all mistakes, for I am full of them.

I. A. Lamm,
Princeton, N. C.

We greatly appreciate this letter from Brother Lamm and we take pleasure in sending the commission to Elder W. E. Grimes.—J. D. Gold.

PREDESTINATION.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

For some time I have thought about writing to you about the controversy going on through the columns of the Landmark, and I venture to say there has not been a single absoluter converted from his views or a single conditionalist converted into an absoluter by it all, and instead of spreading the mantle of charity over one another, we have had a conglomeration of words to no profit.

I find such a controversy in myself, until I don't know that I know anything or not. I do feel that every one who has been given an understanding of predestination loves the glorious principles in it so dearly until they do not want to hurt someone's feelings about the mystical doctrine.

I love the doctrine of predestination, and am not afraid of it, as it is taught in the Bible, and I love to meditate on the thought that it is me (as I hope) that was predestinated, and that it was Almighty God who did the predestinating.

I am afraid God is not very well pleased with His children when they quarrel and say hard things to each other about what He (God) did.

Another thing I am just sure of, and that is those brethren that have engaged in this strife of words to no profit, do not love each other any better by it, and they do not feel as clear in their minds toward each other as they did before the strife began.

As they have lashed out at one

another through the Landmark, I have thought I would stop it from coming to me, for I didn't want to have the paper come and find out how little some preachers really know about predestination, that grand doctrine of the Bible that is hidden from men, as all other doctrines are hidden unless God reveals it to them.

It seems to me if God reveals the glorious doctrine of predestination, or any other doctrine, to men, they would be so full of the love of it, and the love of God, until they wouldn't want to quarrel or hurt each other's feelings about it. Mr. Gold, what do you think?

L. Z. Folmar,

223 Bags Ave.,
Pelham, Ga.

I have some thoughts in the February 15th Landmark I would like for you to read. I tried not to be offensive in that article. I trust you will remain a reader of the Landmark and keep writing for it.

J. D. Gold.

ENJOYED LANDMARK FOR MANY YEARS.

Mr. John D. Gold,
Wilson, N. C.

Enclosed find Money Order for two dollars (\$2.00) in payment for Landmark for John T. Beacham, whose subscription was out the 1st of January. He died the 26th of December. He had taken the Landmark for many years, and always enjoyed it, as long as he knew anything.

Yours respectfully, his daughter,
Mrs. Joseph Perry,
Kitty Hawk, N. C.

ENCOURAGEMENT FROM THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

My subscription to the Landmark is due February 1, 1942. Inclosed you will find money order for \$2.00 to pay another year. I get so much encouragement from reading it, I don't want to ever be without it. May the dear Lord bless you to keep it going and keep writing pieces for us to read, is my prayer. When I get blue, they are such a comfort to me.

Please pray for me and my family, I humbly beg.

Yours very truly,

Mrs. J. B. Spry,
Cooleemee, N. C.

SISTER TROTT, 89, ENJOYS LANDMARK.

Dear Mr. Gold:

I am sending you two dollars (\$2.00) for renewal of subscription to Zion's Landmark (which expires February 15th.) for my mother, Mrs. B. W. Trott, Maysville, N. C., R. F. D. 1, Box 163.

Mother was 89 years old the 4th of last October. She is very feeble and confined to her bed most of the time. Her mental faculties are so brilliant for her advanced age, and she still enjoys hearing the Landmark read for her. It is such a joy and comfort to mother and us all for the ministers and members of the church she loves so much to come in our home and talk with her.

May God's blessings abide with you and yours.

Sincerely,

Ida F. Trott.
Maysville, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

VOL. LXXV. NO. 8

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WILSON, N. C., MARCH 1, 1942

ELDER DENNY IMPROVING

Mr. John D. Gold,
Wilson, N. C.

Dear Friend:

Just a line to say my thoughts and sympathies are with you in your being laid on a shelf, we hope only temporarily. I have had too much blood pressure for years. At least 20 years, but have suffered no inconvenience from it, so far except for the fact that high tension and worry is a danger signal. On January 10, the cold Saturday, with the thermometer going down to 6 below zero here, I worked in the bank, which was too hot for comfort; and then, foolishly, made several trips on foot and on the ice, and got very cold, with the result I had a facial stroke, or what is known in medical circles as "Balls Palsy." The trouble is clearing up slowly; but, I can note some improvement daily. I am at my desk again this week and have some extra help, which I should have had long ago to take

much of the detail work off my hands. As to my blood pressure, it is not considered dangerously high, but my physicians say I should lose about 35 pounds weight over a period of twelve to eighteen months, and if so, they argue that it will lighten the work of the heart, kidneys, and lower the pressure to a more safe figure. With a good appetite, it is hard to eat less, and exercise more, but that is the only safe way to lower weight and improve the body at the same time. For many years, I have burned the candle at both ends, so to speak, and have traveled thousands of miles, often without any remuneration, financially, in burying the dead, and visiting the sick, and feel to give the Lord all the praise for the friendships, fellowships and pleasure received in a feeling of duty well done; but, as with your father and all other well-liked ministers, they are, and were, often used as a free horse, quite unjustly. Yet, in one of the last sermons your father preached in this city, he said, graciously, "I have no quarrel with my brethren. They have been good to me."

My departed father, who preached for more than 60 years, used to say, that, just before his death, he felt like telling the people to be more considerate of their ministers. I used to say to him, "Why wait? Tell them now." But, like he, I say practically nothing to my churches or others about their duty to their ministers, for to name money is almost a crime, in the minds of many.

Hope both yourself and I can, by the help and grace of the Lord,

live many more years, in the service of God and our people.

With every good wish for yourself, family and friends, I am as ever,

Yours in the hope of better days,

O. J. Denny,

Winston-Salem, N. C.

FOR WE BE BRETHREN.

"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Genesis 13:8.

Nearly all the strife and confusion that arises among Primitive Baptists are over things they do not know; for brethren do not disagree about things they know. Inspired servants were moved by the Holy Spirit to use proper words and expressions. Who is there among us that has found fault with words and expressions used by prophets and apostles? One such writer said "If any man speak let him speak as the oracle of God." Another apostle said: "All scripture is given by inspiration of God and is profitable for doctrine for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Again: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "For whom"—not what—"He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren."

Respecting salvation, which is of the Lord Jesus, Paul says, "And being made perfect, He became the Author of eternal salvation unto all them that obey Him." "Eternal salvation" is used just this one time in the scriptures, and it shows that those who obey Him have it. In fact all salvation needed for God's people will be received in this world. They will never need salvation in Heaven. Note again that the apostle said to obedient believers at Philippi: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

Unquestionably, the bone and bane of contention, strife and confusion in the last hundred years in the Primitive Baptist Church, has been over the doctrines of salvation and predestination, caused by would-be leaders, who prefer to use their own phraseology rather than to use those of inspired men.

Some dear brethren are adept at using such expressions as: "absolute predestination of all things," and "conditional time salvation." For they surely know that such expressions were never used by the apostles, neither are they found in the word of God.

Dear brethren, I believe if our people would all speak as inspired men on these mooted doctrines we would soon have peace and union in our ranks, such as has not been for a long time.

Yours for the cause of Zion,

M. L. Gilbert.

**ELDER COWIN WILL
CO-OPERATE.**

In answering the request of Elder Denny and Mr. Gold, I will say that while I feel my inability to do as requested, yet I will do all in my power in behalf of the Landmark, and also in any way to assist Elder Denny and Mr. Gold to make the Landmark a good family paper, free from strife and contention, but a mutual exchange of thought and experience, telling of our travail in life and our wonderful deliverance at the hand of Almighty God, who has delivered and whom, we trust, will deliver.

The noblest service we can perform is in serving our brethren; for when we serve them in the spirit of charity we are serving our God.

In the 25th chapter of Matthew, our Saviour commends the righteous for ministering unto those whom He calls His brethren, those whom He welcomes into the kingdom prepared for them from the foundation of the world.

The Pharisee has always done many wonderful things for God, and is greatly surprised to hear the Lord say that, "Inasmuch as ye did it not to the least of these, my brethren, ye did it not to me." Matt. 25:45.

The righteous are equally surprised to hear they had ever done anything good in ministering to His brethren, for they say, "Lord, when saw we Thee hungry, and fed Thee; thirsty, and gave Thee drink; a stranger, and took Thee in; naked, and clothed thee; or when saw we Thee sick, or in prison, and came unto thee." Matt. 25:37, 38. "Then shall the King answer, and say unto

them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If we cannot love and serve those we have seen, we cannot serve and love Him we have not seen; but he serves His Lord best who serves his brethren best, prompted only by love for them, without reward or hope of reward. God's children are not blessed for doing, but in doing. I was once asked to stop at a sick man's house and preach for him. I promised to go; but I was complaining within and saying, "What needeth it? There is a preacher nearby, and why does he not send for him, and besides there will not be any crowd there." I stopped there, and I said to myself, "Just as I thought." There were but three in the room while I was preaching, but it was about the sweetest preaching I'd ever done as I soon realized the Lord was there, and the sick man was one whom He had called from dead works to serve the Lord in spirit and in truth. It was one of the greatest meetings I was ever in, and the sweetness of it still lingers with me, and yet the devil tried to get me to drive by and not stop.

Let us serve one another, not for pay, but for love's sake, for in so doing we serve our God, who has called them to glory and virtue. Peter said the Lord had showed him not to call any man common or unclean.

I was once at Contentnea Association on Saturday, and a great many brethren asked me if I was going to the Black Creek Association, and I told them I was going.

On Sunday several asked me if I was going to the Black Creek Association, and I told them no, I was not going. I could not understand why I should change during one night.

The week before the Black Creek Association several people offered to take me and insisted that I go with them. They said there would not be any crowd at Spring Green, where I said I was going, and was one of my regular appointments. On Saturday morning, I drove to Spring Green. There was one car there and a man sitting on the running board of it. I walked toward him, and when he saw me he brightened up and said, "There, people said you would not come here today, but would go to the Association, but I told them you would come, for I prayed to the Lord for you to come and baptize me, and you are here, and I knew you would come." He united with the church and I baptized him and he went on his way rejoicing, and I went on rejoicing also that the Lord should use me to baptize one who had such great faith in Him.

B. S. Cowin.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father, to remove from our midst, by death, our beloved and most highly esteemed brother, T. D. Creech, November 3, 1941, at the age of 82 years, 7 months, and 27 days, and his beloved wife Mrs. Bettie Creech, October 30, 1941, making her stay on earth 77 years, 9 months and 3 days. Mrs. Creech was a devoted Christian and dearly loved the church, but did not join. She said she felt too unworthy.

Brother and Mrs. Creech united in marriage February 17, 1881, and to this union nine children were born. Two children preceded them to the grave.

Brother Creech joined the Primitive Baptist Church at Bethany, February 26, 1917. He lived a faithful and useful member of the church.

Therefore, be it resolved:

First, That we, the Church of Bethany bow in humble submission to our Heavenly Father, who doeth all things well, after the council of His will, and that our loss is their happy eternal gain.

Second, That we extend to their bereaved children our heartfelt sympathy. May the God of all love, power and mercy comfort and console them in their bereavment and sorrows.

Third, further resolved: That a copy of these resolutions be spread upon our church books, and a copy be sent to the bereaved family, and a copy be sent to Zion's Landmark for publication.

Done by order of Bethany Church, in Conference, Saturday before the fourth Sunday in December, 1941.

Elder R. W. Rhodes, Moderator
W. R. Smith,
E. F. Oliver,
W. H. Woodard, Church Clerk,
Committee.

MRS. MAREND A. J. JUSTICE

The subject of this notice was born September 22, 1885. She was the daughter of Samuel and Alice Jenkins. She was married to J. H. Justice on April 5, 1905. To this union four children were born, two daughters, Mrs. Ellen Dixon and Mrs. Nora Dixon; two sons, Messrs. Lester and Clifton Justice.

She joined the Primitive Baptist Church at South West on Monday after the fourth Sunday in February, 1913, and was baptized the same day by Elder M. B. Martin. She was a faithful member until her death, which came November 24, 1928.

Sister Justice was a noble and loving wife and mother and neighbor and loved by all who knew her.

We felt at her passing that we had lost much, but that she had gained more, as we had an abiding hope for her in Christ.

Written by request of the children,

R. W. Gurganus.

P. S.—This was delayed in order to get some correct dates.

SISTER SUSAN HIGGINS

Mr. J. D. Gold,

Will you please, through the columns of Zion's Landmark (which she loved so well) acquaint its readers, her beloved brethren and sisters, of the passing of my precious mother, Mrs. Susan Higgins, from this world of sorrow to her eternal home, on the morning of January 17, quite suddenly, peacefully and quietly, as she had lived.

I feel that she would want you all to know.

Her sad-hearted daughter,

Mrs. W. B. Humphrey,
Pollocksville, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Price per year	\$6.00
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In a club with the Landmark, both papers sent for one year	\$7.00

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Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

Price for 12 months	\$1.00
Price for 6 months	.50
Price for 3 months	.25
Clubbed with the Landmark, both papers sent for one year for	\$2.50

Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

Address

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

MARCH 15, 1942

NO. 9

THE JEWS' ENEMIES ARE SLAIN.

"Now in the twelfth month, that is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them.)

The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them; for the fear of them fell upon all people.

And all the rulers of the provinces, and the lieutenants, and the deputies, and the officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

And in Shushan the palace the Jews slew and destroyed five hundred men.

And Parshandatha, and Dalphon, and Aspatha,

And Poratha, and Adalia, and Aridatha,

And Parmashta, and Arisai, and Aridai, and Vajezatha,

The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they, but on the spoil laid they not their hand."—Esther 9:1-10.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT.....Dade City, Fla.

ELDER B. S. COWIN.....Williamston, N. C.

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TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urged the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ALPHABET

A is for Adam,
Who was the first man.
He broke God's command,
And then sin began.

B is the Book,
Which to guide us is given.
Though written by men,
The words came from Heaven.

C is for Christ,
Who for sinners was slain.
But oh how freely,
Salvation we gain.

D is for Dove,
With the olive green.
Returning to the Ark,
In peace she is seen.

E is for Elijah,
Who did not die.
For he pleased God,
And was taken home alive.

F is for Pharaoh,
With army great.
He went to cross the sea,
But was a little too late.

G is for God,
The Father of all.
He loves each one,
The great and the small.

H is for Heaven,
A beautiful place,
I hope to reach some day,
When I've run my race.

I is for Iron,
A metal strong and great;
When the bands were broken,
Peter left them at the gate.

J is for Jonah,
Who refused to preach.
He was swallowed by a fish,
And was vomited on the beach.

K is for King,
So grand and tall.
He was not dressed like the lily,
No, not at all.

L is for Lion,
So strong and stout.
Daniel was put in his den,
But they didn't put him out.

M is for Maker,
Our Lord and King.
He made each one,
He rules and reigns supreme.

N is for Noah,
Who built the Ark.
He worked in haste,
But didn't miss the mark.

O is for Oar,
To paddle a boat.
But Noah didn't need one,
For the Ark was a float.

P is for Peter,
Who was a good man.
But he denied his Lord,
Oh! How we understand.

Q is for Queen,
Dressed in jewels fair.
She went to King Solomon,
His wisdom to share.

R is for Right,
Which we must be,
If we make our grade,
And enter free.

S is for Silas,
Who went with Paul;
They preached and prayed,
But didn't convert all.

T is for trip,
A journey we must take.
So let's be up and going,
And don't be late.

U is for Understand,
Wisdom as we know.
So we pray for this,
As we onward go.

V is for Voice,
Something we like to hear;
So be still and listen,
As it draweth near.

W is for Wright,
Which we all must be.

If we enter that country,
And be forever free.

X is for Ten,
Two hours late.
Get your wedding garment,
And don't be late.

Y is for Yonder,
By faith we see.
A city prepared,
For you and me.

Z is for Zion,
A city most fair,
I hope to reach someday,
And its joys to share.

—By Mammie Langley,

Goldsboro, N. C.

THE FIRST COMMAND.

I recently read an article in some paper in which the writer said, "If Adam and Eve had not transgressed the law, there would not have been any offspring." I am wondering how he arrived at such a conclusion, since God had commanded them to multiply, and replenish the earth, and subdue it. The writer seems to think it sinful for human beings to propagate their species. If it was sinful, is it not a fact that God commanded them to sin? How could it be sinful for them to do the bidding of their Creator? I imagine this writer occupies the same position on this subject a certain deacon did I was spending the night with some years ago. His position was that the command to multiply, etc., followed the transgression, and would not yield until I showed him by the Bible that it preceded the transgression. This having been done, he yielded his position. We should gladly accept, and believe, what the Book says, for it is our guide, and should be strictly adhered to.

If we take the position that it was sinful for Adam and Eve to beget

and bear children, whom God had joined together in bonds of holy wedlock, would it not be sinful for us, whose marriage vows were performed by poor sinful man? When God presented the woman to Adam, did not Adam say, "She shall be called woman, because she was taken out of man, and that she is bone of my bone, and flesh of my flesh, and for this cause, shall a man leave his father, and his mother, and shall cleave unto his wife: and they twain (two) shall be one flesh"?

I understand that marriage was instituted in the Garden of Eden, by God Himself, and that He performed the first marriage in that of Adam and Eve, and that it was done before they transgressed, and therefore it could not be sinful for them to multiply, or propagate their species, as some seem to think.

The Scriptures do not tell us what the tree of knowledge of good and evil was, and it is none of our business. If God had intended for us to know, He would have revealed it to us in His written word, and as He has not done so, we should not undertake to pry into it, for we will just as surely get drowned, as we try. "Secret things belongeth unto God, and revealed things belongeth unto us, and our children, (posterity) forever." And what He would have us know and believe, is revealed in Holy Writ, and with this we should be content, and not be trying to pry into the unrevealed. This trying to pry into the secret things is, to my mind, the cause of so much confusion that now exists among His people.

There can be no sin in propagat-

ing the human species, any more than other creatures, if it be done lawfully. And we are told in Holy Writ, that marriage is honorable in all, and the bed undefiled. Now then, why not take God's word, as the man of our counsel, instead of some man's word?

If marriage was not instituted in the Garden of Eden by God Himself, by whom, and where, was it instituted? Will some one please inform me?

Some seem to think that the curse put upon Eve was that she should bear children, but not so, for it was said unto her, "In sorrow shalt thou bring forth children unto thy husband, and thy desire shall be unto him, and he shall rule over thee." So we see, it was not that she should bring forth children, but that it should be sorrowfully done, and that her desire should be unto her husband, and that he should rule over her. So that it is easy to be seen that the curse lay in the fact that it was to be in sorrow, and not merely bringing forth children, for surely it was God's design that she bring them forth, for we are bound to conclude that this was His purpose in her formation. God intended that Adam and Eve, his wife, should propagate the human species, or He would not have told them to "multiply, and replentish the earth, etc., and do not forget that this first command preceded the transgression.

"Thy desire shall be unto thy husband, and he shall rule over thee." This was addressed to Eve, and of course Adam was her husband, and this proves that God had united them in the bonds of holy wedlock,

and hence it could not be sinful for them to multiply, as God had previously told them to do.

It seems strange that some of the Lord's people, in the face of these plain declarations of the scriptures, will take an opposite view.

Suppose Adam had not transgressed, then what? Elder Bodenheimer, the founder of Zion's Landmark, said in one of his editorials, "Adam would have lived on, and on, and never would have died." I do not know, and I do not think any other man knows. It is none of our business and we should not be trying to find out secret things, for they belong unto God. But we should accept and believe what He has been pleased to reveal to us in the Bible, and this belongs to us.

I hope what I have written is in love of, and for the truth, and may the Lord bless it to the good of His people.

Submitted in love, as I trust,
Obe Tingen.

GOD IS LOVE.

Dear Mr. Gold:

In a recent issue of the Landmark some one asked for a definition of love. You made some timely remarks on the matter, but I'd like to write a little on the subject if you please.

Love is spoken of in the Bible in many passages of Scripture—in fact there is not any word in the Bible used just like love is used. Then it must be the most important word in that sacred volume.

I believe my readers are earnest and sincere. I hope that we have all been animated by that divine principle which is shed abroad on us

by the Holy Ghost. If we have been chosen and caused to approach unto Him, then we have been born again. If we have tasted that the Lord is good, then our desire toward Him and His children is one of love.

God is love. The Bible does not, in so many words, say that God is faith or that God is joy, although each of them is a fruit of the Spirit as is love. When a finite being acknowledges that God is love, he, at that time, acknowledges that he cannot define love. If, as one has said, we could describe God, we would be inspired. Let us remember that the inspired writer did not say that love was one of the characteristics of God, but that He, God, was love.

What, my dear child of God, can you tell about God? When you take a comprehensive view of Him, how much do you know about Him? The little you know about Him is the little you know about love. Neither can be measured by us poor mortals. We only know God as He is pleased to reveal Himself unto us. We rejoice in this revelation and thank God for it. We may not understand much and we may get confused sometime at the leadership in Zion, but when the Lord leads us forth into the water, whatever the depth, we rejoice in it all and are ready to say, with Mary, "My soul doth magnify the Lord."

This love which is God and of God comes to us as a gift. Every good and perfect gift comes from above. They are all without variation and without even the danger of a shadow of turning. This love of God for His people did not begin.

That is a hard question for the carnal mind to accept. But it is the truth and sometime we are glad about it. It is everlasting. God is the only everlasting One of Israel. His love toward His people, which were chosen in Christ in eternity, has always been in effect. We sometime speak of eternity that lies out before the children of God. But the Everlasting Father is just as old in the past as He is to exist forward. This love to His chosen people has always existed. Now love cannot be in force without an object. The people of His choice were chosen in Christ. They were as much a part of Christ in a mystical sense as Eve was of Adam. Here is a mystery indeed—in fact we cannot describe the work of God. Some have said that they were actually in Christ; others have not thought so. To me it has always been a problem to figure out how a thing actually existed and yet not be. But enough of that. It is enough, when moved by love, to know that this everlasting love was on His people. It was for sinners—Jacob, David, Peter, Paul, you, and, I have a very valuable little hope that it was for me.

This love caused Jesus to lay down His life for His Bride. Having loved her He loves her to the end. His dealing with her is based on His everlasting love for her. Therefore, He does not draw her or banish her according to her conduct, but for His love for her.

Have you ever studied nature? Interesting, don't you think? Have you noticed that like begets like. A peach tree bears fruit that we know as peaches, and so on in the vegetable kingdom. In the animal king-

dom the same rule of nature holds true.

Adam transgressed a good law and became a sinner. His posterity became like him, none good, no not one. But the love of God had a better gift for us. The first Adam was of the earth, earthy. The second Adam was made a quickening Spirit. Here is love in the superlative degree. The life that Adam gave us produces the opposite of love; it begets life like unto itself. The life of the second Adam produces heavenly fruit—and love is the greatest of all the fruit. This begetting power manifested in and to a sinner brings forth love. A new principle is in us. It is impregnated into us by the Holy Spirit. We cannot acquire it by activity, but it is the cause of our activity. And did you ever notice the quality of this love? It is something that can be seen and felt. Does your bosom glow sometimes with love for the Old Baptists? Do you love one another? Certainly you do. Your features may be old and worn and wrinkled; your dress may not measure up to the standard of society; your speech may not compare favorably with a grammar, but if this love has been put into your heart it is going to show on the outside.

This love is different from anything the non-elect can ever know. The Apostle says, "Behold what manner of love the Father hath bestowed on us that we should be called sons of God." This is what makes God's children pray and preach and sing. A bestowal of rich blessings has been conferred on them.

I'd like to read the experience of Elder R. B. Denson. I met him last fall at the Black Creek Association and I esteem him as a dear brother in Christ.

W. D. Griffin.

Fayette, Ala.

GOD HAS SHOWN MAN WHAT IS GOOD.

Micah 6:8, "He has showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

He tells Israel to arise and contend before the mountain, for he says he existed before the mountains were brought forth and before the well-springs of Heaven were unloosed or the waters were divided. He tells them to let the hills hear their voice, for David saw the hills and all nature praising God.

He tells Israel that the Lord has a controversy, and he tells the mountains to hear "for all thy works shall praise thee."

Then he says the Lord has a controversy with His people, and He would plead with Israel, for He wants us to understand Him, and that is why He gave us His blessed book, the Bible, and there is an answer in that book to all your questions, if you will read it inquiringly and ask God to lead you in the way of all truth.

Then He says to Israel "O, My people, what have I done unto thee? And wherein have I wearied thee?" He asked them to testify against Him and why? Because He wants you to seek Him, to inquire of Him, and to understand Him.

Then He tells them that He brought Israel out of the land of Egypt and out of the land of bondage and the **experience** of the child of God knows that this is true and that He redeemed them out of the house of servants, and sent before thee Moses, Miriam and Aaron.

Then He goes on to say what the heathen kings said to Him, as the light was breaking through their dimly lighted brain, and they were seeking to find the true God, for there is a sense in which every man, it matters not how benighted he is, knows in some respect the difference between the true God and a god of stone and of wood. Then He asks "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old?"

"Will the Lord be pleased with the thousands of rams or with ten thousand of rivers of oil? Shall I give my first born for my transgressions, the fruit of my body for the sin of my soul?" Certainly not, for God said in another place that He was tired of the blood of goats and of burnt offerings and wanted the hearts of men.

The Jews had wrought all the heart out of their religion and brought it to a mere semblance of worship, which was without the sincerity of righteousness, and the Saviour told them of their wickedness, and then we come to the subject of this article, "He hath showed me what is good." And the conclusion of the whole matter, "The Lord's voice crieth unto the city and the man of wisdom shall see Thy name. **Hear ye the rod of disci-**

pline and who hath appointed it?"

May we all seek to know the Lord and abide in His love and mercy.

John D. Gold.

(This article has been passed by Elder Cowin.)

LIKES OUR PEOPLE.

Dear Mr. Gold:

I am enclosing one dollar for which please send me whatever number of copies of the February 15th issue of Zion's Landmark it will pay for, as I would like to distribute them among some of my folks in the different churches I visit. Perhaps I may be able to get a few subscribers.

I appreciate greatly your kind remarks, and the invitation to call to visit you if ever your way; and I entertain hopes it may yet be possible sometime for me to get a trip South. I have never been among Southern Baptists, and have had a great desire to be privileged to have this opportunity. I have heard others speak of the large attendance at the meetings, and as our congregations up this way are usually small it must be quite inspiring to be in meetings with so many in attendance.

I have received some correspondence from your state, and it affords me much comfort and encouragement. I know of nothing in the way of travel that would bring me more joy, than to be able to pay you a visit and meet some of the good Old Baptists of your state. I have known some very able ministers and also brethren from North Carolina. The late Elder J. T. Rowe was one of the first I was enabled to hear with spiritual comfort. Elder Thomp-

son also, who is now located in Maryland, not far from Baltimore, I believe is also from your state. I have heard him and enjoy him very much.

I gather from the last issue of the Landmark you have not been very well. Do hope you are feeling yourself again before this, and that you can find time to get some rest from the tremendous strain you must have in the business of managing and editing so many publications.

Mail the copies direct to my address, and may our Heavenly Father be with you and comfort you in the burdensome task of your labors so freely given for the good and welfare of the Primitive Baptist cause. How we all need His divine and protecting care in these troublesome times of war, which has enveloped us.

Grace, mercy, and peace rest and abide with you and all near and dear to you is the prayer of one whose trust is in God the Father, and Jesus Christ His Son, as the way of life everlasting.

Most humbly yours,

C. E. Benson,

Clark's Summit, Pa.

You marked this personal, but it is so good and so deeply appreciated I am taking the liberty of publishing same in the Landmark, and sending you fifteen copies for distribution. May God bless you in your labors, and I hope to be able to see you sometime. J. D. Gold.

CONDITION REMAINS THE SAME.

The condition of Elder R. H. Boswell, who has been confined to his

home for some time, remains about the same. Elder Boswell has been sick for some time and greatly missed at the meetings. We pray for his early recovery.

VIEWS REQUESTED.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Sir:

Enclosed find one dollar, for which please send me Zion's Landmark. I'm not a member of the Primitive Baptist Church, although I wish I could be. I'm a strong believer and enjoy the Landmark very much. My grandfather used to take it when I was a small child. I would take them home and read them every spare moment I had until he died, when I was sixteen. I married and didn't get to see any more Landmarks until last year a good lady (Mrs. Allie Blalock White) moved near me. She gets the Landmark, and I read her old ones as well as the new ones that come. Now she has moved away, and I don't want to miss a copy. I don't feel just right to subscribe for it, but she said it would be all right.

I am so sinful, I fear some one will think I'm trying to deceive people, but I am not. I just love every line in the Landmark. Some of it appeals to me more than others, of course.

I think the editorials are wonderful, and I hope some one will write their views on the text Elder Eddie Humphrey preached from at the Association. I didn't hear that, but I have been told he certainly preached a great sermon on that text, which is "The dead shall hear the voice." I seem to be deeply in-

terested in that scripture.

Please excuse this poorly written letter. I'm very nervous.

Mrs. Lena Durham,
113 Holloway Street,
Durham, N. C.

PRAISE FROM ELDER COWIN.

Dear Mr. Gold:

Your article in the Landmark is just golden, smooth as oil and the everlasting truth.

May God enable you to write like that again. I enjoyed the pieces by Brother Nance and Elder Benson immensely. I wish all would write in that spirit, in the language of Canaan and the fear of God.

B. S. Cowin,
Williamston, N. C.

COMMENDATION.

Dear Brother Benson:

We are strangers in the flesh, but I hope not in spirit. I have been reading the Landmark since a child, and am now in my 71st year, and I do not recall ever reading a piece that met my approval any more than yours in the February 15th issue of the Landmark. I've read and re-read it, each time with pleasure. Oh, if all could have patience and an humble spirit, and could look over each other for good. If you look for evil you will be sure to find it.

I joined the Old Baptist Church at the age of 15, and Satan has told me many times I knew not what I was doing, but he has never made me tired of it. I want to die in the fellowship of my brethren. I have never been able to see how you could put out fire throwing in fuel. Let

us all stop and think before we speak. I have tried in my weak way to pray that I might live to see peace, and all be brethren. Oh, wouldn't it seem good? I hope I love the church, and it's home sweet home to me.

Written in love. I am, as ever,
your very little sister, if one at all,

Mrs. S. P. Strickland,
Fremont, N. C.

MANY GOOD PIECES IN THE LANDMARK.

Dear Mr. Gold:

Enclosed you will please find a money order for two dollars (\$2.00) for which please send me the Landmark for the year 1942. I enjoy reading it so much. I do enjoy reading your pieces so very much and many others, too.

Wishing you much success.

Yours very truly,

Mrs. W. J. Wilkins,
Castle Hayne, N. C.

BEST WISHES FOR THE LANDMARK.

P. D. Gold Publishing Co.,
Wilson, North Carolina,
Dear Sir:

Enclosed is two dollars (\$2.00), to renew my Landmark from March 15, 1942 until March 15, 1943. I love the Landmark, and read it from cover to cover. I like to read your writing, and hope you will write more.

Wishing you happiness and success through the bright and dark days to come.

Sincerely yours,

Mrs. Dawson Roberson,
Robersonville, N. C., R. 2.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY,
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

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A TREATISE

**On The First Chapter of
Paul's Letter To The
Church at Ephesus.
(Verses 1 and 2)**

He first gives his own name, and the authority by whom he writes, not only to the Ephesians; but includes "the faithful in Christ Jesus."

All scripture was given by the inspiration of God, and is alike, profitable to all the Lord's people, in all ages and to both Jew and Gentile.

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Ephesians 1:1-2.

These were not saints by virtue of their own good works; but saints by the choice and purpose of God,

being chosen in Him from the beginning. The manifestation of that choice in their being called, justified, and glorified, in Christ; is all the work of God the Father, Christ the Son and the Holy Spirit. There being "One God, and Father of all; one Lord, one faith and one baptism."

The grace of God is the fountain head and the source of all divine blessing. And His fatherly care and watchcare is so overruling and everlasting that not one of His chosen and redeemed children will fail to be presented spotless before His throne in glory.

Grace comes first, and peace comes as the fruit or fruitage of the TRUE VINE, in which all the branches were, and are, as they are blest of God, the Father, and Christ, to show forth His praises here, and in the City of God, in eternity.

Mercy, free and unmerited, pardon, and cleansing from all unrighteousness, is the fruit of the Spirit. Unto God all shall bow and confess Him as Lord of all.

God hath loved His people from everlasting to everlasting, and Christ became the one and only sinless offering for their pardon and acceptance in the BELOVED FAMILY, and though He was placed in Joseph's tomb, He came forth a glorious head and stay of His people, ascended to glory, is seated at the Father's right hand, ever watchful over His people, in time, and will in His own blessed time present them all to His Father in Heaven above, saying, "Behold I, and the children Thou hast given Me."

O. J. Denny.

TO THE LANDMARK FAMILY:

In view of the fact that Mr. J. D. Gold for many years has edited and published a daily, and twice weekly paper, besides arranging matter for and publishing Zion's Landmark, and that few men have possessed the will and ability to do so much work and so well as he has, our Editor, Elder O. J. Denny, wishes to relieve him of the burden of preparing matter for Zion's Landmark, and requests Elders B. S. Cowin and M. L. Gilbert, Assistant Editors, to help him.

I live the farthest from the place of publication, and am the least qualified of any on the staff, but am willing to do the best I can for any work that comes to my hand to do. Also to answer any questions respecting the doctrine and order of the church, as much as I am able.

As Zion's Landmark has stood steadfastly in the Apostolic Faith and order from its first issue, we trust that all who write for the paper may speak as the Apostle Peter admonished, "as the oracles of God," and that our answer be in love, gentle and kind.

Also, as Paul advised: "Which things also we speak not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Yours to serve,
M. L. Gilbert,

Dade City, Florida.

THE EFFICACY OF PRAYER.

During World War No. 1, I remember seeing many plans proposed to bring the war to a close, but I do not remember but one or

two persons who recommended prayer to God.

Now there are many requests to join in prayer with the whole Christian world for peace; but the peace desired is not a peace in accordance with the dictation of those who propose to govern or rule after their own plan by subjecting the great mass of mankind to slavery. The peace wished for is one in which all "governments will derive their just powers from the consent of the governed," with full religious and political liberty.

True prayer is the very breathing of the distressed soul; Hezekiah showed the Assyrian's letter to the Lord which proclaimed his confidence in his gods but more particularly in his generalship. The Lord thwarted all his plans by destroying one hundred and eighty-five thousand of his soldiers, and told Isaiah, the prophet, that he should not come into the city nor shoot an arrow there. He returned to Damascus by the same road he came, where he was slain by his two sons. (19th chapter 2nd Kings and 37th chapter of Isaiah, which are both alike.)

True prayer is evidence of Christianity, the spirit of which leads us to a hiding place where we can pour out our souls to God, where we can thank Him for past mercies which He has granted us while we were not worthy of the least blessing given, and there tell Him all our troubles and desires, and implore Him to not leave us to ourselves or best resolutions, but to continue to minister to us the things we so much need for time and eternity. He knows what we need before we ask Him, and pities us as a father does

his children, and bids us to ask Him, and if we ask anything according to His will He hears us, and he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

The Apostle James says: Ye ask and receive not because ye ask for such things as ye can consume upon your lust; then we conclude if we ask for the things we sorely need either for natural things or spiritual things it is according to His will, for He told us to ask Him, and that men ought to pray and not to faint. Sometimes we get in need of the bare necessities of life and cannot see from whence such things can come, all human helps are far away, and we are too modest to tell some one we are in need; then we can go to the closet and shut the door and pray to our Father in secret and have no fear that we will be upbraided or mocked, and our Father who sees in secret will reward us openly.

We are praying mostly at the present for one of the most precious things on earth, which is peace, which Jesus said He gave, but He said He did come to bring peace on the earth, and while He was the God of peace, His gospel was the peace of the church, to which it was sent and by whom it was believed and feasted upon as a luxury given direct from heaven by God Himself; and while it is a savour of life unto life unto the church, it is a savour of death unto death to those who do not believe it. It is a well known fact that those who are hired to preach the gospel are the worst enemies the gospel ever has had; for while they claim to preach it, they themselves do not

believe it, and would stand in the way of all who would believe it, especially those who fail to search the Scriptures to see if what they have heard is true.

We want peace at home, in the church, in the nation and the world. All Christians want peace and labor to that end, and would not purposely do anything to mar peace anywhere, nor cast a pebble on the water that would cause a ripple of trouble anywhere. We do not know what we will have to suffer or what sacrifice we will be called upon to make; this creates anxieties about that which is to come, and into which we are not able to see, or predict with any degree of certainty; and we do not really know what prophecy means till it comes to pass, and then we can understand the truth that was foretold many years ago. Paul tells us to put on the whole armor of God: "The loins girt about with truth, the breastplate of righteousness, our feet shod with the preparation of the gospel of peace, the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for the saints." Eph. 6:14-18.

He names prayer as a part of the whole armor of God. He does not tell us to find or get it in any way, but to put it on, and we are not equipped to fight the good fight of faith without it, but to pray for our country, armies, navies, our President and all officers under him, and for the church, those who preach, that a door of utterance be given

them to declare the mystery of Christ.

David asked the Lord to make haste and help him, but we cannot hurry Him up or get beyond His purpose, and while we are praying for peace we are also desiring that the war may be short, that our country may be spared from the destruction wrought in other countries, that our land may not be invaded by alien armies, that our towns and cities may not be bombed, and that our boys in the Army and Navy may be strong and victorious over their enemies, may be spared to come safely home to their loved ones again.

But when we think of the sinfulness of our people, the destruction of morals, the low estate of society, the murders upon our highways and in other places, the wastefulness of the people, the whoremongering, adulteries and fornication, and pleasure-loving indifference and general ungodliness, we cannot be surprised that the Lord allowed this terrible war to come upon us; to consume these idols which we worshipped so devotedly, to waste the wealth of the nation of which we boasted, and let us know how it feels to be deprived of our pleasures, and to want the things we once had but now cannot get; to have our young men carried away and killed in some foreign land or drowned in the depth of the sea, never to come home again.

This is an awfully ugly picture we have drawn, but it is upon us a heavy burden that we cannot shift to the shoulders of another, but we will have to bear it as our own, for it is the wages of our own sin and

folly, for we, like Israel, have departed from the Lord and "the wages of sin is death." The Lord, as we all know by sad experience, does not compromise with sin, nor can we till we have paid the uttermost farthing. God does not forget our sins, nor our labors of love, but every transgression will receive a just recompense of reward, for how can we escape if we neglect so great a salvation, which was first spoken by our Lord, and was confirmed unto us by them that heard Him.

Let us confess our sins as individuals, let us confess the slothfulness, sleepy, unfaithful, careless and indifferent condition of the church, the sins of our nation, and ask the Lord to forgive our departures, short comings and derelictions of duty, and the Lord will hear from Heaven as He did when the Ninevites repented at the preaching of Jonah; for there is no record that the Lord ever destroyed a repenting people, but graciously spared them.

B. S. Cowin.

EUGENIA ROBERTS BURTON GOLD.

Eugenia Roberts Burton Gold departed this life March 4, 1942, at 5:15 in the morning. She was at the home of her son, William Burton, in Mebane, North Carolina, at the time of her death. If she had lived until April she would have been 94 years old.

Sister Gold was born Eugenia Roberts on April 20, 1848, near Hillsboro. She was well educated for the times and taught school for a number of years, teaching near Tarboro at one time seventy-five years ago. She married David Ranie Burton, a prominent tobacconist of Winston-Salem, December 18, 1877, who died August 5, 1895. Three children were born to this union, Ellie, who died at the age of two years, two sons, Drury Ranie Burton, who died several years ago, and William Burton, who now lives in Mebane.

In 1913 Mrs. Burton married Elder P. D. Gold and came to Wilson, N. C., to make her home. After Elder Gold's death in

1920 she divided her time between Wilson and Mebane.

Sister Gold was one of the finest of Christian characters. Always sober-minded and devoted to her Christ she was under conviction for a number of years before she united with the Primitive Baptist Church. As a young woman she joined Abbott's Creek Church, and from then on was a sainted member of the Primitive Baptist Church. After her marriage to Mr. Burton she made her home in Winston-Salem for many years, helped organize the Primitive Baptist Church in that city, and was largely responsible for securing funds to purchase a church building. She was known for her correct Christian life in Winston-Salem, and was once selected as the "best woman in Winston-Salem."

Wherever she went Sister Gold left the mark of her generous Christian life, always supporting as far as possible the church which she loved so dearly and the Old Baptist doctrine to which she subscribed so whole-heartedly.

Like all people who travel through this world almost a hundred years, Sister Gold knew sorrow and disappointment; suffered the loss of many loved ones. But she was always sustained by her certain faith in God and His goodness to the children of men.

The funeral services were conducted from the home in Mebane Thursday morning, March 5th., at eleven o'clock. Two of Sister Gold's favorite hymns, "Amazing Grace" and "Alas And Did My Saviour Bleed," were sung.

Rev. Frank Baker of the Presbyterian Church, of Mebane, delivered a beautiful prayer. Elder Floyd Adams, pastor of the Mebane Primitive Baptist Church, of which Sister Gold was a member, had charge of the services and preached a sermon comforting, not only to mourning relatives, but to all those who believe in God. Elder Adams took for his text that familiar speech of the Apostle Paul, "I have fought a good fight, I have finished the course."

Elder Adams said that Sister Gold with her long life of Christian service had certainly fought a good fight. She had gone through those long years with those weapons of the Christian at her command, love, peace, patience, forbearance. She had conquered with these weapons and lived a beautiful life. She had many friends, and was a sincere friend who spoke frankly to her friends rather than to criticize them behind their backs. She was thoroughly capable in the school of grace, had had experience long beyond the average space of time. She had known tribulation, but had finished her course designed by God and had gone on to the crown of righteousness for those who keep the faith—the works manifested in her life proved this.

Elder Adams explained his views on the resurrection, declaring that at death the spirit goes at once to God, and then on the resurrection day the body and spirit will be reunited. He said Elder Gold in speaking of Heaven and the question of whether earthly friends would be known in Heaven said that the Bible taught that in Heaven "we shall be satisfied," and that was enough. "We shall see Him as He is, and we shall be like Him," quoted Elder Adams.

The preacher paid tribute to Sister Gold's long and useful Christian life and declared that she, as Paul had said, surely had "kept the faith."

The remains were taken to Winston-Salem for interment in the Winston-Salem cemetery. Elder O. J. Denny, in the presence of a large assemblage of friends and relatives conducted the services at the grave.

Elder Denny spoke of Sister Gold's beautiful Christian life and the joy that must be hers now before the throne of grace. With his usual excellent flow of words he beautifully expressed Sister Gold's hope of glory and the blessed example she had been to all believers.

OBITUARY OF SISTER SUSAN HIGGINS

By request I will try to write a short sketch of dear old Sister Susan C. Higgins' life. She was born June 19, 1856 and died January 17, 1942, making her stay on earth eighty-five years, six months, and twenty-eight days.

To know her was to love her, and she was loved by all that knew her. She was the daughter of Elder Job Smith, and joined the Primitive Baptist Church at White Oak, in Jones County, Saturday, October 29, 1905, and was baptized the same day by Elder William Brinson.

She was indeed faithful to the profession she had made, always seemed to enjoy her meetings, was sure to attend unless providentially hindered, and was blessed to attend a great many of them, going far and near to visit associations and other meetings.

On the morning she died she arose from her bed earlier than usual, and her son Manly, with whom she was living at the time, heard her moving around and went to the room to see if she was all right, and said to her "Mama, you had better go lie down," but she said she would be all right, she thought. But he insisted, and she did go to her bed, but only stayed a short while until she got up again and went to her chair and complained of being sick. Her son's wife came in as quickly as possible, and called Manly. In only a few minutes she passed away, sitting in her chair.

Oh! how I do miss her. She was always

so true to go to her meetings, and to willingly and freely help to pay all church expenses, was a strong believer in salvation by grace, and had no use for natural or worldly amusements. She was a Primitive Baptist in deed and in truth. Her life was orderly, her conversation Godly.

She was preceded to the grave several years ago by her husband. She was the mother of seven children, four boys and three girls: Mrs. W. B. Humphrey, Pollocksville, N. C.; Mrs. Susie Justice, Wilmington, N. C.; Miss Nan Higgins, Maysville, N. C.; Manly Higgins, Maysville, N. C.; Alex Higgins, Pollocksville, N. C.; Willie Higgins, Penderlea, N. C., and Lee Higgins, Raleigh, N. C., and a number of grandchildren and great grandchildren, who, together with a host of friends, mourn her departure. Her funeral was held at the home of her son, by her pastor, Elder R. W. Gurganus, W. A. Walton, T. H. Edwards, and the writer. She was laid to rest in the family burying ground in the midst of a large crowd of sorrowing friends, but we feel that our loss is her eternal gain, for we feel satisfied she is at rest. May the Lord bless her dear children, and enable them to fill the place in the church that their mother loved so well. She spent right much time in our home with us, and we were always glad to have her come, but now she is at rest in the arms of Jesus, there to bask in the arms of God's eternal love, until the morning of the Resurrection, when Jesus shall come without sin unto salvation, to gather His jewels home. Then shall she come forth a spiritual body to rest in His presence forever.

Written by one who loved her, and who hopes to meet her in that glory world. I cannot be here much longer. May God bless us all, is my prayer for Christ's sake.

E. F. Pollard.

JOHN RESPRESS PAYNE

Our dear Brother Payne was born March 27, 1879 and passed from this troublesome world December 5, 1941, making his stay on earth sixty three years. Brother Payne joined the Primitive Baptist Church at Mt. Arrarat (Old Mountain Church as it is called) at their May meeting, 1903, making his stay with the church about thirty-eight years, living an orderly and useful member until his death. Brother Payne leaves the following children to mourn their loss, Elder Raymond S. Payne, Mrs. George Powell, Julian R. Payne, L. Booker Payne, Luther H. Payne, and Miss Pattie Payne, all of Pittsylvania County, Virginia. He also leaves six grandchildren, his wife, Mrs. Alice Booker Payne, and three brothers and three sisters. The writer was called to take part in the funeral services, together with Elder Stegall and Elder George Doss, and having been requested

by his church to write this notice, I must confess, as I did at his funeral, that Brother Payne was so near to me and had been since I had known him, that I felt as if I were taking part in my own brother's funeral, and truly Brother Payne was a brother to me and to the Primitive Baptists who knew him everywhere. Brother Payne served Old Mountain Church for a number of years as Clerk and seldom missed a meeting Saturday or Sunday, and was ever looking to the interest and welfare of the church. Brother Payne's honest and fair dealings and kindness to all caused all who knew him to speak kindly of him and at the same time we did not have one with us in this country who was better fixed in the doctrine of God, our Saviour, and of Primitive Baptists, and never compromised the doctrine with any order or practice of the day.

We feel to know that the Lord had begun a work with Brother Payne which He will carry on until the coming of our Lord and Saviour Jesus Christ. Now we realize that Mrs. Payne and the children have lost a good husband and father, the community has lost a useful friend and neighbor, the Church at Old Mountain and Staunton River Primitive Baptist Association have lost a faithful and loving member. Sleep on, Brother Paygne,

When you've been there ten thousand years
Bright shining as the sun,
You've no less days to sing God's praise
Than when you first begun.

Now we desire to bow in humble submission to that of God's will and may Thy richest blessings be with the family and all who look for Thy appearing the second time.

Done by order of the Church at Old Mountain in Conference at their January, 1942, meeting.

Written by W. R. Dodd.

W. R. Dodd, Moderator,
Elder Raymond Payne, Clerk,
Brethren J. H. Lovelace, and
G. C. Parson, Deacons.

Requested to send this to Zion's Landmark for publication, and Signs of The Times asked to copy.

MRS. LUCY PARRISH

Whereas, God in His wisdom and power has seen fit to remove from our midst, and her loving family, our dear sister Lucy Parrish.

She was born January 27, 1873, and departed this life December 9, 1941, making her stay on earth 68 years, 10 months, and 12 days. She was married to Mr. Darnell Parrish in February 1891.

She leaves three sons, and two daughters; three grandchildren, and a host of relatives to mourn her death.

Sister Parrish will be missed in her

home, her community, and her church. She was a good mother, a kind neighbor, and a faithful member to her church, always filling her seat whenever possible to do so.

She was received into the full fellowship of Willow Springs Primitive Baptist Church in November of 1925, amidst a large gathering of friends.

Her funeral was conducted at Mount Pleasant Presbyterian Church, by Elder E. C. Jones, and her pastor, Elder T. F. Adams. Her body was laid to rest beside her husband, who preceded her in death nine years, to await the second coming of her Saviour.

Therefore, be it resolved:

First, that we, the members of Willow Springs Church, bow in humble submission to Him who doeth all things after the counsel of His own will.

Second, believing their loss is her eternal gain, may her children take comfort and be reconciled to the passing of their mother because the Scripture says:

"The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord."

Third, that a copy of these resolutions be sent to the family, a copy recorded in the church book, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in Conference, Saturday, December 27, 1941.

T. F. Adams, Moderator,
J. C. Adams and
Mamie P. Adams, Committee

ANDREW V. GREGORY

Resolution of respect for Brother Andrew V. Gregory:

Whereas it has pleased our Heavenly Father to remove by death our beloved brother, Andrew V. Gregory, on November 10, 1941, making his stay on earth about 66 years. He united with the church at Primitive Zion on January 11, 1936 by letter from Gift Church.

He was a strong believer in the faith and an active member as long as health would permit, and always willing to do all in his power toward church duties.

Therefore, be it resolved, that we bow in humble submission to our Heavenly Father who ruleth all things after the counsel of His own will.

Be it resolved, that we offer an expression of sympathy to the family of the deceased, which has been so faithful with him through his afflictions.

Be it resolved, that a copy of these resolutions be spread upon our church record, a copy be sent to the family, and a copy be sent to Zion's Landmark for publication.

Approved by this church, on January 10, 1942.

Elder S. Gray, Moderator,
Verta Whittington, Clerk.

MRS. S. C. HIGGINS

It was early Saturday morning
Our mother passed away;
Left this world of sorrow
For a better home to stay.

On Sunday just at twilight
We laid her down to rest,
Forever to be with Jesus,
And dwell among the blest.

It was so hard to part from her
For we all loved her so,
But we knew our aged mother
Must forever from us go.

She was so kind and gentle,
Loved by every one;
And while we so greatly miss her,
We knew her work was done.

So sleep, sleep on, dear Mother,
In that land so bright and fair,
Where there will be no parting
Among the loved ones there.

I hope some day I'll meet her,
Around the Great White Throne,
Where God calls all His children,
And claims them as His own.

By her youngest daughter, who misses her so much,

Mrs. G. A. Justice,

301 South 2nd St.,
Wilmington, N. C.

RESOLUTIONS OF RESPECT

Resolutions of respect for Sister Susan Higgins:

Having been a beloved member of the church at White Oak, Jones County, for a long period of years, the church feels keenly their loss in the death of Sister Susan Higgins, who passed away on January 17, 1942. Therefore, be it:

Resolved, first, that we bow in humble submission to Him who is Sovereign Ruler over all things, and has conquered death for His people, feeling that our loss is her Heavenly gain, and embracing a sweet hope of meeting her on the sunny banks of sweet deliverance.

Second, that a copy of these resolutions be spread on our church book, a copy be sent to Zion's Landmark for publication, and a copy sent to the family.

Done by order of Conference, this January 24, 1942.

R. W. Gurganus, Moderator,
L. Heath, Clerk.

THE LITTLE RIVER UNION MEETING

The Little River Union will meet, the Lord willing, with Gift Church, Saturday and fifth Sunday in March, 1942.

Elder J. T. Lewis is appointed to preach the introductory sermon. All lovers of the truth and especially the ministering brethren are invited to attend.

M. E. Fish, Union Clerk,
Angier, N. C.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union Meeting is appointed to be held with the Church at Damascus in Farmville, N. C., the fifth Sunday and Saturday before in March, 1942.

Elder G. G. Trevathan is appointed to preach the introductory sermon and Elder J. C. Smith is appointed as alternate.

A special invitation is extended to our ministering brethren.

J. E. Mewborn, Union Clerk.

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held, the Lord willing, with the church at Primitive Zion, in Harnett County, N. C., on the fifth Sunday and Saturday before in March 1942. The church is located about five or six miles northwest of Dunn.

All lovers of truth are invited.

Elder J. A. Johnson, Moderator,

Brother W. V. Blackman, Clerk.

Lester E. Lee, Assistant Clerk.

**UPPER COUNTRY LINE
UNION MEETING.**

The next session of the Upper Country Line Union will be held, the Lord willing, with the Church at Prospect Hill, on the fifth Sunday and Saturday afternoon before, in March, 1942.

The public is cordially invited, especially preachers.

W. C. King, Union Clerk.

**BEAR CREEK PRIMITIVE BAPTIST
ASSOCIATION.**

The 58th Spring Session of the Bear Creek Primitive Baptist Association is appointed to convene with the church at Howard's Chapel in Stanley County, North Carolina, commencing on Friday before the first Sunday in May, 1942. This church is situated about seven miles south of Albemarle, and one mile east of Aquadale, or six miles west of Norwood. A cordial invitation to Old School Primitive Baptists and their friends to attend. This is a three day meeting. For further information communicate with Brother Arch Carpenter, R. 1, Norwood, N. C.

J. W. Jones,

Peachland, N. C.

Asso. Clerk.

P. S.—For the information of numerous brethren, sisters and friends, who do not know, I wish to say that on last December the 6th, my dear companion accidentally fell and broke her right thigh bone and also dislocated her hip joint. She spent two months in a cast in the hospital, and is now home for six more weeks in bed, after which we hope she can use a wheel chair. Indeed, this has been a sad time with us, and we desire your prayers.

J. W. Jones.

**LOWER COUNTRY LINE
UNION MEETING**

The next session of the Lower Country Line Union is appointed to be held with the church at Eno, near Durham, N. C., beginning Saturday before the fifth Sunday in March, 1942.

Elder N. D. Teasley was chosen to preach the introductory sermon, with Elder O. C. Hawkins alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk.

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the church at Willow Springs, Wake County, Saturday and fifth Sunday in March, 1942. Elder T. F. Adams is chosen to preach the introductory sermon and Elder E. C. Jones is alternate.

Willow Springs Church is located fifteen miles south of Raleigh and two miles east of Five Points, which is on State Highway EI-A. Anyone desiring further information may communicate with Brother J. C. Adams, Church Clerk, Willow Springs, N. C.

All lovers of truth are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk.

Angier, N. C.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held (D.V.) with the Church at Skewarkey, Friday, Saturday and Fifth Sunday in March, 1942. The church is on Highway No. 17, 1 mile south of Williamston, N. C. Elder A. B. Ayers to preach the introductory sermon, with Elder B. S. Cowin alternate.

All lovers of truth, especially ministering brethren, are invited to visit us.

W. S. Peele, Union Clerk.

R. 2, Williamston, N. C.

THE BLACK CREEK UNION

The Lord willing, the Black Creek Union will be held with the church at Creeches, Johnston County, N. C., Saturday and fifth Sunday in March, 1942. The church is located near the Lillington and Wilson Highway, near where it crosses the Selma and Zebulon highway.

Elder R. H. Boswell was chosen to preach the introductory sermon, and Elder W. B. Barnes, to be his alternate.

We hope to have a goodly number of ministers and other brethren and sisters visit us at this meeting.

Isaac A. Lamm,
Union Clerk.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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P. D. GOLD PUBLISHING CO.

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PUBLISHED SEMI-MONTHLY

--AT--

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

APRIL 1, 1942

NO. 10

THE JEWS OBSERVE A DAY OF GLADNESS AND FEASTING,
AFTER SLAYING THEIR ENEMIES.

"On that day the number of those that were slain in Shushan the palace were brought before the king.

And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? Now what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done.

Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

And the king commanded it so to be done; and the decree was given at Shushan; and they hanged Haman's ten sons.

For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew out of their foes seventy and five thousand, but they laid not their hands on the prey.

On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

But the Jews were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth day thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness."

—Esther 9:11-18.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

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ELDER M. L. GILBERT.....Dade City, Fla.

ELDER B. S. COWIN.....Williamston, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

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All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A CUP OF WATER

"For whosoever shall give you a cup of water to drink in my name because you belong to Christ, verily I say unto you, he shall not lose his reward."

This scripture is found in the ninth chapter of the book of Mark and the 41st verse. They are the words of the Saviour Himself. How precious then in the sight of the Lord are the humble followers of Jesus. Yes, the Lord takes notice of the way His true followers are received and treated while they are sojourning in this world.

How careful then we should be not to offend one of Christ's little ones who come to us in the name of Christ.

So precious in the sight of the Lord are His little ones that He spoke these precious words to encourage His little flock and at the same time to remind us that we have a duty to perform as true followers of Christ because we, too, belong to Christ. We should strive to so live that some one will give us a cup of cold water because we, too, belong to Christ.

He also says, in Matthew 10:42, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Some one probably will say that if just giving a cup of water to some

one will gain for the giver the reward, then salvation is in reach of every one because nearly everybody can give as small a thing as a cup of water.

But if we depend on our salvation by simply giving a cup of cold water we will probably lose the reward.

To my humble way of thinking, I think it will depend entirely on the motive or reason for giving the cup of water. Remember the cup of water must be given in the name of Christ or because you belong to Christ.

If we love Christ we love His little ones that compose the church of the living God, and we are glad to give a cup of water to any one when we learn they belong to Christ.

How cheap then is salvation?

It is far beyond the price of rubies and pearls and far beyond any money or land values. If a man find it in a field he will sacrifice all he has and buy that field.

It is also likened unto a merchant seeking goodly pearls; when he finds the pearl of great price he sells all his goods and purchases the Great Pearl.

It is the most costly thing in Heaven or in earth. And if a man should gain the whole world and lose this great treasure he will have lost everything worth while, because this great treasure and this great Pearl is treasured up in Christ Jesus our Lord. The Lord's people

have this treasure in earthen vessels.

Yet it is so cheap that it can be obtained by as cheap and as simple a thing as a cup of water if it is given in the right spirit to the right ones.

In my vain imagination I have at times wished that I was a very rich man so that I could do some great thing, or give some great gift in the name of Christ to some great hospital to take care of the sick and poor and the crippled children. How I used to long to do some great thing that my name would go out over the earth.

How I used to thrill with pride at the very thought of being a great preacher with language and personal charm that would enable me to sway great audiences at my will. Many times these bubbles and air castles of mine have been cast back down to earth. It was at a time like this that shame and humiliation would overcome me that my mind became centered on these wonderful words of the Saviour, when He said: "For whosoever shall give you a cup of water to drink in my name because you belong to Christ, verily I say unto you, he shall not lose his reward."

Then there burst on my bewildered mind the truth that though I could not preach a great sermon nor give some great gift, yet I could give a cup of water in the name of my Saviour to some poor, sick, thirsty person because they belong to Christ. Yes, I was brought to know and to understand that the yoke of Christ is easy and that the burden is light. We do not have to pull and strain over things that we are not

able to do, but it is the simple little things that are not a burden to us such as giving a cup of cold water to one of his little ones and living quietly and peacefully with our neighbors and visiting the sick and comforting the broken hearted.

Yes, the fields are already white for the harvest and why stand we idle all the day.

If we are not able to work in the harvest through the heat of day, then let's take into the field to the tired thirsty workers a cup of cold water in the name of Christ.

Is there nothing we can do who have named the name of Christ? Yes, when we are born again and have become a new creature in Christ Jesus we are then fully qualified to do whatsoever our hands and hearts find to do.

It is then that we have a desire to visit the sick, to feed the poor, and clothe the naked; and I wish to further say that to my humble way of thinking it means both temporal and spiritual gifts.

We are then able by the love and grace of God to so let our light shine that others may see our good works and be constrained to glorify our Father in Heaven.

We are then ready and willing to take up the most humble place in the church, in our families and in the community in which we live.

We are then able to willingly meet with the Church at some place every Sunday.

We are then able to pray for them who spitefully use us and cast out our names as evil.

And, in conclusion, please let me again say that the Lord's people have a work to do and command-

nents to keep. They are the only ones qualified and commanded to work in the vineyard of the Lord.

As in my case, if you cannot preach a great sermon or make a great donation to some worthy cause, then look around you and find some poor thirsty soul that belongs to Christ that you can give to drink a cup of cold water. And if you do this in the right spirit you will not lose your reward.

E. D. Ham

Pikeville, N. C.

FORGIVENESS.

Dear Readers of Zion's Landmark:

The following article on "Forgiveness" was mailed to me by Mrs. Azubah Lee, of Dunn, N. C., and her letter follows.

No doubt many will be interested in reading the views of both Mr. Smith and Mrs. Lee.

Not being very well yet, I am holding my comment until a later issue of the Landmark. As Editor, I do not want to stir up any unrest or strife among our readers or others. Will mention the Smith and Lee letters, (D. V.) so as to connect the questions that are brought up so you may read, or re-read the same, and then read the comment on same.

This March 6th, 1942.

O. J. Denny.

The Article

Dear Editors:

I will refer to John viii. 4—the woman taken in adultery. It is often stated in the pulpit that Christ forgave her. It does not say that. It says, "Neither do I condemn thee; go sin no more." This shows He did not approve of such crimes. If He had condemned her He would have

done something He was not sent to do. Go to John iii. 17, "God sent His Son into the world, not to condemn the world, but that the world through Him might be saved." Christ was teaching under the gospel dispensation, and they were under Moses' law. We have to be careful and rightly divide the word of truth. If that woman was born again, and had that godly sorrow repentance, she had forgiveness, no doubt. Repentance is godly sorrow and turning away. It takes a godly subject to produce a godly sorrow. Without this she was of the world, and no forgiveness. Let us not forget that Esau sought repentance carefully with tears and failed. Heb iv. 4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Now, if this is not the people who go into the church and do all kinds of crimes—kill, steal, commit adultery—in that way blaspheming the Holy Ghost, Christ and God, will someone give Scripture to prove different. I do not find that the Bible teaches to forgive and retain all kinds of crime in the church of God. So, as Christ did not condemn her to be put to death under Moses' law, does not prove that she had an inheritance in the kingdom of God. According to her life she was a condemned sinner, as all of Adam's posterity. Christ told them if they wanted to inherit the kingdom of God to not

kill, steal, commit adultery or bear false witness. If Christ meant to forgive her, that justifies all cases in the church. It does not agree with what Paul taught, 1st. Cor. v.; Gal. v.; Eph. v. Paul defines the crimes, and says if they are guilty of such they have no inheritance and shall not inherit the kingdom of God. Notice the words shall not. That means future time. One of the oldest Baptist preachers (90 years old) says that means forever. Notice what it says about the good tree—it cannot bear corrupt fruit. Those wicked characters who have no inheritance are not godly subjects and cannot produce that godly sorrow repentance. Some say to take them back when they repent, or when they are kept out of the church long enough so it won't be a disgrace on the church. Some say 2nd Cor. ii. refers to the same person as the one in 1st Cor. v.; but the first person has no inheritance, and in the second he surely had no inheritance and had been dealt with for some personal trespass or for rebellion against the church, or Paul would not have told them to return their love to him. Let us not justify the wicked and condemn the righteous. Both are an abomination to the Lord. What Paul taught in discipline Christ taught in doctrine. If you destroy one you destroy the other. I feel as Lot, my soul is vexed with the wicked crimes some are carrying on. Yours in hope of eternal life,

W. A. Smith,

Maitland, Fla.

Mrs. Lee's Letter

Mr. O. J. Denny,

Dear Brother Denny:

In a copy of the Primitive Baptist printed February 22, 1934, I read an article that has arrested my mind. If you will write me or the Landmark and explain your views or perhaps you have been enlightened on this scripture, I sure will appreciate your kindness in doing so. It might be for the benefit of others. The subject of this article is "Forgiveness," 1st is John 8:4. 2nd is Heb. 6:4-6; 1 Cor. 5; Gal. 5; Eph. 5. I confess I don't understand all I hear and read as the speaker or writers intend to illustrate in their understanding. See this clipping I am enclosing with this letter. Paul defines the crimes and says if they are guilty of such they have no inheritance, and shall not inherit the kingdom of God. Notice the words "shall not" that means future time. One of the oldest preachers (90 years old) says that means forever. If I am not mistaken I have known people, members of the church, who had been guilty of the works of the flesh, strife, heresies, drunkenness, etc., who reformed and turned away from such sins. I must have been subject to the wrong understanding, because I believed after they repented and turned away, they are through the mercy of God pardoned. Or can it be this way, neither repentance nor forgiveness can undo that which has been done. Is it the remembrance of these works of the flesh that prevents us from inheriting the kingdom of God? Please explain the scripture, Gal. 5:19-21. "The works of the flesh . . . (the conclusion) I tell you before as I have also told you in

time past, that they which do such things shall not inherit the kingdom of God." I am especially interested because through observation so many of us are guilty of these works of the flesh to some extent, the most insignificant ones. I will mention idolatry. Please explain John 8:4. I am especially interested in an explanation of Hebrews 6:4, 5, 6. I am much embarrassed to confess my ignorance in these scriptures. I often confess that ignorance is the vital cause of most of my troubles, losses, crosses in this life. So much of my time as one standing at a cross roads without a sign or guide having to choose what to do when and where and how was like guessing. May the wisdom of God be imparted to you, enabling you to know the interpretation of these scriptures.

Remember me at a throne of grace.

Mrs. Azubah Lee,

Dunn, N. C.

REPRINT EXPERIENCE OF THE LATE SISTER SUSAN HIGGINS

Dear Mr. Gold:

I am sending you a copy of the experience of Sister Susan Higgins, copied from an old Landmark of 1910. If you can see fit to republish it, I feel sure it will be enjoyed by Landmark readers, especially those that knew her.

We know that for a long time we will miss her from our circle, but let us thank God for the privilege of even knowing such a dear sister, as her life proved she loved the church with all her heart. Those that knew her personally as well as through the pages of the Landmark

will long remember her theme was love. She once made the remark in my presence, "I can't write on the Scriptures like the others do. I can only write to tell them I love them."

If you publish it, please send a copy to Mrs. W. B. Humphrey, Pollocksville, N. C.

Thanking you,

Mrs. L. L. Higgins,

Newport, N. C.

The Experience.

Since joining the church I have had a desire to write for publication in the Landmark, some of my many travels, hoping the Lord will guide me in the solemn undertaking. I have been a mourner for many years on account of my sins, but I hope my eyes have been opened and that I have had many evidences.

The scriptures say, "We know we have passed from death unto life because we love the brethren."

Now I know I love them and have loved them for more than twenty years before I joined with them, and I love them more and more, and I hope to die in that love. I do not know when the change took place in me, but I shall ever remember the very small earthen vessel that was in my path while walking in the yard one day. It was one of the children's toys no larger than a thimble. I picked it up and am quite sure that I have it yet. Oh, I felt so little, and felt that I was no larger than that very small vessel. I often searched Lloyd's Hymns to find some song that would suit my case. I chose Hymn No. 198, and was so affected by it that I copied it and wrote these words under it, "For my friends to see and read

when I am gone," thinking I might die before I joined the church. I thought I wanted them to know I was under conviction, but was not then ready to make an open profession of it.

I was blessed with Christian parents, and my father, Elder Job Smith, was a preacher. I have viewed the tree tops as I could see all tagged with silver and he in the midst with a silver hat on. Now that, I suppose, was only a dream, but it was consoling to me. Another dream I had was of my cousin, Elder John Hewitt, baptizing people in a pond near where I lived. I thought that a beautiful scene, but felt very badly because I did not join them. I carried my baptizing clothes to church the second time before they were used. Oh why was I so obstinate?

Mother died long before I joined the church. Sometimes after returning from a lovely meeting she would say to me, "Susan, I expected you would join the church today." And so would some of the traveling preachers talk to me, which gave me great comfort to think these preachers and my mother should think me worthy to be a church member.

I stayed away until October 2, 1904, when at a lovely union meeting I was baptized by Elder W. Brinson. I feel it was the happiest day of all my life. Many tears were shed and I can scarcely keep them back as I now write.

I cannot express the joy I felt that day. The 362nd hymn was sung as I went forward, the same hymn I sang just before I left home

that morning. I have had many trials and temptations since, though I feel that my Saviour is with me. Oh, how I want to thank Him for His goodness to poor, unworthy me. He took care of me in my blindness, then opened my eyes, for which I ought to be ever praising Him. But I am so prone to sin and so often go astray, I can't pray as I read that others do.

I never did get on my knees and pray only during service, but have many times tried with all my heart to implore God to have mercy on me to make a way of my escape in my sad hour of need. He knows all of us; knows I put my trust in Him and without Him I can do nothing. Oh, may He keep me in the Primitive Baptist faith for I never loved any other kind of religion.

Some may think it was my training, but my parents never urged me. Of course they tried to raise up us children morally, they being members of the Primitive Baptist Church since my earliest recollection and would have us children sing lovely hymns at every opportunity which then was a great pleasure to me. I do think it is good to praise the Lord, singing with the heart. Hymn No. 352 I love to sing. I do so often feel cast down, but I do have a hope that I am not destroyed.

I want all Christian people to pray for me. I feel so imperfect and the least of all.

My love to you, Brother Gold, and all the dear household of like faith.

Unworthy, your sister,

Susanna Higgins,

Maysville, N. C.

**WILL PUBLISH AS SOON AS WE
CAN FIND IT.**

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

A few days ago I received a letter from Miss Brightsie W. Savage, of Battleboro, N. C., asking me if I could procure for her several Zion's Landmarks dated July 10th, 1910, which she says contains the experience of Elder Joshua Lawrence. She is (like I am) a great-granddaughter of his. My father, Elder M. T. Lawrence of Hamilton, was a grandson, and her mother, Mrs. Mary Lawrence Savage is a granddaughter. She is 89 years old and is the old grandchild of Elder Joshua Lawrence now living.

I have been a reader of the Landmark for 60 years, and cannot remember an experience of Elder Lawrence being published.

I think that she is mistaken about this and feel that she has reference to the one that was published of my father about that date. I had that in my possession, which I laid away for safe-keeping, and lost when we moved to Virginia. I have been very anxious to get the one in which is the experience of my father, and if not asking too much of you, will you please look back in your files and see if you can find either the experience of Elder Joshua Lawrence or Elder M. T. Lawrence. If you can find either one or both, could you republish them in the Landmark, or if you do not wish to publish them, will you lend them to me, so that I can have them typewritten, and have them published in the Advocate and Messenger. If

you will lend them, I will take good care of them and send them right back, or if you will sell them, I will be glad to pay you whatsoever you may charge.

I have some old Landmarks back as far as 1874 and on up to the present time. I often read them over, and they are still new. It seems to me that in that day there was not so much strife and confusion among the Old Baptists, or that they did not write about it. Perhaps I am finding fault and see more faults in them than I could then see. I often wonder where, as a church, are we drifting? Why is there so much indifference, and what will be the end of all the coldness and carelessness, in the churches? Do I imagine that things are different from what they really are, or is the interest that I take in the church traditional? Have I an experience of grace, or have I lived for 35 years a hypocrite? The thought then comes, I know I love the Primitive Baptists more than I do other people. I remember there was a time I did not love them or take much interest in them. I have always respected them, and when I received a hope and wanted to join the church, wondering if I could claim that Jesus was precious to my soul, that scripture came so forcibly to me, "You know you have passed from death unto life, because you love the brethren," (the church). I cannot think that I am mistaken in this.

I just know the Old Baptists can't help from seeing a lot of faults in me. Many more than they have, but I want to live and die with them if they will let me. I know they can do without me when I pass on, but I

also know I can't do without them while I live.

Mr. Gold, I have certainly written differently than I expected to do when I began. Mr. Harrison joins me in Christian love. We hope you will come to see us sometime. With best wishes, I am

Hattie Lawrence Harrison,
(Mrs. A. L. Harrison)

Front Royal, Va.

We have published over the years several times the wonderful story of Elder Joshua Lawrence and his visit and preaching to the wealthy lady, but I do not remember the dates. Will try and find it and republish same, for it is a wonderful experience and most interesting. If any one has a copy of this Landmark with the article in it, will appreciate their sending it to us, as I have been unable to find it in our files. We will appreciate this and return it as soon as we get the article in type.

J. D. Gold.

LANDMARK A COMFORT.

Dear Mr. Gold:

I feel like I must write to you if my feeble hand will help me. I just received my dear old Landmark today, and I just can't tell you how much comfort it is to poor old unworthy me. I do love to read the good pieces in it and yours especially. They are a feast to my soul, for I feel so alone in this world of trouble.

Dear Mr. Gold, tell all the good people of the Lord to pray for me, as I am deaf, and have had a bad accident. Two weeks ago one of my little grandchildren was playing in my yard with a little cart and ran in front of me and knocked me over

on my right arm, and I can't explain to anyone what I have suffered. They have taken me to three doctors. My shoulder bone was split and my arm out of place and sprained and I sure have suffered and still keep suffering. I can use my fingers some now, and oh how I thank the Lord for helping me so far to bear it. I have prayed day and night for God to help me, and I know He has or I could have never lived to bear such pain as I have suffered for two weeks now and still keep suffering. I can't do my work at all, and I am so lonely. My arm is in a rack of pain all the time, the bone is so bruised and sore.

We have moved near the good old South West Church, and if any of my dear brethren and sisters care to come to see me I sure would enjoy their company.

Mr. Gold, if I can I will try to send you some money, as you have been so good to poor me.

I hope you and your family are all well. My family are all better now, but sure have been sick. I would be glad to get a letter from you or any one who cares to write.

I am, I hope, a little sister if one at all,

Mary E. Justice,
Jacksonville, N. C., R. 1.

Such faith and such belief in her God and Saviour constrains us to say that it will comfort and carry you through all your troubles and heal your arm, for the Saviour said, "Thy faith hath made thee whole." I, too, have been under the doctor's care and have had two attacks of high blood pressure, but God is restoring me to health. Bless His Holy Name.

J. D. Gold.

**ALL THE SHEEP OF HIS
PASTURE.**

Mr. John Gold,
Wilson, N. C.

Dear Sir:

Enclosed find check for \$1.00 for which please send Landmark to Elder W. M. Thompson, Cedar Grove, N. C., Route 3, for one year. Would be glad if you could send him the Landmark beginning March the first as there has been quite a delay in getting the money to me. It seems it was transferred from one to another and never reached me until a few days ago.

I would be glad if the colored brethren and sisters would take more interest in the Landmark. I well remember Elder Henderson's wife coming to the office in bad weather to renew her subscription as old and feeble as she was, but she had that love and fellowship which causes people to do many things contrary to the flesh, but this old sister has gone on to her reward, but left a warm place in my heart even if she was colored, because I hope there has been given me a responsive love for grace wherever I find it.

Speaking of colored people reminded me of some sweet meditations I had when a small boy. I was riding along the road with my good old Dad, and we passed by a large flock of sheep feeding in the pasture, and there were white sheep, brown sheep, and black sheep feeding along side by side, and I called my father's attention to this fact, and the children of God are called the sheep, and they know his voice and follow him, how sweet and comforting are these thoughts.

I received the Landmark yesterday and read contents before retiring last night, enjoyed it very much and was so glad to learn Elder Denny was still improving and able to be at his duties.

Yours for peace and love,

J. J. Whitley,

Durham, N. C.

**"BEHOLD, THOU ART FAIR,
MY LOVE."**

"Behold, thou art fair, my love; behold, thou art fair, thou hast doves' eyes." Solomon's Song, 1:15. Solomon, personating Christ, says of the church, His bride, "Thou art all fair, my love; there is no spot in thee."

Solomon's Song is of the inseparable unity of Christ and His church, and of confident assurance "that what God hath joined together, no man can put asunder." Jesus loved the church and gave Himself for it. She is His bride. The church of Jesus is hid from the world. He tells His disciples that they are a "city set on a hill that cannot be hid." The church of Christ is this city and she is the light of the world, the bride, the Lamb's wife.

This bride is composed of many members, each of whom is a light in the great city set upon a hill. Each individual member is a candle lighted by the hand of God to shine in this great city which hath foundation, whose builder and maker is God, and God has placed them in the building as it pleased Him. One cannot say to another, you are of no use; for every candle that God has lighted will shine and for the very purpose He intended. We understand this light to be the Spirit

of God implanted in us. Our wise Creator and Preserver did not leave us to create this light in ourselves any more than man would leave a candle to light itself. What a revelation this light reveals. Not only does it illumine the heart of the individual, but it gives light to all that are in the house. This light does not shine out to the world. As the candle gives light to all that are in the house, so the light of God's countenance in you shines only to those who are born of the Spirit. Jesus says "Let your light shine." What about you who are outside of the church? To no other class of people is the Scripture more comforting than to the lambs who linger out of the fold. Do you think any light will shine so brightly out in the storms as it will in the house? The church is a shelter, a home, and how the inhabitants of Zion, the church, are always rejoiced when any come with singing unto them, telling what great things the Lord has done for them. Nothing is more pleasant to a child of God than the fellowship of His people. The church of God shall be to the praise of the glory of God's grace and shall shine in the resurrection above the brightness of the sun.

Your little sister, I hope,
Bessie Brooks Gay.

THINKS THE LANDMARK IS IMPROVING.

Dear Mr. Gold:

Enclosed you will find my check for two dollars (\$2.00) to pay for the Landmark from March 15, 1942 to March 15, 1943, for my wife, Mrs. W. R. Mann, Newport, N. C.

I think we will like the Landmark

much better from now on. Think it will be more sound and not so much fault-finding and hard things said to and about each other. I had thought some of dropping it when my time is out, but after reading the last two issues I am liking it much better. Your letter in the February 15, 1942 issue was worth the price for one year. Also Brother Benson's letter was so good. Such writings as those will not divide the flock and scatter the sheep. Writings like those are up-building.

I don't think anybody but a Primitive Baptist can write like you do. But their name does not have to be on the local church book of the Old School or Primitive Baptists. But we would love to call you Brother Gold, but we can't until you are one of our members. My name is on the Primitive Baptist Church book and has been for right many years, but I don't feel worthy to call you brother. I hate my own life. Would like to live a better life, but when I would do good evil is present with me.

We will miss Sister Susan Higgins' writings in the Landmark, as she has gone home to rest forevermore. We went to Maysville, N. C., to her funeral the third Sunday in January, 1942. Brother Edwards took dinner with us that day. It was our regular meeting day. After dinner we drove to Maysville to her son Manly's home, where Brethren E. F. Pollard, R. W. Gurganus, Hill Edwards and Willie Walton, all made some remarks. Then we went to Jacksonville to see her body laid to rest. We will miss her, but we should not wish her back in this world of sin, sorrow and trouble.

We should not mourn as those who have no hope, for we believe she is at rest, world without end, amen.

We want you, Mr. Gold, to keep on writing as long as you write so well. We love such good letters as yours. Correct mistakes if you publish this letter. But if you cast it aside, it will be all right. Do with it as you think best.

I am suffering right much of late with bronchial asthma. Am still doing my route work, but can't do much work around the home as I am so short of breath.

With love and best wishes,

Walter R. Mann,

Newport, N. C.

Of course all of us are sufficiently human to enjoy the nice things that are said about us, even if we are not worthy of the commendation.

I love the Primitive Baptists, having been raised up in that church, and I do from the bottom of my heart appreciate their personal interest in me, and the Landmark for father's sake, and he was devoted to them. I would love to see the Landmark as it was in his lifetime, and the Primitive Baptists, as then, one big happy family.

We shall miss Sister Higgins. She thought a great deal of me and the Landmark. I feel she was a saint and has gone home to glory.

With love to you and yours,
Brother Mann,

J. D. Gold.

PRAY FOR ZION.

Mr. Gold:

I'm glad I can glory in my Lord, for it's all of Him. My heart yearns to be with Him, where there's no

more sorrow. I believe ALL ZION is praying for your deliverance. I believe I have., O Christ, spoke as never man spoke. He has all power to raise us up till we can see the beatitudes of God. Read John 10th chapter. He has power to lay his life down and power to take it again. When he has begun a good work He will perform it according to His will in the day of His power. Praise be unto God.

Elder Crawford is an excellent writer, blessed of the Lord. I pray the Lord will be glorified in his publication, "Good Will."

O, the horror of this great and troublesome war. May the great God be with our boys. Pray for Zion.

Submitted in love,

Allie Blalock White,

Durham, N. C.

OUR SYMPATHY IN YOUR LOSS.

Dear Brother Gold:

I am sending you one dollar (\$1:00) for another year's subscription for the Landmark. I am sorry that I haven't sent it before now, but on the account of sickness I haven't. I lost my dear wife the 11th day of September, and it has been a sad time with me. But I feel like my loss is her eternal gain. I want to send you an obituary of her life later for publishing, if it's the Lord's will. Trusting the Lord will bless you and yours. Pray for me.

Your brother in the Lord, I hope,

W. A. Simmons,

Mayo, Fla.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

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FALSELY ACCUSED

Paul said: "(as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just." (Romans 3:8) Comment by Hawker, in part, with some additions in line with his comments.

The Apostle foresaw how ready the carnal and ungodly would be to take offense at this statement; as if the doctrine led to licentiousness. And moreover, the infidel would go further and charge God with unrighteousness, while punishing for sin, in one instance, while in another taking occasion from sin to magnify and display the riches of grace; but the Apostle refutes the unjust charge; and, by the plainest language shows, that it is but just in God to commend His righteousness in pardoning His people, because in the person of their glorious Head, He hath received a full equiv-

alent for their transgression.

While, on the other hand, God is not unrighteous when He takes vengeance on the ungodly, who despise redemption by Christ; for they stand upon the bottom of self security, and consequently fall in the day of judgment.

And, in respect to the false and malicious slander thrown upon the Lord's people, as if they should assert what they totally deny, that they may live as they like. This charge is not directly leveled at the Lord's people, as it is at the Lord Himself. It ariseth from the deadly hatred of the devil against Christ and His people.

And, therefore, the devil stirs up the minds of carnal men to be indignant against the sovereignty of Jehovah, and against the glorious doctrine of justification wholly by Christ. It is these truths which are arraigned at man's door. It is these things which, both the bitterest hatred of Satan, and of unawakened sinners, but to raise the hue and cry against the Lord Himself for His dispensations, would be too open and barefaced, and therefore, the charge is brought forward against the Lord's people, as if their doctrine led to licentiousness.

You cannot be a stranger to these things if you observe what is going on in this day among what is called the religious world, for it is precisely the same as of old, in the days of the Apostles. (Solomon said: "There is nothing new under the sun.") It is indeed a blessed proof, and ought to be considered as such by the faithful in Christ. ("In the world ye shall have tribulation, but in Me peace," saith the Lord.) The Apos-

tle's faith and practice was the same as now among the true followers of Christ, and as such they were subject to the same calumny. (As they hated me, so shall they hate you.)"

We know and our opposers know they who profess and possess right principles, profess faith in the sole justification by Christ, cannot lead lives unsuitable to this precious doctrine. It is impossible. For they are regenerated by God, the Holy Ghost, and live in union with Christ. ("I in you, you in Me, I in the Father, and the Father in Me.") Hence they live in reverence and Godly fear, "examples of believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1st Tim. 4:12.)

Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." (Phil. 4:8.)

Are we better than they? No, in no wise. There is none that doeth good, save as led of the Spirit. "As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They have all gone out of the way." "For all have sinned and come short of the glory of God." But, "Being freely justified by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of

God. To declare, I say at this time, His righteousness; that He might be just and the justifier of him which believeth in Christ. So be it Lord."

O. J. Denny.

IS THERE ANY SCRIPTURAL ATTITUDE FOR PRAYER?

If there is any authorized or forbidden attitude for prayer given by the Lord or His Apostles I do not recall it. The state of mind has much to do with prayer.

Under the Old Testament dispensation it was the common mode for the priest or any one to stand in prayer, while making their offerings in worship. But when Elijah prayed for rain, he prostrated himself upon the ground, and put his face between his knees. Ezekiel, while on his bed turned his face to the wall, and prayed most acceptably to his God. When Hannah stood and prayed, Samuel judged from an outward appearance that she was drunk, but the Lord God, knowing the feelings of her heart, her prayer was answered to her soul gladness.

One will shout in praise, but pray in trouble. There is no feeling like soul joy, and no sorrow like soul sorrow. Jonah prayed, doubtless, in the depths of the sea, with no hope of deliverance. The great fish did not pray. It was moved by the same power as Jonah, and was as glad to get rid of Jonah as Jonah was of it.

States, places, circumstances and conditions caused even the Son of God to pray on His knees, sitting, standing, prostrate, and on the cross. But He was never heard to voice a prayer or preach on or in a street. He was not moved in ser-

vice to be seen of men.

In this gospel era there is no guide in prayer other than devotion, or as custom. Surely if there had been a certain attitude to assume, Jesus would have told His disciples when they asked Him to teach them how to pray.

For the most part our people in Florida kneel when they pray. I call to mind some years ago, when one of our preachers from Virginia was visiting here, and prayed and preached in one of my charges. He stood and prayed. At the close of service a young preacher said to me, "He preached well, but you tell him the next time he prays to get on his knees. It is pharisaical to stand and pray. God's servants should kneel." I said to him, "You and all our preachers stand and pray." He replied, "Brother Gilbert, you are mistaken." I replied, "Did you ever see me kneel to pronounce a benediction?" He said, "I had not thought of that."

Submitted in love,
M. L. Gilbert.

MRS. VIRGINIA W. BOYKIN

On the evening of July 20, 1941, our dear mother, age 86, was summoned from earth to the Great Beyond to rest from all her labors, and to live with the angels and be with those who have gone before.

She united with Healthy Plains Church on March 10, 1875. Since that time she lived a quiet and peaceful member, faithful to all the church government.

She was the widow of the late W. M. Boykin, of Wilson County. Her life is a lasting memory to her bereaved children and the community in which she lived. She leaves to mourn her passing four daughters and three sons.

If Heaven be thus glorious, Lord,
Why should I stay from thence?
What folly 'tis that makes me dread
To die and go from hence.

Reach down, reach down thine arm of grace
And cause me to ascend

Where congregations ne'er break up,
And Sabbaths never end.

Jesus, my love, to glory's gone,
Him will I go and see;
And all my brethren here below
Will soon come after me.

My friends I bid you all adieu,
I leave you in God's care,
And if no more I here see you,
Go on, I'll meet you there.

Therefore be it resolved:

First—That the Church at Healthy Plains lost a devoted member. We beseech to our Heavenly Father to touch some sinner's tender heart to fill her seat.

Second—That we extend our heartfelt sympathy to the bereaved family.

Third—May we think of her as not dead but living with Jesus and resting in His love.

Fourth—That a copy of this resolution be spread on our church minutes, one sent to the family, and one sent to Zion's Landmark.

This article written by request of sisters, by

Hilliard Boykin.

L. W. YATES

By request, I shall endeavor to write of the death of our beloved brother, L. W. Yates, though I feel too unworthy to endeavor to write concerning such a man as Brother Yates was. Since it has been requested of me, I will try to make the attempt, with the Lord's help.

Brother Yates was born on the 11th day of April, in the year 1878, and he departed this life the 17th day of September, 1941, making his stay on this earth 63 years, 5 months, and 6 days. Brother Yates was married to Miss Ida Collins sometime in his early years, don't remember just when, and to that union were born five children, three girls and two boys. His wife preceded him to the grave on the 7th day of January, 1909, leaving with him five small children. Brother Yates was never married again. He kept house and kept his little children together until they were grown. Brother Yates had a hard time in this life to raise his children without a mother's help. Some years back in his early life he had the misfortune of having blood poison in his arm, and he was down for a year so he was unable to do anything. All the flesh on his arm, from his hand to his shoulder, came off from the bone. He had considerable trouble and tribulations in this life, though he bore them with great patience.

I don't know just when Brother Yates united with the church, though it was several years ago that he united with the

Primitive Baptist Church at Old White Oak in Jones County. There he remained in full fellowship until death. Brother Yates was a good man, a good neighbor, and provided for his family as good as he possibly could.

We miss Brother Yates and especially when we go to White Oak Church, though it is not with us as it would be if we had no hope for him. Even if it is our loss, we feel sure that it is his eternal gain. The writer is glad to have had the opportunity of talking with Brother Yates sometime before he departed this life. He told me about the trials and tribulations that he had had in this life. And it corresponded with my experience so that I could not help from shedding tears. He believed in a doctrine of election and predestination, salvation by the grace of God, and if this was not the right way of salvation, there was no hope for him. And in this world only he had hope that he would be one of the most miserable.

So, I wish to say to his children: We know it is hard to give up our loved ones, though it is a great consolation to us to have a sweet hope for them after they pass from this life. So when the good Lord calls for us, we must "stand still and know that it is God," and realize that all that the blessed God does is good. So, children, follow the example of your father and mother, and realize that "all things work together for good to them that love the Lord, or to them that are called according to his purpose." That you might have the hope of meeting dear father and mother some day on that bright and eternal shore, where there will be no sadness and we'll never part again.

The children want to thank their kind friends for their kindness shown towards them in their grief.

The funeral service was conducted from the home, near Maysville, by Elder E. F. Pollard and Elder Eddie Humphrey, both of Jacksonville, N. C., and he was laid to rest beside his wife in the Lee's Chapel Cemetery, there to sleep until the good Lord calls him from his sleeping dust to come forth on that resurrection morn and to prepare his body like unto that of His dear Son.

Written by one I hope loved Brother Yates for Christ's sake.

N. K. Eubanks,
Pollocksville, N. C.

RESOLUTIONS OF RESPECT.

Brother Howard Mason was born April 2, 1872, and died February 25, 1942, making his stay on earth sixty-nine years, ten months and twenty-three days.

He united with the Hunting Quarter Primitive Baptist Church on Saturday be-

fore the first Sunday in February, 1942, while lying on a bed of affliction from which he never recovered.

He was one whom the church here had felt for a very long time should be with us, but as he said he could not come and did not until the time appointed by God. We feel in our loss we have lost one whom we all dearly loved and would have continued to do so as the years rolled by, if it had been God's holy will to keep him among us. Therefore be it resolved:

1st. That we bow in humble submission to His holy will, who knoweth and doeth all things well.

2nd. That we humbly beseech Him that He may reconcile his companion and children that they may be enabled to feel their loss is his eternal gain.

3rd. That a copy of thees resolutions be sent to Zion's Landmark for publication, one to the family, and one spread on our church book.

Done by order of conference assembled this Saturday before the first Sunday in March, 1942.

Elder S. Gray, Moderator,
John D. Smith, Clerk.

ELDER ROBERT H. BOSWELL

Elder Robert H. Boswell, prominent Primitive Baptist minister and Moderator of the Black Creek Primitive Baptist Association for the past decade, died at his home on South Tarboro Street, in Wilson, N. C., Sunday afternoon, March 15, at 2:35 o'clock.

Born in Wilson County, May 5, 1874, the son of Bunion and Temperance Boswell, he received an education in the county schools and has been an Elder in his church for the past forty years, during which time he has officiated at countless marriages and funerals throughout the state. He was elected to the State Legislature from Wilson County in 1929, where he served for one term. Well known throughout the state as an outstanding Primitive Baptist minister, he was a former merchant and member of the Wilson Board of Aldermen, director in the Wilson Bonded Cotton Storage Company, and at one time president of the Farmers Bank of Wilson. He was also a prosperous farmer.

Funeral services were held Tuesday afternoon at 3 o'clock from Contentnea Primitive Baptist Church.

The body lay in state from 1:30 p. m. until the time of the funeral. Burial was made in the church cemetery. Elder E. L. Cobb of Wilson and Elder Joseph Fly of Rocky Mount, conducted the services.

He is survived by his wife, Mrs. Scythia Deans Boswell; six children, Anderson, Alton, Bill and R. H., Jr., Mrs. Roland Ed-

wards, of Norfolk, Va., and Mrs. Arthur Oakey, of Elm City; three brothers, J. B. Boswell of Kenly, F. W. Boswell and Albert Boswell, of Wilson, Route 2; and a sister, Mrs. J. T. Dew, Wilson, Route 1.

Pallbearers were: Elders W. E. Turner, Wilson; A. B. Denson, Rocky Mount; J. B. Roberts, Farmville; Johnny Joyner, Sharpsburg; Jarrett White, Whitakers, and W. S. Davis, Fremont.

At the time of his death Elder Boswell was pastor of the Healthy Plains Church, Nashville, and Contentnea Church, near Wilson. He was pastor of the Sandy Grove Church until his health forced him to resign, Elder Murray being selected to succeed him.

A very large crowd, probably fifteen hundred to two thousand people, attended the funeral of Elder Boswell, held on Tuesday, March 17, at Contentnea Primitive Baptist Church near Wilson, of which the deceased was pastor for many years. The church building held only a small portion of the crowd gathered to pay their respects to the beloved minister.

Elder E. L. Cobb, of Wilson, opened the exercises with prayer. The services were interspersed by three hymns, "Father, I Stretch My Hands To Thee," "Amazing Grace," and "Alas, and Did My Saviour Bleed." These were sung by the church choir.

Elder Cobb spoke feelingly of the useful life of Elder Boswell. He said he had been closer to the deceased than most men, having served for twenty years as clerk of the Black Creek Association with Elder Boswell who was Moderator of the Association for the past ten years. He said his association with Elder Boswell had always been most harmonious and their sojourn together pleasant. He said Elder Boswell was faithful through the years in his work as a minister of the gospel. In fact, said the speaker, no funeral sermon was necessary. Elder Boswell's life was an eloquent sermon within itself. He spoke of the glories of heaven into which the deceased had entered and urged all to look forward to that day when all might sing praises together around the throne of God.

Elder J. D. Fly, of Rocky Mount, talked especially from the 16th verse of the 4th chapter of Second Corinthians, using the lines, "But though our outward man perish, yet the inward man is renewed day by day." He said the Apostle writing in Corinthians would have the Christian understand the afflictions in this world were nothing to compare with the glories of the next. He said he knew Elder Boswell

suffered in this world, but he was sure he had entered into the glories of heaven. Elder Fly spoke eloquently of the useful life the deceased had spent in the service of the Master, and said his family and all who knew him should bless the Lord for his life of usefulness.

The services were concluded in the church cemetery. Elder Cobb spoke briefly words of comfort and consolation.

There was an unusually handsome display of flowers, attesting the esteem in which the deceased was held by a large circle of friends.

Among the Elders in attendance for the funeral service were: W. B. Kearney of Snow Hill, E. C. Jones and T. F. Adams of Willow Springs, J. B. Roberts of Farmville, A. B. and R. B. Denson and J. D. Fly of Rocky Mount, B. S. Cowin and A. B. Ayers of Williamston, E. F. Pearce of Princeton, J. R. Baker of Sandy Cross, N. S. Davis of Fremont, Johnnie Joyner of Sharpsburg, W. E. Turner and E. L. Cobb of Wilson, Jarrett White of Whitakers, G. G. Trevathan of Pinetops and Jerrell Pate of Goldsboro.

Flowerbearers were nieces and friends of the deceased.

WHITE OAK UNION MEETING

The White Oak Primitive Baptist Union will meet with the White Oak Church, which is located about four miles west of Maysville, N. C., in Jones County.

We extend an invitation to all Primitive Baptists in order to be with us if you have a mind to do so.

Our Union will be on Saturday and fifth Sunday in March, 1942.

Elmon J. Pollard,

Union Clerk.

Jacksonville, N. C., R. 3.

THE UPPER MAYO PRIMITIVE BAPTIST ASSOCIATION MEETING

The Upper Mayo Primitive Baptist Association is appointed to be held at Piney Grove Church, four miles north of Danbury, N. C., beginning on Saturday before the third Sunday in May. All lovers of peace are invited to come and worship with us.

Yours truly,

J. A. Fagg.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

APRIL 15, 1942

NO. 11

DAYS OF PURIM SET ASIDE BY JEWS.

"Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far.

To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same month, yearly.

As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

And the Jews undertook to do as they had begun, and as Mordecai had written unto them:

Because Haman the son of Hammedatha and Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

But when Esther came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

Wherefore they called these days Purim, after the name of Pur: therefore, for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them."—Esther 9:19-26.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT.....Dade City, Fla.

ELDER B. S. COWIN.....Williamston, N. C.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

DO WE APPRECIATE HIS BLESSINGS?

Dear Mr. Gold:

I notice that I am behind on paying for Landmark the 15th of this month. Please find enclosed one dollar, which credit to my account and please excuse me for letting it run so long.

I have enjoyed lots of good reading from different writers in the paper for the past year, and especially from Elder M. L. Gilbert and yourself, Elder B. S. Cowin, Elder O. J. Denny, and O. B. Tingen and many others too numerous to mention all their names. Surely the dear Lord is good to His dear people everywhere. Seems though sometimes we don't appreciate it and thank Him as we should.

Mr. Gold, your last writing in the Landmark headed "Predestination" I feel like is really good and to the point. It does really look to me like that it would be enough for brethren to have a hope in Christ that God for Christ's sake has pardoned their sins and given them an inheritance that is incorruptible and undefiled and that fadeth not away and is reserved in Heaven for them. Yes, if we could stop a moment and consider what the great gift of salvation means to the children of God, and that man didn't do one thing to bring it about or to frustrate the great mind of God to cause God to do it, because if man had only

moved one little straw or just turned one finger to have helped to bring it about, without a doubt he would have wanted all the honor. But God looked and there was none to help, no eye to pity. His own arm hath brought salvation. He trod the wine-press alone. Surely then, dear brethren, if we have salvation it is alone by the grace and mercies of God. Looks like this would be enough for His people to sing praises to God and to the Lamb the balance of their life, and they wouldn't have time nor even feel like clamoring over words of no profit, and dividing and sub-dividing and back-biting one another. It doesn't get us anywhere only farther part. It does look to me like if there is anybody in the world anywhere that believes that God predestinated all things that come to pass, both good and evil, that they would stop just one moment and investigate their own home affairs and try to place a law or a ruling in their own home or family like that and see how it would look. I dare say there isn't a father anywhere that would place his children under such a law or have such home ruling, much less an all-wise God, who knew no sin and cannot look on sin with the least degree of allowance, who is too good to do wrong and too wise to make a mistake.

"Brethren, let us lay aside every weight and the sin which doth so

easily beset us, and run with patience the race that is set before us, ever looking unto God who is the Author and Finisher of our faith."

We know that no good father would give his children a law of life both good and bad; in other words telling them what was good to do and how much he would be pleased in their doing that thing, and then on the other hand, telling them of the evil and bad things they should not do and in doing them, if so, what the afflictions and punishments would be. Then, right on the heel of it all, tell them that though they do the good and the evil, all that He had said do and all He had said not do, that it's all right, that they were doing His will because He had predestinated it, willed it, purposed it, and it was right. Don't it look like it would not be reasonable like this?

Submitted in love for the cause's sake, and in much fellowship for God's humble poor everywhere.

E. Z. Holley,

Groveland, Fla.

EXPERIENCE

My Dear Mr. Gold:

My wife came to see me Friday and brought me March 15th and April 1st Landmarks. Since I came from work this Sunday afternoon I have read them and I cannot tell you how much I have enjoyed them. I have even shed tears over them and I do enjoy the things you print so much. My mother took the Landmark for many years. I used to read them and cry, not for sorrow but for joy, because the scripture has said you must have the witness within yourself and I knew the writing was true.

Mr. Gold, I have thought many times that I would write something of what I hope the Lord has done for me, but I feel so little, so unworthy and so mean, I hardly know how to start except the Lord would guide me, because without Him I am nothing and can do nothing. I have always loved His people, but never felt worthy to be with them. Some years before I asked a home in the church I dreamed I saw the world come to an end. I was taken up above the earth. At a place like a pulpit there was a table and three seats at the table, my wife and my grandmother and the third person I took to be Jesus. I was not in this pulpit, but standing on the outside. I could look down on the earth and see the people running and crying. I first asked my wife to take me in, but she could not. So then I asked my grandmother to take me in and she could not. But the third person, whom I thought was Jesus, did take me in. So here is where I lost all confidence in the human flesh. So I traveled on in my sinful ways, and I finally went to Texas. One day I was walking down the street my myself, and had sent my wife home so I could live a more sinful life, but to my surprise, like the Apostle Paul, I heard a voice say "Stand still." I stopped and my eyes looked within. Here seemed to be the filthiest man that ever lived. I cannot tell you just how bad I felt. However I tried to pray and ask God to have mercy on my poor soul, which I feel like He did. I was working on a boat at that time, so I did not go to bed that night. I just stayed out on deck, and tried to praise God

from whom all blessings flow. I was the happiest man that ever lived. It seemed that everything was praising God. The only desire that I had next day was to be with my wife and child. I only had one at that time. So I came back home to Rocky Mount. That has been 33 years ago. I wanted to ask for a home in the church, but felt to be too unworthy. I went to see some one baptized and the Lord gave me a spiritual eye, and I saw the people as I never saw no other. One sister I had seen for many years and she was clothed in that spotless robe, white as snow. The only thing I could not understand was it seemed she had two, but the answer was given me in a moment, she is blessed with a double portion of God's spirit. I feel that I can say here that the Primitive Baptists have a great doctrine which comes from Heaven. It is not taught of man, neither can man teach it, but it is a revelation from heaven put right in our very souls. So I asked a home with the church at the Falls. I've never felt worthy to be with them, but have nowhere else to go. I have done many things that I should not have done, although I feel like I have suffered for it, and the Lord has forgiven me. I will soon be 64 and I can truthfully say, as David did, that the Lord has blessed me all the days of my life, and my hope is that He will continue to bless me.

Mr. Gold, I have just given you a sketch of my experience. After reading those two Landmarks my soul was filled with joy and I hope I was moved by the power of God to write you and tell you how much I do enjoy your few words.

You can publish this if you like. If not, I hope we'll still be friends. I loved your father and heard him preach for several years. I can remember some things he said as though they were just spoken. Why is this? Because they are a part of my experience. May God bless you and lead you in the way He would have you go. And best wishes to the household of faith.

Your unworthy brother, if one at all.

D. J. Vick,

116 Treacle Street,
Williams Court,
Portsmouth, Va.

EXPERIENCE.

Dear Brother Gold:

I feel like I want to write a few lines of my feelings. I feel that I am not fit to live and not fit to die, and I trust God will take care of me and my eight children. I feel sometimes I am so sinful I feel like I can't live, but I trust that God will let me live until my four youngest children can take care of themselves. My loving husband has been dead four years, but I am glad that I feel like he has gone to Heaven. When he gave his last breath he lifted his hands up and smiled so sweet, and I was made to feel that he had gone to rest and is better off than I am.

I felt like I would die if I didn't join the church, but I felt like I was not fit. But I was lifted up and I joined the church on Saturday before the second Sunday in, May 1938, and baptized on Sunday by our pastor and brother, Elder Curry King, and I never felt better in my life than when I came out of the water. That was the prettiest

water I have ever seen. Before, I could praise the Lord, but since that I get so low down I feel I haven't got a friend.

I don't take the Landmark, but I surely do enjoy reading them. I read my neighbor's. I haven't been able to take it, but I hope I can sometime. I enjoy reading the brothers' and sisters' experiences. I wish I could write like they can. I feel better satisfied when I can go to preaching and be with my good brethren and sisters and enjoy the songs and prayers. As the poet says, "If God be for us, who can be against us?"

I thought I had such a mind to write, and it stayed on my mind almost all the time. I felt it would relieve my mind to write, but I don't know whether it is worth printing or not, and if not, just throw this in the wastebasket, and it will be all right.

I have a boy in the army, and I want all of you to pray for me and my son. I hope he will soon be back home, but we don't know how that will be. I will close with these few lines: "Let not your heart be troubled. Ye believe in God; believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Then they say unto him, Lord, we know not whither thou goest and how can we know the way?"

Mrs. J. A. McKinney,
200 Bonifret Ave.,
Burlington, N. C.

READING LANDMARK FOR SIXTY YEARS.

Mr. J. D. Gold,
Wilson, N. C.

Dear Friend:

Enclosed is check, for which you will please renew my subscription to Zion's Landmark, a paper which I have been reading since October, 1882,—a space of near sixty years.

I have become feeble with bronchitis and failed to reach my appointments during January and February of this year, and I am anxious to see the members at each church.

I have again been made to rejoice at a timely word from Elder M. L. Gilbert, (March 1, 1942 issue), on strife among brethren. It is clear that many who write on the subject of "Predestination," do not know what they are writing about. It is true that the two words, "absolute" and "predestination," do not appear in the King James translation of the Scriptures, yet both words are clearly understood throughout the Scriptures. We do not disagree when we correctly understand.

In my early teens I realized that I was a poor weak worm of the dust, wholly unfit to live. Later, I found, I was not a whit behind the greatest monument of mercy that ever lived. From that time until now, I have loved that Word, who spoke and gave me comfort. It has never been taken away, though it often seems to hang, as a most tender thread. With this hope I was given to hunger and thirst for loving fellowship, and as a beggar, knocked at the door of some, who turned me away without a morsel or a crumb. Yes, I am a sinner, vile as can be; so that in my flesh dwells no good thing. If

I have ever done a good deed, or been obedient to God's word, it is because He hath worked in me, both the will and to do of His own good pleasure. Had I been left to my own will I would have long since been under the wheels of burning wrath, never to have known His love and mercy, for justice and judgment are the habitation of the throne of God. But at the commandment of God, I saw the blood sprinkled upon the post and lintel of the door, and as I stood in the door, the destroying angel passed over and all in the house escaped the wrath of God. Thank Heaven for His unspeakable gift.

J. P. Tingle,
Grantsboro, N. C.

READING LANDMARK FOR FIFTY YEARS.

Mr. John D. Gold,
Wilson, N. C.
My Dear Brother:

Enclosed you will find check for arrears on Zion's Landmark, for which I'm ashamed. Please pardon me for the same. I am getting old and my health has given down, so I am not able to do any work, therefore I am asking you to discontinue the paper. I have been reading the paper and enjoying it for over 50 years and hate to give it up. Mr. Gold, if all the writers would write as you do it would be a wonderful paper.

Elder R. K. Blackshear's and Elder M. L. Gilbert's pieces in the last issue (March 1) are wonderful, and why can't God's Heaven-born and Heaven-taught children all see it that way. I'm sure they set it forth just as God's Book teaches and this

way glorifies God, and is a comfort to God's Heaven-taught children.

"Take off thy shoes, for where thou standeth is holy ground," and if all of us could see it, times would be much better. Pray for my wife and me.

Yours in hope,
Elder J. P. Via,

Critz, Va.

P. S.—I hate to give up the paper but I think it best as all my children are gone to homes of their own. Just my wife and I are here alone. J.P.V.

We are crediting your subscription with your check, also giving you credit for a year from our fund sent in by the brethren and sisters for those unable to pay.

John D. Gold.

EXPERIENCE.

Dear Brother and Sister in Hope:

I feel that I would like to write and try to tell you as best I can my feelings, considering the part of my experience that was published in Zion's Landmark a few weeks ago.

I offered myself to the church at Sandy Grove and was received on May 16, 1931. The good people of that church have kept me ever since, though why they should I don't know, for I have always felt that I had deceived them and have had a desire to write my experience and to let them be my judge and jury. I believe that I would be satisfied with any decision they would make. I have not seen many that have read my experience. But what I have seen, it seems to have found favor with them. Words fail to describe my feelings, for I know that the Lord's people cannot be fooled, for

they know the joyful sound. I would like to write and tell of some of the things that I hope and sometimes believe that the Lord has done for me. Sometimes I can seem to see where He has held me in the hollow of His hand all the days of my life, and has hid me in the cleft of the rock while He passed by.

I certainly enjoy reading the Landmark. Wish more would write their experience and not argue the doctrine so much, for we know the Lord has fixed it and has fixed it right regardless of anything we might think or say about it. I would like to write more, but it seems that it is all gone from me. Now it may be in the purpose of the Lord that I will write more some time. If so, I will, for He opens and none can shut.

Mr. Gold, you may print this if you care to. If, not just throw it in the waste basket.

I am a sinner and I need and want the prayers of all the Lord's people.
Dorothy Partin.

WILL PUBLISH SOON.

Requests for the republication of "Victorious Grace" by Elder Joshua Lawrence, published the last time in the Landmark of July 15, 1910, will be published soon. It is impossible to tell when, however, as we have a great many excellent and interesting communications on hand, and we try to publish them in the order in which they come.

We are under obligations to Miss Eva Bullock of Coneto, N. C., for a copy of the Landmark of July 15, 1910, containing this article from Elder Lawrence, entitled "Victorious Grace."

John D. Gold.

APPRECIATE YOUR KIND WORDS.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I enclose 50 cents for three months subscription for Zion's Landmark. You will please fish through the enclosed pasteboard to find it. My health has become so impaired I feel my time on earth is short. Will you please remember me in your petitions at a throne of grace, and continue to write for the Landmark. Please don't fail. I can endorse all I ever read from your pen. Such wonderful patience and such good advise. May the Lord bless you to continue on through life as a guiding light to others and may peace be yours.

Your friend,

Azubah Lee,
Dunn, N. C., R. 2.

SWEET EXPLANATION OF THE SCRIPTURE STRENGTHENS FAITH.

Mr. J. D. Gold,
Wilson, N. C.

Dear Sir:

I am enclosing the \$1.00 I am due on the Landmark, and want to say it is a great pleasure to be able to take a good paper as it is, and it seems to me it is so much more interesting since some of the writers have stopped bringing up points of doctrine to argue over. To poor ignorant people like me it is no comfort. I like to read something I've witnessed and some sweet explanation of a scripture I've read. It then builds up and strengthens my faith and makes me more eager to receive and read the next one. I hope

those that write will do so in a simple way that I may understand.

One year ago I heard Brother T. A. Stanfield, who so recently died, preach on and comment on travel of the children of Israel passing over the Red Sea. He made it so clear and understandable. I told him he made me feel I was one "brought over." That is what we poor ones need in these perilous times, to hear or read something that embraces us.

Pardon this length. With best wishes for the Landmark,

Mrs. J. W. Knowles,

Lynchburg, Va.

**TO GET LANDMARK FROM
FUND FOR THOSE UNABLE
TO PAY.**

Mr. John D. Gold,

Dear Sir:

Thank you for sending me the Landmark. I'm pleased to think our people are getting closer together. I am not burdensome to the government, neither want to be burdensome to you. I cannot pay for the Landmark. I have hundreds of your father's I read and re-read. I get comfort from them. I hope God will strengthen you many years to publish the dear old Landmark for the benefit of His poor and afflicted people. Find enclosed one dollar for what I am behind.

Respectfully yours,

Mrs. R. C. Cockerham,
Glendale Springs, N. C.

We are crediting your subscription with one year from our fund sent in by the brethren and sisters for those unable to pay and trust the Landmark will continue to be a comfort to you.—J. D. Gold.

WANTS SCRIPTURE EXPLAINED

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

I am enclosing check for two dollars (\$2.00) to pay my subscription to February 1, 1943, for the Landmark. If some one of the Landmark writers have a mind or impression to write on the scripture, Romans 9th chapter, 11th verse, I would like to hear it explained.

Thanks for the Landmark.

Yours truly,

W. W. Roberts,

Newport, N. C.

TWO PREDESTINATIONS.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Inclosed find check for \$2.00 to pay for the Landmark up to August, 1942, renewal.

I hope the strife on Predestination will cease in the paper. It was shown to me one day working in the field that there were two predestinating. One was GOD TO WHOM, and the other was the DEVIL ABSOLUTELY EVERYTHING.

J. S. James.

LANDMARK A COMFORT

Dear Mr. Gold:

I am enclosing two dollars (\$2.00) for which please extend my subscription to Zion's Landmark from April 15, 1942 to April 15, 1943. I enjoy reading it's many good pieces.

Wishing you happiness and success through the bright and dark days to come.

Mrs. J. W. Shepard,

Sneads Ferry, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

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FORGIVENESS OF THE WOMAN.

(See St. John 8:10-11)

"Jesus went unto the Mount of Olives. And early in the morning He came again to the temple, and all the people came unto Him; and He sat down, and taught them." (St. John 8:1-2.)

"And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they said unto Him, Master, this woman was taken in adultery, in the very act." (St. John 8:3-4.)

Note the sworn foes of the Lord did not bring the man as well as the woman, and it shows their purpose was not to have the act condemned as much as to find cause to accuse Christ. We read, "This they said, tempting Him, that they might have (cause) to accuse him."

They were all guilty wretches themselves, for when Jesus said,

"He that is without sin among you, let him first cast a stone at her," they fled from His sight, and Jesus said, "Woman, where are those thine accusers? Hath no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go, and sin no more."

He knew their hearts, and knew if they had been interested in the sin of the woman, they would have been alike interested in the sin of the man. They did not deceive Him; but were intending to bring reproach on the Lord, for under the law both man and woman were alike condemned. (See Leviticus 20:10.)

Doubtless, if Jesus had asked that she be stoned, as a punishment, they would have reviled Him for lack of mercy. He had received publicans and sinners, and why not have mercy on this woman. If He had said, "Let her go," they would have accused Him of setting the law aside; but they, in their guilty consciences left her alone with the Lord of Life and Glory. And seeing they had fled the scene, and no man remained to accuse, He said, "Go, and sin no more." Christ did not love sin; neither does the Father love sin, but we are told He hates evil, and loves righteousness; but Jesus did love sinners and pardoned sinners only, for He came not to call the righteous, (the self-righteous) but He came to call sinners to repentance.

For a scriptural view of the law, which knew no mercy, see Deut. 22:22-24. Note Jesus did not have to condemn her, for she was condemned already, but He freely par-

doned the sin, while at the same time reproving the sinner: "Go, and sin no more."

Elder Isaac Webb, known as Judge Webb, once represented his county in the Virginia legislature, and, he said, he asked a noted minister in Richmond, Va., what it was that Jesus wrote on the ground. (verse 8) The famous Divine said, "I do not know," and Judge Webb, who was quite full of mischief, said, "I am going to tell Mrs. Webb that I asked one of the most learned men in Virginia a question about a Bible quotation, and he could not answer it." The minister said, "Yes, and also tell Mrs. Webb that any fool can ask a question that a wise man cannot answer." The Bible does not say what He wrote and we need not try to say what it was; but the thing of importance is that Jesus alone can pardon sinners, and thus prove the truth of the Scripture, which says: "Though your sins be as scarlet, they shall be white like wool, and though they be red like crimson, they shall be white as snow." All the children of God were under the law and justly condemned. All have sinned and have fallen short of the glory of God.

Christ, Himself, being tempted in all points as ye are and were tempted, said, "Call me not good; there is none good save the Father."

This woman is a type of the Church of God, sold under sin, with no worthiness to plead, no offering to make; but as the poet said of the church, "Black, I to the the Fountain fly; Save me, Lord, lest I die."

Jesus came not to condemn the world, but to redeem His people and to cleanse them from all un-

righteousness.

In St. John 8:15-16, we read Jesus' words, "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me are one."

Thus we see the unity. God sent His only begotten Son into the world to be born of a woman, to be tempted as are His people, and suffer, bleed and die upon the cross of Calvary for the one and full offering for sin and uncleanness; and we read, "All your righteousness is of me, saith the Lord."

O. J. Denny.

THE SPIRITS IN PRISON.

Did Christ preach to the spirits in prison?

"By which also He went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." I Peter 3:19-20.

Being specially requested to give my views through Zion's Landmark, I feel I had to do so. Before referring to the very words, I will say a few things in a general way about the subject.

I regret that any of our people should have imbibed the speculative heresy of the Roman Catholic Church. Believing and teaching that, after Christ Jesus died, and while He lay in Joseph's rocked tomb, Christ's Spirit went back some 2350 years to those who perished in the flood. If He, in spirit, went and preached to them, wonder why He did not go and preach to

unbelievers who died before the flood, and to such as died after the flood, up until He died? There are several objections to such absurd teachings, but the chief objection are the words of Peter, who says, "Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." There is not a world of Scripture that says that Christ preached to any one while dead. But such a dogma the Catholics like, because it helps them financially, and adds much to the power of priesthood. Much money is hoarded daily for saying masses and prayers for the dead, that they would fail to get if they taught as the oracles of God.

Doubtless, some one may ask if Peter did say, "Christ Jesus preached unto the spirits in prison." I will answer yes, but in what way, when and by whom? During the one hundred and twenty years while Noah was preparing the ark, he also preached to the disobedient antediluvian world, not at the time our Lord was in His grave, just as He is preached by His servants today to the spirits of those in idolatry or in unbelief. Peter singled out those that Noah, the preacher of righteousness preached at that time. Then in the 21st verse he says: "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

This Scripture is used by the Catholics to prove there is a purga-

tory, and by other people to prove there is no eternal retribution for the wicked. The language proves neither. Peter teaches that as Noah and his family were saved by the ark from the flood, was a figure of the resurrection, as is also baptisms, while the millions of people were drowned.

Jesus was delivered to death for the offenses of His people; and His resurrection is an evidence of an accomplished redemption. So they that are baptized with Jesus suffer with Him. Thus baptism with Him represents suffering and death. But the resurrection is to everlasting glory, for all the joint heirs with Christ.

May I say before the flood came that Noah was saved in spirit and heart by the Lord from that wicked, unbelieving people. The spirit God put in Noah and his family separated them from the others before they were shut in the ark, or the others were shut out.

Baptism is the first act in all outward obedience. Do what we may before, we are not walking in righteous acts. Without Jesus we can do nothing to the praise of His grace. When Jesus went to John and demanded baptism, He said to him, "Suffer it to be so now, for thus it becometh us—John and Christ—to fulfill all righteousness." Matt. 3:15.

M. L. Gilbert.

IS THERE NOT A CAUSE?

"And Eliab, his eldest brother, heard when he spake unto the man; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with

whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?" I Samuel 17:28-29.

David is a type of Christ, and did not go to the camps of Israel of his own accord, but was sent by his father, who had a right to send him. He was railed upon by his oldest brother, who wanted to know why he was there, instead of tending those few sheep in the wilderness.

David wants to know what he had done that was wrong, and whose command had he disobeyed; and what law had he violated; as he was only doing the will of his father, but his father was ignorant of God's purpose to send the boy to destroy the giant who defied the army of the living God. Had David's father foreknown what a scene would be enacted at the camps, and what apparent danger his son would be exposed to of losing his life. No doubt

he would have hesitated about sending him; but David, a pertinent type of Christ was sent to deliver Israel from the world power of the Philistines under their mighty champion of whom the whole army of Israel was afraid.

God has always chosen the weak to confound the mighty, and it was His choice of David, the boy, to destroy the man, who was bred a soldier and was armed completely. David was without any military training whatever, and who put aside Saul's armor because he had not proved it, and took with him nothing more than he carried with

him every day, which was his bag, his sling shot, and picked up five smooth stones while crossing the brook—just seven different things which are typical of the whole armor of God depicted in the 6th chapter of Ephesians: loins girt with truth; breastplate of righteousness; feet shod with the preparation of the gospel of peace; the shield of faith; the helmet of salvation; the sword of the Spirit, which is the word of God, and prayer.

There was but one stone thrown at the giant, and that was truth, and that was and is what Jesus is now and forever. He came in the form of a servant, and, John, who was His herald, who came before preaching Him, and pointing Him out as the Lamb of God who was to take away the sin of the world, was also a poor insignificant man, who was in the wilderness until shown unto Israel; whose coat was of camel's hair, with a leather girdle, and his meat was locust and wild honey.

There shall be an handful of corn in the earth upon the top of the mountain; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass on the earth. Psalms 72:16.

If we look at the church as the world sees it, nothing of such great importance had such a small beginning Christ is compared to a handful of corn on the top of the mountain top. The top of the mountain is generally dry, rocky, barren and windswept, uninviting, and is the last place where we would expect corn to grow; so in these cold, dead and benighted souls of men and women is the richest soil known when once

the Spirit of God has shone there, and the dew of heaven has moistened it. This handful of corn still grows and is fruitful in every place the great hands of God has planted it. They of the city (church) shall continue to flourish and Satan cannot hinder it. He may destroy all our fond earthly hopes and frustrate all our plans; he may destroy all our earthly substance, and we may have to beg our bread; he may bathe our land in our own blood; but he cannot take away that which God has graciously given us—that inward peace that passes all understanding; nor can he hinder our being exceedingly joyful in all our tribulations. He cannot take away hope which is our anchor; faith which is our living, nor charity, which is our consolation.

David inquired of his brother if there was not a cause why he was more zealous for the God of Israel than any one man in the army, including King Saul, who was as much afraid of Goliath as any soldier in the army. This was by God's appointment to be David's work to destroy him who defied the army of the living God. Dagon, the god of the Philistines, was a dead god; he had eyes but could not see, ears but could not hear, hands, but could not move them, feet but could not stand upon them; and when the Philistines captured the Ark of the Covenant they set it in front of Dagon, their god; they praised him for their success in capturing the ark, but next morning Dagon had fallen and broken himself to pieces. They were so severely chastised that they moved it from one place to another, but God's chastisements fol-

lowed it; and at last they sent it back as they could not endure its presence in their midst any more; so worldly minded people are miserable in company with the people of God, and soon separated themselves from them gladly, but should there be an anxious inquirer near, he gleans like Ruth and picks up a head of barley here and there and occasionally a handful is dropped on purpose by some sympathizing one who knows of the inquirer's presence and his desire for a word of consolation to strengthen his feeble hope. Saul could not understand why this untrained youth should be so anxious to kill the champion and remove the stigma fastened upon the army, while the whole army was afraid and fled from him. One thing noticeable and very important is David did not show the least sign of being afraid. Saul tried to dissuade or frighten him by telling him of the training the giant had received, his equipment and his unquestioned ability as a fighter; yet David was not afraid. No one can question the presence of God there, when this young man laid aside all the equipments furnished him by the king and went boldly to meet his antagonist, carrying only such things for his defense as he carried with him every day while watching over his father's sheep, and was not the least afraid.

David says, "You come with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hands: and I

will smite thee, and take thine head from thee." verses 45, 46.

We see David's confidence was perfect; and he knew just what he would do, and did it, just as he said he would, and though face to face with the giant yet was not afraid.

In all these things he wonderfully and beautifully depicts the wonders of his Antetype, Jesus, who did all His wondrous works right in the midst of the bitterest and most determined and uncompromising enemies. David came to do his fathers' will in God's strength; Jesus came to do His Father's will in His Father's strength, and yet He and His Father were one. David slew Goliath which defeated the whole army of the Philistines. Jesus gave Himself to die for His enemies in order that they might be brought nigh, redeemed, justified and glorified through His own sacrificial offering made when He became both priest and sacrifice and offered up Himself to His father, the only sacrifice that can take away sin. The bodies of sinless beasts could not take away sin, but when offered in faith, as Abel did, their faith was counted for righteousness.

True worshipers did not trust in their offering for deliverance, but their faith looked down the channel of time to Jesus, who was the object of their faith, and not the slain beast, so there is no offering we can make that will atone for our sin; we may give all we have to feed the poor, and our bodies to be burned and yet it profits us nothing without being prompted by the love of God in our hearts.

"Behold what manner of love the Father hath bestowed upon us that

we should be called the sons of God." I John 3:1.

B. S. Cowin.

HETTIE FRANCES MURPHY

I now undertake to write a few words in memory of Sister Hettie F. Murphy. She was the daughter of William and Frances Doss, was born in 1890, and died January 26, 1942 at the age of 52.

She was first married to Mr. W. T. Hill, who died about two years later, leaving her with a small baby girl.

About 1915 she was married to Brother Johnnie Murphy, who survives her, together with five children, four girls and one boy. Also a sister and several brothers are left to mourn their loss.

Our hearts go out in deepest sympathy to the family.

We feel in the passing of Sister Murphy the church of Banister Springs has lost a kind and loving member, one who was highly esteemed among all that knew her.

Though we sorrow not as one without hope, that hope that extends beyond this world. Where now we see through a glass darkly, then we will see Him as He is and be satisfied.

Sister Murphy was all a faithful companion and devoted mother could be, laboring jointly with her husband in providing the things necessary for the comfort of home and family.

In her early life she joined the Missionary Baptist Church. After a while she became dissatisfied and came to the Primitive Baptists, about the year 1916, asking for a home with them, and was received and baptized by Elder N. T. Oakes. She has indeed proven by her walk and talk to be a highly esteemed Christian. As Jesus said, "By their fruits ye shall know them." We do feel she left a sweet example that will long be remembered by those that knew her.

Sister Murphy's health was not so good, though she was about her work as usual until Sunday, January 25, and retired about 12 o'clock that night, as well as usual, as far as the family knew.

The following morning Brother Murphy arose early to go about his work. When he tried to awake her to prepare breakfast he found her dead. Seemed like she had passed out in her sleep without a struggle. This was indeed a sad shock to the family and friends.

Her funeral was held in Banister Springs Church by her pastor, Elder J. A. Brooks. The remains were conveyed to the family cemetery, near Gretna, Va., there to await the resurrection, when Jesus shall call us from this dust and clothe us in His righteousness. Then we will be made able to

render all praises unto His matchless name in that world that shall never end.

We now look unto Him to lead, guide, and protect us through this life, that we may be found walking in the paths of righteousness that becomes every one that professes to know Jesus, as did our dear sister.

Written by request of Banister Springs Church and submitted in love by a member, in hope, that loved her for the truth's sake.

Elizabeth Shreve,

Dry Fork, Va.

A GLORIOUS DEATH.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Please publish in the Landmark this obituary of our greatly beloved Moderator of the Upper Country Line Primitive Baptist Association, Elder T. A. Stanfield, whose health had been gradually declining for three or more years. He found it necessary to give up all labor of consequence for the past several months, owing to severe heart attacks and weakness. However, he didn't give up his churches, but continued to go when able to be up, and continued to preach, though scarcely able to stand upon his feet, and often using heart tablets to strengthen his heart so that he might be able to stand upon his feet and speak.

About three years before his death, when he felt the time of his departure was drawing near, he begged the Lord to spare his life a little longer, and bless him to preach the glorious gospel a few more times, that he might declare the riches of Christ and His glorious kingdom. Elder Stanfield said the Lord appeared to him in a vision of the night and showed him a great army, and showed him that he was in the third division of the armor bearers, which he took to mean that he would live yet three more years and bear tidings to the household of faith. Elder Stanfield lived out the three years appointed to him by the Chief Bishop of his soul, preached and served his churches, visited sister churches, and conducted funerals right up to the end, falling into my arms in death, as he was stricken while speaking his last words in the funeral rites of a very dear sister of his home church, Sister Belle Robinson, of Reidsville, N. C.

Elder Stanfield had just expressed his regrets at not having been able to go to see Sister Robinson during the past three months which she had spent in the hospital in Reidsville, saying "the most of the past three months I have spent in bed, or on my couch. But," he continued, "our sister has paid a debt we have all got to pay, and

it won't be long with me." He continued, "The wise man Solomon said, there's a time to every purpose under the sun—a time to be born, a time to die, and I believe what the scriptures say. I know I can't pass the time appointed unto me, but I will live every minute of that time," and instantly death hit him. He groaned in spirit, lifted his arms toward me, and as much as to say "the end has come."

It was a home funeral. The several rooms, porch and yard were crowded, and I had just stepped aside from the microphone not more than three feet and was watching Brother Stanfield's every word and movement, and as he lifted his arms in death I was able to catch right under his arms around his body, and ease his dying body to the floor. I continued to hold his head up.

He swallowed once, his mouth dropped partially open, his eyes were set in death, and it was now evident to all that death had come. His wife, Sister Stanfield, was there. A large number of the brethren and sisters of his home church, which has a membership of about 85, brethren and sisters from nearby churches, and friends and relatives, all witnessed the end. It was all peaceful. It was beautiful. Elder Stanfield had often said, "I hope the Lord will take me, if it is His will, while I am preaching. I want to preach as long as I am able to stand up." He wanted his brethren with him while he was sick. They came from every section. They came regularly. They came from almost all our churches to see him. They came from Virginia throughout the correspondence of the Upper Country Line Association. They came from the far eastern part of North Carolina. They came to his home, and when they would have to go, they would embrace each other and weep as though their hearts would break. I have seen these things with my own eyes, and witnessed the great love and esteem manifested toward Brother Stanfield. Everywhere I have gone among our churches, far and near, the brethren for the past two years or more would say, "Tell us about Brother Stanfield, and how is he getting along? We do want to see him so much. Remember us to him and give him our love when you get back home."

Elder Stanfield died at the age of 74. He was born in Person County, N. C., but came to Rockingham County in early youth, spending the greater part of his life in Rockingham County.

He joined Pleasant Grove Primitive Baptist Church about 1896, had been an ordained Elder, serving two or more churches in one Association, for 15 years or more, and had served as Moderator of the Upper Country Line Association for about 10

years or more. He was a good, sound, able minister. He labored for peace. He grew stronger and stronger in the doctrine of God's purposes and decrees, and embracing all things, and he openly declared that the bounds of our habitation are fixed, that all things are in the hands of our God, and that nothing, not even Satan, can thwart the purposes of our God.

At the funeral of our dear sister, Mrs. Belle Robinson, the Lord had blessed me, as I believe, to speak clearly and declare uncompromisingly the doctrine of the resurrection of these bodies, using the latter part of the 15th chapter of 1st Corinthians, verses 51, 52, 53, and 54, as a scriptural basis and authority for my remarks, and when Brother Standfield arose to speak, he said first, "I am suffering very much with my heart, and I fear I won't be able to stand long, but Brother Gilliam has preached beautifully on the resurrection, and has preached the resurrection of these bodies just like I believe it. Every word he said seemed to be just exactly right, and we would not have changed a sentiment."

Elder Stanfield was not only an excellent preacher, but he was, perhaps, the best singer among our churches in his generation. He sang the songs of Zion at home, in the field, with the churches, and he and I traveled together, preached together, sang the songs of Zion together everywhere we have gone. We walked together, saw eye to eye. We loved each other with a stronger love than the ties of nature. I feel that my personal loss is almost more than I can bear. Thousands of brethren, sisters and friends from far and near, attended his funeral. Some of our Elders who couldn't come sent beautiful flowers. Several of our churches sent lovely wreaths of flowers. The churches of the Lower Country Line Association sent by their beloved Moderator, Brothe F. D. Long, of Roxboro, N. C., a large and beautiful wreath of roses as a token of the love and esteem of their churches to Brother Stanfield, and as an expression of sympathy in the loss of our beloved Moderator.

Elder Stanfield was twice married. His first wife was Miss Beatrice Sartin, and by this union were born eight children, seven surviving, as follows: Mrs. Allen Harper, Whitakers, N. C.; Mrs. Scott Bennett, Church Roads, Va.; W. A. Stanfield, Sanatorium, N. C.; Paul Stanfield, Reidsville, N. C., R. 1; Mrs. Carl Crutchfield, Winston-Salem, N. C.; Eldridge Stanfield, Church Roads, Va.; and Eugene Stanfield, of the home, Reidsville, N. C., R. 1. The second marriage was to Miss Florence Monsees, and two children were born to this union, as follows: Miss Louise Stan-

field, Winston-Salem, N. C., and Miss Mary Frances Stanfield, of the home.

The body of Elder Stanfield lay in state in Pleasant Grove meeting house from about 12:30 to 3 p. m. The crowd was so large not all were able to view his remains before the services. Elder Stanfield had left a request that I should have charge of his funeral services.

There were, perhaps, fifteen to twenty Elders who had come from different sections, some coming 200 miles or more to attend this service, and all were given opportunity to pay a short tribute to the life and services of one so highly esteemed and beloved.

The song service was in charge of one of his Old Baptist friends, Mr. Dave Rudd, and the hymns and the singing were most beautiful.

His body was quietly laid to rest beneath the sod, and our dear Brother Stanfield has passed on to his reward to await the glorious resurrection morn, when that which is sown a natural body shall be raised a spiritual body. When this corruptible shall put on incorruption, and this saying shall be brought to pass, Oh, death, where is thy sting; oh grave, where is thy victory? But thanks be to God who has given us the victory through our Lord Jesus Christ.

May the dear Lord give us to say, "The Lord has given—the Lord has taken—bless His holy name."

Written by one who loved him most dearly as a true servant of God.

J. W. Gilliam,

Elon Collgee, N. C., R. 1.

IN MEMORY OF JAKE WHITEHEAD COOPER

Our Heavenly Father has seen fit to remove from our midst another of our members at Kehukee, Sister Jake Whitehead Cooper.

She was born September 3, 1868 and was married to Patrick Henry Cooper in her young days. I do not know the date. To this union was born one child, who died in infancy. Her husband preceded her to the grave several years ago. She lived among relatives and loved ones until a few years ago. She made her home with an invalid lady, whom she nursed and cared for until her health gave way.

She then lived with relatives again until she went to the Old Ladies Home in Fayetteville, where she died February 6, 1942.

She joined the church at Kehukee in September, 1938 and was baptized by her pastor, Elder A. B. Denson. I well remember how happy she looked when she came up out of the water. It was raining, but that didn't bother Sister Jake. She loved her church and pastor, and was faith-

ful as far as she was able. She never came back to visit us after entering the Old Ladies Home.

Be it resolved: We, the church at Kehukee bow in humble submission to God's will, who doeth all things well after the counsel of His own will, and that our loss is her eternal again.

Second: That we extend to her bereaved relatives our heartfelt sympathy.

Third: That a copy of these resolutions be spread on our church book, and one sent to Zion's Landmark for publication.

Done by order of Conference, Saturday before the third Sunday in February, 1942.

Elder A. B. Denson, Moderator,
Harry D. White, Church Clerk.

DEACON F. E. SIMMONS

Whereas God in His infinite wisdom has called from us by death our beloved brother and Deacon, F. E. Simmons, who calmly fell asleep in Jesus on November 18th., 1941.

Brother Simmons united with Primitive Baptist Church of Newport River on June 2, 1912, and was baptized the same day by Elder Isaac Jones.

After living the life of a faithful Christian and manifesting his love and faithfulness to the church for many years he was ordained a Deacon of the Church in the year 1932, of which office he filled faithfully until death.

Funeral services were conducted at the grave side by his pastor, Elder W. W. Roberts, assisted by Elder J. L. Ross. We pray that the good Lord will be with the bereaved widow, to comfort, strengthen and enable her to bear her sorrow with patience. We pray that His good council may be followed by his children. While his brethren and many friends miss him so much, we hope that his passing from us will be his eternal gain.

Therefore, be it resolved first that we bow in humble submission to Him, who doeth all things well, and we trust that God will in His infinite wisdom and grace fill the vacant place in his church; second, that a copy of these resolutions be entered on our church record; third, that a copy be sent to the bereaved widow.

Done by order of Conference, December Quarterm Meeting.

W. W. Roberts, Moderator
G. C. Garner, Clerk

MINISTERS EXCHANGE PULPITS

The Lord willing, Elder S. B. Denny, of Wilson, N. C., has agreed to visit us and preach at the regular meeting time at Green Ford on the third Sunday in April, and Elder O. S. Young, of Angier, N. C., will supply for Elder Denny at Fremont at the same time.

(Elder) R. E. Johnson,

Four Oaks, N. C.

APPOINTMENTS FOR ELDER W. E. JARRELL, OF LEXINGTON, N. C.

Beulah, Tuesday, May 12th.
Creeches, Wednesday, May 13th.
Healthy Plains, Thursday, May 14th.
Sandy Grove, Friday, May 15th.
Contentnea, Saturday and Sunday, May 16th and 17th.
Scott's, Monday, May 18th.
Upper Black Creek, Tuesday, May 19th.
Pittman's Grove, Wednesday, May 20th.
Memorial, Thursday, May 21st.
Lower Black Creek, Friday, May 22nd.
Aycock's, Saturday and Sunday, May 23rd and 24th.
Meadows, Monday, May 25th.
Mewborn's, Tuesday, May 26th.
Red Banks, Wednesday, May 27th.
Farmville, Thursday, May 28th.
Autrey's Creek, Friday, May 29th.
Pleasant Hill, Saturday and Sunday, May 30th and 31st, Contentnea Union.
Lower Town Creek, Monday, June 1st.
Tarboro, Monday night, June 1st.
Old Sparta, Tuesday, June 2nd.
Falls, Tuesday night, June 2nd.
Upper Town Creek, Wednesday, June 3.
Elm City, Thursday, June 4th.
Nashville, Friday, June 5th.
Mill Branch, Saturday and Sunday, June 6th and 7th.
Sappony, Monday, June 8th.

Brother Jarrell's wife will be along, and they will need conveyance. Hope the members and friends will turn out to hear him.

E. L. Cobb.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

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P. D. GOLD PUBLISHING CO.

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PUBLISHED SEMI-MONTHLY

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PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 12

THE GREATNESS OF MORDECAI IS DECLARED.

The Jews ordained and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing and according to their appointed time, every year;

And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

Then Esther the queen, the daughter of Abidail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves, and for their seed, the matters of the fastings and their cry.

And the decree of Esther confirmed these matters of Purim; and it was written in the book.

And the king of Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.—Esther 9:27-32; 10:1-3.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

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ELDER M. L. GILBERT.....Dade City, Fla.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

VICTORIOUS GRACE.

Upon request we are republishing the experience of the late Elder Joshua Lawrence, a wonderfully gifted servant of God, written by him in 1812. We are indebted to Mrs. Ella Bulluck, of Conetoe, N. C., for a copy of the Landmark dated July 15, 1910, containing same.

J. D. Gold.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

Preface—The only apology I have to offer for this work is, that I have had impressions to write for several years the following lines, but have refused so to do: First, because I knew I could not write grammatically, nor with that language that might please the polite world. Secondly, because there were so many valuable books already extant, on almost every interesting subject, that I thought my mite would be needless; and therefore, have refused to write, for several years, thinking that I might do harm but could not do much good. Nevertheless, my impressions still continued stronger and with more force of mind so to do, until at last to get peace of mind and for the following reasons I yielded: First, because I thought it was the will of God, and his mind, that I should write. Secondly, for the benefit of the present age of Christians and more especial-

ly the generations to come, that they might see the dealings of God with my soul, and be comforted in reading it; but more especially, the powerful temptations which I have endured, that if the generations to come should get in these temptations, they might not think themselves alone, as they are apt to do; but, by reading this, might see that some one had been there before them, and also discover the faithfulness of God to succor the tempted soul, and therefore receive the comfort this book may yield them. Oh, when I have fallen in these violent temptations, what would I have given, to have seen that any was ever there before me. I thought it would yield me much comfort, therefore I have written this for the benefit of such. Thirdly, that as the face of man answereth to the face of man, so does the heart of man to the heart of man. And so by the reading of this book they might compare their feelings with mine, and the whole with the word of God, and be comforted. Fourthly, the benefit of doubtful and backsliding Christians, to throw them a morsel of bread by and by. And I further add, pardon my weakness and failings, for I must speak to you in that plain language, that God did deal with me and cause me to understand my case. And may God make it a blessing to all hands where it may fall. I subscribe my-

self your sincere well wisher and servant.

Joshua Lawrence.

Be it remembered, that if thou who readest the following lines be a natural or unconverted man, that I would wish you to take heed of rash judgment, and not condemn the things thou herein find written, because you cannot understand them nor have experienced the several things herein declared to have been seen and felt by me. But act the part of a wise man, and admit that these things may be so, though thou hast not yet felt them. For I am sure, that if you would act the part of a wise man, you will admit and not say women have no birth pains, because thou hast not felt them thyself; nor that the bones of the child don't grow in the womb though thou canst not understand how it is perfected in every part and joint thereof, no more than thou canst tell the dealings of God with my soul.

But should you be one whose eyes are opened by divine power, and have felt that change will prepare you for the kingdom of heaven, I trust you will acknowledge the things I write to be true, and agree much with your feelings in many things: while I pray God, that they may yield thee much comfort and consolation. And thus I shall begin to tell you how I think God did convict me for my sins in my youth; yea, when I was about 10 years old I was so frightened by dreadful dreams of lightning and fire consuming the world, etc., that I have jumped up in my sleep often times and run for near half a mile from the house. Once I recollect in particular, I jumped up in my sleep and

ran through an old field adjoining the house, and over two high staked fences and down in my father's deer park and got mired and fell on a heap of brush, before I awoke, I was so frightened in my dream. Nor were dreams all, for in the day time I did feel such convictions for my actual sins, that it would fill my mind with horror and distress, which would make me try to pray to God to have mercy on me.

Yea, these convictions did so fasten on my mind, at about 11 or 12 years of age, that I began to have serious thought about religion and judgment to come, with terror of mind; and would frequently read the scriptures, but more especially that part of the evangelists that treats of the death of Christ; which did so affect my heart, that I could not read it without shedding tears freely. Not that I then had an idea of His being a Saviour for sinners, but thought He was so good a man, and the Jews had treated Him so evil for all His kindness, that if I had been there I could have fought for Him what I could, before they should have served Him so cruelly.

But at about 15 years old I began to feel such sharp convictions for sin, that I tried to break off my practical sins and turn to God. Yea, would read the scriptures, and take to the woods and fast and pray all day there to myself. And I did shed tears freely, under a sense of wrath of God and the guilt of my sins. And after the day or days of my prayer and mourning was over, I felt my conscience quiet and it did not accuse me so powerfully, nor I did not feel quite the same horror of mind nor fear of the wrath of God. But oh, how afraid I was some person

would see me at prayers, that I would start up at the crack of a stick or the shaking of a leaf. So fast had the devil taken possession of my heart that he soon shamed me out of my fastings, prayers and repentings for sin; and in a few days I forgot all and returned to satisfy my fleshly desires again with sinful practices. And it did see sweeter than ever, though when it was committed it left its sting on my bosom; which was all my grief, that I could not sin, but I must feel the gripes of a guilty conscience.

At that age I would get drunk, curse, and swear, steal, commit adultery, lie, dance and every bad practice that youths of my age could be guilty of. But still now and then I would think of dying and going to hell, and burning there forever; that would make me tremble and fall to my prayers and vows, that I would mend my life to do better, if the Lord would forgive me for what I had done. Thus sometimes I prayer and vowed, though very secretly, and sometimes sinning all that I could, to drown such thought, and to get rid of my distress. Thus I continued to about the end of my sixteenth year. About which time my father died, and then I had full liberty to sin; for although he was a man of the world, yet I dared not let him know I cursed or swore, or did any such bad things. Though sin had such a dominion over me, that I could find enough ways to sin without his knowledge; for every half bit I could get I would give it to negro Sam, to play the fiddle for me to learn to dance.

From 17 to 20 there certainly could not be my equal for sinning; for I neither had father nor mother,

nor friend to fear, and chide me for sin; for I went to keeping house in my seventeenth year, and then I was determined to fill myself with dancing, frolicking, gambling, quarreling, and all manner of vice and blasphemy, that I was capable to commit. I seldom had convictions for sin in these three years, only when I would go to meeting, and the preacher would tell me of my cries and what would become of me; then while under his sermon I felt awful, and would vow and set resolutions, if I lived I would try to do better. But as soon as I got out of the meeting house, and got with my old companions, I was so shamed, and hated they should think that I had any notion of religion, that I tried to throw away all the thoughts thereof out of my mind. So as soon as we had got our horses, away we went to the tavern and I among the rest was drunk, cursing, swearing, lying, and blackguarding, ringleader for all the evening and the best part of the night, for I did drink more freely to break those thoughts of my sins and religion out of my mind.

And thus I continued until my 20th year, in which time my travel of sorrow began, sure enough. I sometimes, reader, in the midst of all the things I have told you, would read the scriptures, and among the rest I did read that passage in the book of Job, where his wife said unto him, curse God and die; which after reading did so fasten on my mind, that I could not beat it out, all that I could do, nor by all means that I could use or invent. But it appeared that I must curse him and die, in spite of all my power. And the having of this thought fastened

as much guilt on my conscience as all my former sins. Yea, it did appear, that it brought all my former sins to view, and charged me with the whole. But I closed the book, and would read that place no more; yea, when I went to read I would be careful not to open at the book of Job, for fear I should have these bad thoughts again. But whether I read or not, it was all one, they were fastened on my mind, and I could not shake them out; for it was constant in my mind, curse God and die.

But I would say bless God, bless God, in order to keep the other words from coming out of my mouth; but it would still be in my mind for every hour in the day, curse God and die. But I would reply, bless God, bless God, as fast as I could speak, to keep from cursing Him; for I thought if I did, God would kill me and send me to hell with all my former sins to suffer for ever; which made me tremble with fear and quaking of heart, for the sin of this thought was greater in my eyes, than all my other sins, and charged more guilt on my conscience. For the relief of which guilt I would plead, Lord, I can't help this thought, take it away, for I don't want to curse thee, thou knowest.

But this thought carried not only guilt, but a voice of repentance, and would threaten me with eternal misery if I did not repent. But I found I was not willing to repent and leave my sins, and said to myself, I now am a young man, and to turn religious and forsake my old companions and sinful practices, they will laugh at me; and I want to get married, and surely religion will spoil all

that. And further, I don't want to be religious, for it is too melancholy a thing, and I won't be religious. And I have gone to preaching so, and have stood out of doors and when the preacher would preach loud I would holler to mock him. Yes, and many times in my frolics, I would get up and preach for fun, and in a way of mockery of so sacred a thing. So hard had I grown in sin, and did love the service thereof so well, that I had quit all praying; and now got me a fiddle to play, to see if I could not get rid of these bad thoughts, and break them off my mind. For I was resolved to keep on in sin, let the event be what it would; for I could not bear the thought of being religious and giving up my sinful delights, and the pleasures of this world of joys, which I could not see, nor did not know that I should ever again. Surely, if grace was not rich and free, here I must have been damned to reason thus: and go on in sin, in spite of all my convictions.

But still that thought would be constant in my mind, curse God and die; while I could reply, bless God, to keep it out of my mind. And I thought the sin of having such a thought was a sin of such a nature, that God would damn me if I did not get rid of it. Yet, do all I could, I could not beat it out of my mind. And it continually taught me this lesson, you must repent or be damned, but still I could not consent to repent, and forsake my sins, I did love them so dearly.

But sometime in my 21st year, it came in my mind so often, and with such force, that it appeared I must curse Him, and die and go to hell;

or else I must repent without further delay. But still I could not bear the thought of leaving my sins, and would try to whistle it out of my mind; and sometimes try to sing it out of my mind. But still it would be there, curse God and die, but I would say, Lord, I don't want to do so bad a sin. But still it increased continually, so that I began not to know what to do, for to let any one know that I had such a thought I was ashamed, for though I am surely worse than any one else, and so I will keep it to myself, and still I could not consent to repent.

But soon singing and whistling would not keep it out of my mind, but it would still be in my mind, curse God and die, for twenty times together, as fast as I could have thought. At last I thought I would work it out of my mind, and the thoughts of religion too, so I shouldered my axe and in the woods I went, still in my mind, curse God and die. I would grit my teeth together and with my mind say, bless the Lord, for twenty times together, as fast as I could speak, and lay on with my axe with all my might, but the more I worked the worse I got, until I was made to cry out, why, why am I plagued with this wicked thought so much? I wish I had not been born, here I am, I can't work, I can't take no delight in sin, and if I go to sleep, I can't sleep, but must get up and walk over the plantation, and can find no rest; go where I will or do what I will, I am plagued to death with this thought, so I can't eat, work, or sleep; I had better be dead than alive. Then the thoughts would come with more force, curse God and die; but I

would reply, bless God.

But thinks I, I will fall on another plan yet, and see if I can't get rid of these thoughts and all my convictions. So I fell on this plan, I won't stay at home, I will go in company with my young companions, and stay there and drink, and frolic away my time. So away I went, but this was my misery, that thought went with me, and did make all my pleasures bitter; yea, I would try to dance it out of my mind, and pour the brandy like water down my throat until I was drunk, against the light of and guilt of my own conscience, knowing it was the way to hell. Yea, I have danced to keep these thoughts out of my mind until my leg bones have so ached that I could not sit nor stand still; but must walk about for ease. But when I got to myself, it would come like a thunder storm on my conscience, to reflect on my conduct and how I had sinned against God and my conscience, and then I would fall to making vows and resolutions, I would do so no more; and promise the Lord that if He would forgive me, I would never do the like any more.

But finding no relief in company nor drunkenness either, I resolved that I could not drink but four drinks per day, but seeing I was to have but four drinks according to my promise, I coveted it so much that I took almost a half pint at a drink, which kept me drunk all day. This, and all other things as bad, did I still follow to break them bad thoughts out of my mind; but failing in all of these plans, for I grew worse in sin and worse in feeling, for that thought would take me at

home or abroad in company or out, drunk or sober, dancing or not, that I was bereft of all comfort and peace, and of all creatures the most miserable; for it was constant in my mind, curse God and die, for almost every second in the day and night, only when I was asleep, which was not much.

While in this condition I was brought to a further consideration. Here, says I, I have no delight in sin, neither peace nor satisfaction by day or night, for God has by this thought poisoned all my delight in sin. And then I would sit down and cry, because I could not take that delight in sin I used to do. My trouble had increased to such a pitch, that necessity drove me now to think about prayer: which I had long forsook, but having contracted so much guilt by my stifling convictions, and committing so many crimes and having that bad thought too, that I was both afraid and ashamed to pray. But still it kept in my mind to pray to God to take that from me. So one day as I was plowing, being so overpowered with distress and could find no peace to my troubled soul, and strewing the rows with tears from end to end, with a heart ready to burst under a sense of guilt and distress, I was constrained to come to my knees. But oh, how loath to stoop; but necessity now drives me to pray to Him, that I was unwilling to serve. And I could say nothing in prayer, only cry, and was amazingly fearful that some person would see me.

But still no relief could I find, to my troubled bosom; sometimes I would pray and commit sin, but although I did pray, I did not want to

serve God, but wanted him to take that thought out of my mind, so that I could take my fill of sin. For I recollect one day, as I was walking off a field of about ten thousand, thinking of my situation; for I had now become like one that had no company, having left my old comrades and drunken crew, because I could find no peace there and necessity drove me from them. And as for those that I thought were Christians, I was afraid of them, yet was glad to hear them talk about religion, so they did not talk to me. Thus thinking to myself, if this field was full of dollars up to the top rider, I would give it all, yea, and more, to be clear of this thought, so that I might take my fill of sin. But this thought, curse God and die, poisons all; and I am afraid I shall be obliged to do it, and then God will send me to hell. And oh, what shal I do then, how can I stand eternal fire? Then I would pray again to God, to take it from me; but still no rest could I find, by day nor night.

Thus I continued for about eighteen months, sometimes praying and then drunk, and the like bad crimes; which after I had done them, would come like a storm of thunder on my conscience. And then I would feel so loaded with guilt and fear of hell, that I was almost ready to die; then like one condemned, would venture to pray and vow, and promise the Lord if He would forgive me this time, I would never do so no more. But it soon was the case again, for it seemed that the devil did possess me to sin. But at length it seemed that I had more power given me to withstand sin, because I had now

forsook all my former companions, and shunned their company, by which means I did not meet so many temptations to sin. And I took my fiddle and took the hammer and beat her in a thousand pieces, and threw it in the fire; for it was one of my gods, but now it augmented my grief. And I forsook gambling, the ball room, and all my bad practices. Why? Because I felt the weight of my guilt that flowed from them; and saw that they would lead me down to hell, to torment forever, and I felt more resigned to serve the Lord than what I had done.

(Continued in next issue)

READING LANDMARK SINCE 1882

Dear Mr. Gold:

Inclosed please find Post Office Money Order for one dollar, which pays me up from April 15, 1942 to April 15, 1943. I hope the Landmark will keep coming in the line and order it has been all the time. I have been reading it since 1882. I hope the good Lord will enable me to read it the few more remaining days I am blessed to live, and that He will give you yet many more years to print and write it as you have in the past. I hope you and your dear ones are all well.

Respectfully, your friend,
Jas. S. Corbitt,

814 St. Andrews St.,
Tarboro, N. C.

A CORRECTION.

Dear Mr. Gold:

I notice in Brother Boswell's obituary some one made a very gross error about our church.

We haven't selected any one to

serve us. I trust the Lord may give us a pastor of His choice.

Will you please correct this in the Landmark?

Am enclosing check to pay for Landmark for one year.

Wishing you success,

Sincerely,

W. T. Brantley,

Spring Hope, N. C.

EUGENIA ROBERTS BURTON GOLD

On March 4, 1942, near the dawn of a new day, our beloved Sister Gold quietly and peacefully fell asleep to be awakened on the dawn of the glorious resurrection morning in the likeness of Jesus, be like Him and be satisfied. Sister Gold was born on the 20th day of April, 1848. Having lived a long and duseful life of loving service in her home, in her church, and in the community.

Sister Gold helped to organize our church at Mebane. Through all the years her devotion to the cause, her love for her pastor and the brethren remained steadfast. For many years she was deprived of the priceless gift of clear sight, was unable to read or recognize faces, but rarely failed to recognize our voices. Her friendly cheerful greeting and pleasant smile, manifested such fortitude and humble submission it was an inspiration to every one who had the privilege of knowing her.

Be it resolved:

The church at Mebane has sustained an irreparable loss, but desire to render thanks to the giver of every good gift for her fellowship and association with us. We shall miss her loving counsel and cheerful presence, but are comforted with the thought that she is forever free from trials, sorrows, pain and death. We wish to extend our sympathy to her dear son, and to all her loved ones whose hearts are saddened by her passing. May they emulate her wonderful example, and may we all when our course is finished by grace divine join her in eternal praise to God, who doeth all things well.

Also resolved that a copy of these resolutions be placed in our church record, a copy sent to the family and a copy sent to Zion's Landmark.

This done in Conference assembled April 11, 1942.

T. F. Adams, Moderator,
Jodie Warren and
Eva Hall, Committee.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

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MAY 1, 1942

FIRST CORINTHIANS, FIFTH CHAPTER.

In the April 1st issue of the Landmark, Mrs. Azubah Lee, of Dunn, N. C., asks for an explanation of John 8:4; I Cor. 5th ch.; Gal. 5th ch.; Eph. 5th ch. and Hebrews 4:6. The reader will do well to read all of the scriptures referred to above, and other scriptures bearing on the same themes.

In a former issue, I have tried to answer John 8:4, and will say as to the others mentioned in her letter (see Page 148, of April 1st issue of the Landmark) all are scriptures left for our learning, by the Apostle Paul.

To try to answer all of the scriptures named would take too much space, so will take them one at a time.

The City of Corinth, which formed a part of Greece, in the Province of Achaia, abounded in

luxuries, pride and uncleanness, as do most great cities, of the present age as well as in ages past. Yet, to this city Paul was sent, in the Providence of God, to preach the gospel. Paul's labor was rewarded by the setting up of a gospel church in the midst of this wicked city.

After Paul labored among them for about two years, he departed for other places, but did not fail to remember them with his letters of love and of reproofs. The whole reading of both his first and second Epistles to the church and people of Corinth is a very rich testimony as to the goodness and mercy of God, even to this sinful people.

The fifth chapter reads in part as follows: "It is commonly reported that there is fornication among you," verse 1, "And ye are puffed up, and have not rather mourned," etc. A sad state for any church or people to be in.

The first verse gives the gist of what Paul felt should have brought forth mourning among them, for one among them had taken his father's wife, and was evidently living as a fornicator.

Paul said, "For I verily, was absent in body, but present in spirit, have judged you already, as though I were present, concerning him that hath so done this deed."

Paul not only condemned the fornicators; but condemned the church for its manifest lack of discipline in the matter. Such laxity of discipline causes great coldness in Zion. Paul counseled them in the matter, saying, "In the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ, to

deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Because of this blot on the church and name, he said: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" Better remove the leaven of such evils among you.

What could they do? Paul said, "Purge out therefore the old leaven," the evil conduct, and the offending one, "that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Note, they were not to act with malice and wickedness, but deal in sincerity and truth. Some commentators say this man was a preacher of such ability and influence that the church was willing to overlook his bad conduct in taking for his own the wife of his father. We do not know his rank in the church, but he was disgracing the whole church, and Paul said the disgrace was commonly reported. Paul did not regard this wicked act as destroying the soul, but said, "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The church, under the direction of Paul, was to meet and with his spirit or council, and in the power of the Lord Jesus, withdraw from such an one for the destruction of the fleshly desires; but not for the destruction of the soul, for it is plain that while Paul did not ap-

prove of the sin, he yet believed the man to be a child of God.

It must be very humiliating for one who has been held in high esteem to be excluded from the communion and given over to Satan for the destruction of the flesh. Sometimes such offenders are restored to the communion only when a faithful church is fully convinced that Godly sorrow has wrought repentance. It is very evident that Paul, who was at one time a proud persecutor of the church, became a very humble man, and did not forget, in his writing, to show a distinction between the flesh and the spirit. He who had been forgiven much showed a forgiving spirit towards others. We should be like minded. In regeneration it is the Spirit that is quickened and the flesh remains, unholy and unclean. It is often restrained, but not changed from sin, and its influence, to a sinless being, for as long as we live we will have the flesh and the devil to buffet us; yet God, who is over all, in all, and through all, will not suffer His redeemed to be eternally separated from His love and mercy. He hath loved them with an everlasting love, and will not ultimately forsake His own. The old man, or body of sin, is unrenewed, no part of it is sanctified, save in the Spirit, and of such, the Apostle said. "And such were some of you, but ye are washed, ye are sanctified, (in the Spirit), ye are justified. Read I Cor. 6:8-11. Great sinners, but "washed, sanctified, justified." Not justified by works which we have done, but justified by Christ, who is the Head over all; and the Justifier of His body, the church of God. All having sinned

and fallen short of the glory of God; but saved by the blood of Christ.

When the Spirit of God hath quickened a man, and he becomes a new creature in Christ, it is his desire to crucify the old man and his deeds, but as long as we live in the flesh Satan will try to annoy, and would destroy the very elect if he could. I am sure this is an experimental truth. Jesus said, "Call me not good, for there is none good save the Father," to whom all praise is due.

There is an endless warfare, as long as we live, between the flesh and the Spirit. Paul said that when he would do good evil was present with him, and though he delighted in the law of God after the inward man, yet said he, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom. 7:21.)

I believe every child of God has the same conflict between the flesh and the spirit. Who is better than Paul? No one. And it is because of such indwelling sin we mourn our sinful state and look alone to God and His Christ for deliverance. Toplady said,

"Nothing in my hand I bring,
Simply to Thy Cross I cling;
Black, I to the Fountain fly,
Wash me, Saviour, or I die."

The fall in Adam, laid a foundation for mercy in Christ. We are told in the scriptures, "That all things work together for good to them that love God, to them who are called according to His pur-

pose." (Rom. 8:28)

To all who love God, not those who love sin, but hate sin, and mourn the vileness of their own bodies, there is a fountain opened for sin and uncleanness.

As ever,
O. J. Denny.

A KNOCK AT THE DOOR.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Some time ago I heard a modern evangelist, who claims to be a preacher of the gospel, use the above quotation for a text, which I will not call in question, as I might not guess what his calling is. At any rate he applied the scripture to the unregenerate, the "dead in trespasses and sins."

I could not understand how a man taught of God, or even if not, could so believe, after reading the chapter of his text, could think it was addressed to the characters he meant. But thus saith the Lord, by the Apostle, that the "natural man receiveth not the things of the Spirit of God; . . . neither can he receive them, because they are spiritually discerned." "It is not meant to take the children's bread and cast it to dogs." But the reverent (?) preacher did not make an adverse rendering of his subject from those of his cult; for it is by a misapplication of the word of truth that they get converts. Thus saith God by the prophet, Isaiah, when referring to false teaches: "Yea, they are greedy dogs, which can never have enough, and they are

shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." The weapons of warfare by these would-be-lords for proselyting the world have been, until recent date, "force," but now their tactics have changed to universal love and general atonement, that Jesus died for the sins of the world, but He rose from the dead to justify His people. Their theory is that sinners become His people by accepting the terms of the gospel. I note that even some Primitive Baptist preachers are somewhat tainted with that doctrine. That Christ's death was only to make an offer of salvation, so that men could be saved by complying with the terms of salvation, else God would have a good excuse to damn them. Thus, "Behold, I stand at the door and knock," is a "pet" text with the Arminian preachers.

I do not question, "to knock at the door," is a figurative expression, but I cannot believe the expression was used to spiritualize dead sinners. I object to the interpretation of the wise above what is written. Theirs is contrary to the spiritual teaching of Christ. Such a view would cast a reproach upon the power and wisdom of God; in other words, declaring that God does not know, until He tries, whether He can knock to the effect that sinners will be made willing to open the door (the heart) and let the Lord in, or from some cause best known to themselves, if they should decide not to heed His knock, so warding off the Holy Spirit by barring the door more securely, so the dear Lord is disappointed, since He

would have created them in Christ Jesus unto good works, which God had ordained for them to walk in; but they would not let Him!

Thus saith the Lord: "I am in one mind and what my soul desireth, even that I doeth." "And all the inhabitants of the earth are reputed as nothing, and I do according to my will in the army of heaven, and among the inhabitants of the earth, and none can stay my hand, or say unto me, What doest thou?" "The hour is coming, and now is, when the dead (in trespasses and sins) shall hear (by the spirit of quickening) the voice of the Son of God, and they that hear shall live." "No man can come unto me except the Father who sent me, draw him, and I will raise him up at the last day." "All that the Father giveth me shall come to me." "Why do ye not understand my speech? Even because you cannot hear my word." "Ye believe not because ye are not of my sheep. My sheep hear my voice and I know them, and they follow me; and I give (not exchange for obedient acts) unto them eternal life; and they shall never perish."

The Bible abounds with expressions, "He that hath an ear to hear let him hear." It also says: "If our gospel be hid, it is hid to them that are lost." Such have no desire or will for the life that Jesus gives to His people; but all for whom He died will all come to Him in this time state, if not in person, it will be by faith, love or hope, but the word everlasting they will all be with Him; for Jesus will say to His Father when He raises them to glory: "Behold I and the children which

God hath given me."

The book of Revelation was written to the seven churches of Asia, and the words of our subject were addressed especially to the pastor of the Laodicean church: "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Now, who is there that has been made a "new creature" in Christ, to whom the Spirit of "Behold I stand at the door, and knock" has not come? How comforting are these words, "I sleep, but my heart waketh: it is the voice of my beloved (Christ) that knocketh." Again, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." One asleep implies that there is life, but the life may be inactive, latent or dormant. What a mercy to be awakened by the spirit of God. Few there be that have not been remiss in some Christian duties, and have never felt repressing of a repenting heart from the presence of the Lord.

Possibly, like priest like church. The angel of the church said, "I am rich and increased with goods, and have need of nothing." He may have thought he was the greatest preacher of Asia, having drifted into a lukewarm state, when one is neither hot nor cold, without checks or spurs to godliness. He may have no feeling of heart worship or the joys of salvation. Now, if there be any servants among us exalted above measure, may our God say to them as He did to the church of the Laodiceans, "Wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich (in good works),

and white raiment (righteousness of Christ), that thou mayest be clothed, and that the shame of thy nakedness (lukewarmness) do not appear; and anoint their eyes with eyesalve (manifesting the knowledge of God) that such may see" from when he has fallen. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." In fine, "He that hath an ear, let him hear what the Spirit saith unto the churches," not to the unregenerate of mankind.

M. L. Gilbert.

JESUS, THE WATER OF LIFE.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Psalm 42:1-2.

The hart is a stag or male deer, and can run very swiftly and for a long time, but when pursued by dogs or wolves over a dry and thirsty land he will at last become exhausted, and pine for the water brooks where he may slake his thirst, and go in the water to break off his pursuers.

This is a true picture of the writer of this beautiful Psalm; and a picture of the whole church individually and collectively, for they are in the chase, the race, which can never end as long as we remain in the flesh.

The church is hounded by Satan, who is the character most worshipped by the inhabitants of the earth in every age of the world. He promised them glory, pleasure,

riches, pomp and splendor, and they fall in line and worship him with unfaltering zeal only to find in the last bitter end they have been allured along the highway by the brightness of the tinsel while they were chasing a thought that it was gold.

Jesus is the water of life, there is none other, and in the great race set before us, which we are commanded to run with patience, we are often tired and wearied, and sometimes think we will at last sink down by the way completely exhausted and lose the race at last; then we in our agony remember the waterbrook which has never failed us in the past, but we fear will not appear in time for us to win the race now.

The panting of the soul represents the prayers of the saints. It is the soul—the inward man—who is panting for the waterbrooks, yes, craving, yearning, hoping, praying for the appearance of the water which can revive the thirsty, drooping soul in this great race which can never end till the journey of life is over. The only hope of the Christian is in the waterbrook which has never failed and while we think in the midst of the chase it will fail this time, but it cannot fail, for Jesus says, "I will never leave nor forsake you." The soul of the redeemed continues to pant after God even Jesus, who by His spirit gives to them what they need to continue in the race which must be won in spite of all the dogs can do from behind, or dry sandy deserts in front,

which must be crossed and re-crossed time and again in order to prove the power, strength and unyielding and uncompromising grace of God which never halts at obstacles in the way, but overcomes and conquers death, hell and the grave and all of God's children come out victorious through Him who has called them to glory and virtue.

"My soul thirsts for the living God." All religious practices and performances are only traditional and fanatical except that which proceeds from a heaven born soul, who craves to honor and worship the living God.

In the worship of dead gods such as heathen worship, there is no thirst, no hunger, which proceeds from the soul, but a traditional keeping up with certain rules and regulations set down for their guidance by some poor weak man who set himself up as a prophet or a self-appointed teacher and leader of the people.

With the Christian, Jesus is all in all to them. In all their distresses they go to Him and tell Him the cravings of their souls. Not one day only, but everyday in every year. No matter how many earthly treasures may surround them, yet there is no one thing nor person who can supply the things the soul thirsts for but the living God, and all who thirst for Him are richly blessed by Him and to know there is no other God or helper anywhere.

B. S. Cowin

MARY C. SCOTT

It is with a sad heart that I attempt to write just a short memorial of our dear mother, Mary Carolina Scott.

Mother was born October 27, 1854, the daughter of Stephen Dixon and Mary C. Dixon, and died November 11, 1941, making her stay on this earth 87 years and 14 days.

She was a young girl during the Civil War, but could tell of the many hardships that fell upon the people of those days.

On December 1, 1874, she was united in marriage to the late Gabriel J. Scott, and to this union were born nine children, four boys and five girls. Three girls and one boy have preceded her to the grave.

On April 17, 1898, she and father were united with the Primitive Baptist Church at the Bay, and were baptized by the late Elder Isaac Jones, and took their membership to South West where it remained until May 2, 1908, when on account of a disorder she and father were both set aside, but after a few years she was asked forgiveness by an offending party, and was restored back to full fellowship by the church, where she remained the remainder of her days.

Mother was a faithful wife and mother, as well as a neighbor. She was never too tired to go through heat or cold to the aid of a sick or distressed neighbor, or to get up at night to render aid or relief to one of her family.

Visiting and nursing the sick was a part of her religion as long as she was blessed with strength to keep up and go.

Mother's health began to fail several years ago, but she was blessed to have the daughter of one of her father's slaves, a very faithful colored woman, "of the same faith and order," to stay with her. They lived together in the house mother was born in until just a few years ago, when she got so feeble that she required much closer attention, and agreed to go stay with her oldest daughter, who, with her husband, did all that was in their power to make her comfortable.

The first of February before she died, she gave away in her knee and had to be put to bed. And while everything that medical aid could do, was done, we all soon could see that there was but little chance for her to ever be up again.

She gradually grew weaker until in October she began to have weak spells, which led us all to know that the end was near.

All the children tried to be with her, and do for her, all that could be done. But nothing could stay the icy hand of death. Her Master called, and she must obey. And on November 11, at 10 p. m., she peacefully fell asleep in the arms of her Saviour.

Mother leaves to mourn her departure

three sons and two daughters: Mrs. George A. Walton and G. F. Scott, of Jacksonville, N. C.; R. N. Scott of Burnsville, N. C.; Mrs. W. W. Higgins, of Willard, N. C., and Edw. J. Scott, of Wilmington, N. C.; also thirteen grandchildren, and six great grandchildren, besides a large number of friends and relatives.

Mother's funeral was conducted by her pastor, Elder E. F. Pollard, assisted by Elder R. W. Gurganus and Rev. J. L. Hodges, a close friend of hers, and one of her son's pastor. After which her body was laid to rest beside her husband, beneath a beautiful mound of flowers to await the Resurrection morn.

Written by her son,
Edward J. Scott.

JOHN L. DRAKE

It is with a sad heart I attempt to write a few words in memory of my last uncle, John L. Drake.

Uncle John was born in 1863 and died September 9, 1941, this making him 79 years of age at death. His mother, father, brothers and sisters preceded him to the grave in years.

He was first married to Alice Stephenson and unto this union was born one child, which died in infancy. Later his wife, Alice, died. (Dates of deaths and marriage are unknown to the writer.) On January 1, 1911, he was married to Claudia Batts, and unto this union was born one child, which died in infancy.

Uncle John lived most all his life at the home place, always busy in his own affairs. He was always ready and willing to help in the welfare of his community. To know him was to love him. Sometime during the first of 1935 he was made to feel very, very happy. His own conscience told him that this was the Lord's work that made him feel so happy after feeling so blue and distressed about himself. It was hard for anyone to talk to him, to show sympathy or to encourage him as he could not hear so well. After feeling so blue and then feeling so happy he knew so well it was the Lord's work he wanted to be numbered in the church among God's children and so he asked for a call meeting one week-day in April, 1935. The pastor, some members and friends with him gathered at Lower Town Creek Church on this certain day. There he told a sweet experience, was received into the church and baptized in the same day. He was a faithful member and always present as long as he was able to go.

Funeral services were held at the home with his pastor in charge of services. Interment was in Upper Town Creek Church Cemetery.

Sleep on, dear uncle, take thy rest. We loved you, but the Lord loved you best.

The Lord giveth and He taketh.

He knoweth best, blessed be the name of the Lord. His will must be done and not ours.

Written by one who loved him,
His niece,

Nora Drake Cummings.

By request of his wife,
Claudia Batts Drake.

**IN MEMORY OF MY FATHER
GEORGE W. POLLARD**

My father, George Washington Pollard, was born at Marines, N. C., Feb. 9, 1867, the youngest son of Elder Benjamin J. and Lucinda Pollard. He lived in this community until about the year 1910, after the death of his mother. He tended a small farm and served as the village blacksmith for many years. In 1889 he was married to Mary Ann Gillette. To this union were born seven children. Six grew to maturity and one died in infancy. At about 30 years of age, papa joined the Primitive Baptist Church at Ward's Will, Onslow County, and was baptized in New River, at what is known as the Big Landing, by the late Elder C. C. Brown. My mother joined at the water and was baptized with him. He served a faithful member throughout his life. He served as deacon for many years. After moving to Durham he would visit the old home church at Ward's Will as often as circumstances would permit. He remained a deacon and served at the final conference of the church the 4th Saturday and Sunday in May, 1941. This was the last meeting—soon after that the government took over all the territory for a Marine Base.

About a week after attending this meeting, he was stricken with a heart attack, but revived and was able to be up most of the time for three weeks. On June 22nd, at 9:15 o'clock at night, he passed quietly into the Great Beyond. His family and several friends were sitting talking with him when he went. He was telling of a dream he had had years ago about crossing the river, and his last words were, "You have to go." He died with those words. It is so hard to give him up. He was such a wonderful father, husband and friend.

He would often say he couldn't be with us but a little while longer. But I just couldn't think of him leaving us. I was just looking forward to his getting well, as he seemed much stronger the night he died, and did enjoy eating his supper so much. But I feel so satisfied about him, for I do believe he entered a resting place, and is so much better off than to be here in this world of trouble. Yet, nature is so close, and it's so hard to give up loved ones. But God knows best, and doeth all things well.

He leaves a wife and six children, three girls and three boys, ten grandchildren, and two great grandchildren; one brother, Elder E. F. Pollard, and many nieces and nephews, all of whom will miss him so much. But we all must leave this world soon or late, and if I could be like my dear father was, I feel like I wouldn't mind going. I miss him so much and in so many ways. Everywhere I look, I see something that reminds me of him. But I know I can never see him again in this life, but hope to meet him in the Great Beyond.

Written by his daughter.

MRS. MATTIE LUPER JARRELL

By the help of the Lord I will try in my weak way to write a few lines in behalf of our departed sister and my own dear cousin in the flesh. She was the daughter of Levy Walston and Sally Walston, who were devout members of the Primitive Baptist Church. She was born May 15, 1868, and in the year of 1887 she married J. C. Luper. To this union were born four sons and two daughters. The sons are all living and the girls preceded her to the grave. She joined the Primitive Baptist Church at Mill Branch the first Saturday in May, 1888, and was baptized by Elder B. C. Pitt. Brother Luper having passed away, she then in 1911 married Brother S. J. Jarrell, who preceded her to the grave. She leaves by this marriage four step-sons. She and her families have been blessed of the Lord to get along peacefully. She was such a good woman she was easy to get along with. She also leaves behind to mourn her passing, one sister, Mrs. Jim Brown, of Tarboro.

Sister Jarrell, as she was known in her latter days, passed away February 27, 1942, and her funeral was held on the first Sunday in March at Mill Branch Church, conducted by Elders A. B. Denson, E. L. Cobb and Johnnie Joyner. This was by her own special request. She was then laid to rest in the cemetery at the church, to await the second coming of her Lord, in whom she trusted for eternal salvation, in which we have every reason to believe she will be numbered with the holy angels above to be forever with the Lord. Sister Jarrell was sick much in her last few years, but she did it without complaint, which to me is a beautiful mark of Christianity, the God-given kind. In her earlier life in the church she wrote some for the Landmark and lots of my visits to various places her name was mentioned by the pleasure of those reading after her pen, and asked me if I knew her. It is so sweet to think of her in her new home for to know her was to love her, and to feel sure she had a

home not made with hands, but eternally in the heavens. May the dear Lord bless all the bereaved ones left behind and comfort their hearts with the thought she suffers no more, but is resting in that perfect rest.

Yours in hope,
E. L. Cobb.

MILL BRANCH UNION MEETING

The Mill Branch Union is to convene with the church at Bethel Saturday and fifth Sunday in May. Lovers of truth are invited.

M. Meares.

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the church at Seven Mile on the fifth Sunday and Saturday before in May, 1942. The church is located near McLamb's Cross Roads, in Sampson County. All lovers of truth are invited.

Elder L. A. Johnson, Moderator,
Brother W. V. Blackman, Clerk,
Lester E. Lee, Assistant Clerk.

Dunn, N. C.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held with the Church at Briery Swamp, Friday, Saturday and fifth Sunday, in May, 1942. The church is one mile below Stokes, on highway leading from Bethel to Washington. Elder W. E. Grimes to preach the introductory sermon, Elder R. B. Denson, alternate. All lovers of truth, especially ministers, are invited.

W. S. Peele, Union Clerk,
Williamston, N. C.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the church at Fellowship, Johnston County, Saturday and Fifth Sunday in May, 1942. Elder Shepherd Langdon is chosen to preach the introductory sermon and Elder R. B. Parrish is alternate. Fellowship Church is located about nine miles east from Angier and about one-half mile south of State Highway No. 210. Anyone desiring further information may communicate with Brother J. C. Langdon, Church Clerk, Coats, N. C., R. F. D. All lovers of truth are invited to meet with us, especially ministering brethren.

W. F. Young,
Union Clerk,

Angier, N. C.

ELDER MILLER TO PREACH IN FREMONT

Elder C. W. Miller, an able Primitive Baptist minister, will preach in the Primitive Baptist Church in Fremont, the third Sunday evening, May the 17th, at eight o'clock. The public is cordially invited to hear him.

APPOINTMENTS

Elders C. B. Benton, Clark's Summit, Pa., and J. A. Monsees, of Atlanta, Ga., will preach, D. V., at the following places: Juniper, fifth Saturday and Sunday, May 30, and 31.

Wilson Primitive Baptist Church Sunday night, eight o'clock.

Fremont Primitive Baptist Church, Monday night, at eight o'clock.

Smithwick's Creek Church, Tuesday, June 2nd, at 11 o'clock.

All appointments to be held on war savings time.

UNION MEETING

The Union meeting composing the churches of the Primitive Baptist Association of Eastern North Carolina will be held with Juniper Church, Johnston County, near Four Oaks, N. C., on the 5th Saturday and Sunday in May.

Members and friends are cordially invited to attend.

Services will be held at 11 o'clock war savings time.

BLACK CREEK UNION MEETING

The Lord willing, the Black Creek Union will be held with the church at Sandy Grove, Nash County, N. C., Saturday and fifth Sunday in May, 1942.

Elder J. T. Williams was chosen to preach the introductory sermon, and Elder W. G. Pate to be his alternate.

The church is located about three miles north of the town of Bailey, N. C., on the Rocky Mount and Zebulon Highway.

We would be glad to have a goodly number of ministers and other brethren and sisters visit us at this meeting.

Isaac A. Lamm, Union Clerk,
Princeton, N. C.

LITTLE RIVER UNION MEETING.

The Little River Union will convene, the Lord willing, with the church at Angier, N. C., the fifth Saturday and Sunday in May, 1942.

Elder J. T. Lewis is appointed to preach the introductory sermon.

We invite all lovers of truth to meet with us, and especially the ministering brethren.

M. E. Fish, Union Clerk.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

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PUBLISHED SEMI-MONTHLY

-AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

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MAY 15, 1942

NO. 13

JOB, A PERFECT AND AN UPRIGHT MAN.

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil.

And there were born unto him seven sons and three daughters.

His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters, to eat and drink with them.

And it was so, when the days of their feastings were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?"—Job 1:1-8.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace be multiplied to all lovers of truth.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

VICTORIOUS GRACE.

(Experience of Elder Joshua Lawrence, continued from last issue.)

And now I began to pray three times a day, and break off my sins as fast as I could, in order to please God, and in hopes He would take that thought out of my mind and pardon my sins for the good I had done; and was determined to do. Yea, I would read the scriptures, go to meetings, give alms, and do all good I could, to reconcile God to me; and verily I thought I had got right good. But still that thought would come in my mind and distress me, and the guilt of my former sins; but I would run to prayers to appease my conscience, but still I could not wholly cease from sin, but after all would fall in sin, against which I had so often vowed.

Thus for a while I was in tolerable peace, and that thought did not distress me much, but at length it came with more force than ever; and appeared it brought this voice in its bowels: this is not the place of your rest, works won't do to reconcile God. Yea, at last it came as fast as I could have thoughts, curse God and die; while I was obliged to say, bless God, bless God, as fast as I could speak, perhaps for half an hour; and this was the same day and night, and the misery I felt in my mind my pen can't write.

Now finding prayer and good works would not do nor give me

ease, I resolved on this plan, to get rid of the whole I will get married and that will break it out of my mind, and so I shall get rid of my distress and becoming religious, too. And immediately set about it and quit my praying, and all pretensions to religion. Only it had gotten such a hold of my heart, I could not help sighing and groaning. So I made a match off hand, and now thinks I, I shall be obliged to dance again, or else they will think I am turning religious sure enough.

So this was my conclusion, that I would dance and be jovial for this once; while something within me seemed to say it would wait on me until I was married and the wedding was over (which I have thought since was the Spirit), and then you must set in to serve God and never quit as long as you live. And my convictions seemed to wait on me, for I had them while I was dancing and knew it was the way to hell. And so when the wedding was over, and I got a serious hour's reflection, then my distress came on again; not only what I had done before, but what I now had also been doing, which made me fall to my prayers again. Yea, I took up the Bible and began to read, but I was a very fool; for I could not understand one sentence save only this, I thought I understood: believe and be saved. But I thought I did believe that Jesus Christ came in the

world to save sinners, and of course I should be saved according to His promise. But oh, what a sad mistake I was in; for I did not believe with a saving faith, nor with the faith that delivers from the guilt of sin, by the application of His blood.

Thus I prayed, repented, cried, gave alms, went to meeting, and renewed all my duties that I thought would entice God to love me. And I put such a high value on my good prayers, as I thought they then were, that if I missed praying three times a day, I would pray four times next day to make it up; or, if I sinned, I would pray the more to make God forgive me for my sin. Thus I thought if I could cease from my actual sins, and attend strictly to all my duties, that God would love me and then I should be saved, having done as many good works as bad ones. And if I did fail a little, God was so merciful He would look over it and take me to Heaven. Oh, what a mistake I was in, for there is no such a way to Heaven.

Thus I continued in my duties for six months, sometimes I thought I was pleasing God well, and then I would fall in sin or neglect my duties, and my conscience would lash me. And then I would repent and pray seven or eight times a day, to make an atonement for my sin or neglect; until I had worked my heart and feelings in a frame of sorrow, and then would persuade myself God had forgiven me. This was all the way to Heaven I then knew, and strove to think it was right, and attended strictly to it.

At length God brought me to see I was a sinner by nature, a sinner in heart as well as life. I had been all

this time striving to keep from actual sin and to wash the outside of the cup while the inside was full of filth, which had been hitherto hid from my eyes. But here inside, at one view I saw sin enough to damn me to all eternity, provided I had never committed an actual sin. Down sunk my former hopes, that I was good, for now I am not only a sinner of the deepest die by practice, but my heart, my heart, oh, it is the very foundation of sin. Here is sin in my nature, sin in my thought, sin in my best duties, sin in all I do, in all I say, the very opening of my lips is sin. Now I began to cry to God for mercy in very deed, for now I see myself lost, and a sinner condemned to die; but still I held to my works and duties, and renewed them more fervently, afraid to let them go; for they were all my hope of salvation, with the mercy of God, for I had done in Christ as I ought to have had for salvation.

Now I began to think, I never shall get converted; for I would sometimes try to pray, but I felt like the Lord had forsaken me, and that it was all my own works. Then I would wish I had never tried, or that I had never known what sin was. Oh, how often did I wish I had been a beast to have grazed in the rich valleys, or a bird to have flown from grove to grove, and there employed my tongue to make the forest echo with my notes, and then when I died there would be no more of me; or that I was any body but myself, for the birds and others could sing and seem merry, but I was filled with distress, and guilt, and sorrow, and was a sinner here in this world, mis-

erable now and must be damned to all eternity because I was a sinner. While under these loads of guilt I would go away in the woods and search a hole in the ground, to humble myself before God, and there try to pray to Him to have mercy on me.

At other times I would think I may as well give out, for I never shall get converted, nor be forgiven and therefore I might as well turn back to the world. But oh, said I, then I shall surely be damned. And was afraid to go in the woods for fear a snake would bite me, and then, oh, then to hell I must go immediately, which made me tremble with fear. And a hundred times, I suppose, when I would hear a thunder storm arising, my heart would ache within me; for now, said I, God will kill me this time, He is so angry with me, and then I shall go to hell to be tormented forever.

And when the cloud came up, I would lie down and shut my eyes so I could not see the lightning, and stop my ears so I could not hear the sound thereof. And then that thought, curse God and die, would be constant in my mind, while every thunderbolt, I imagined, would tear me in pieces, to think while He was displaying His power I was ready to curse him. Oh, how I did tremble under a sense of guilt and the fear of hell, and His great power to send me there; while every breath was, Lord, spare me, spare me, don't send me to hell now, let live a little longer, have mercy on me, I will try to do better.

Sometimes I would think it was a sin to pray, that it did only make God the more angry with me; and

under these thoughts I could hardly venture to pray. Thus I wandered, like one lost and condemned to die, for near three years. Sometimes I would feel a little more cheered, in hopes I should get converted; then I felt as if all my convictions were gone, and my distress had ceased; then I was afraid I should never get converted, and that it was all my own works, and God had nothing to do with me, and this would torment my mind.

At other times I would go to meeting in hopes of relief, sometimes in the barn, sometimes in the woods, but all in vain; for I still had that thought, curse God and die, with all the guilt of my sins both actual and internal, so that my heart was a cage of devils. In a word, all peace had fled from it, and almost all hope, and my nights and days were hours of trouble and anguish of soul; yea, I wished I had no soul, and envied every living thing, while I felt almost it seemed the pains of hell. And get forward I could not, nor go back I could not, and thus I gave up all for lost, and my soul to be damned. Oh, what misery none can tell, but he that has felt the same.

But still God had more to reveal to me, for on a certain day, being in the field all alone, meditating on my condition, and thinking how I should bear the pains of hell, and live in fire that none could quench, it appeared in a moment and unexpected that I saw the Lord Jesus Christ, about thirty feet from the earth in the air, as plain as if it had been with my natural eyes. But I suppose it was not, but I cannot say with full clearness that it was

not. For the sight was so unexpected, and so momentary, and so suitable to my case, that it struck every power of my soul, and my sensitive powers also. Never until this moment had I any knowledge of Jesus Christ, no more in comparison than a horse; though I thought I believed in Him, as I told you. But now I saw and believed He was the Saviour of sinners, and I felt my heart inclined to ask Him to save me, which I had never asked Him before, for I did not know there was such a person, and therefore I had always prayed to God, and depended on my own works.

But within five minutes after this view, God revealed to me my case, and state I was in by nature; for it appeared I saw hell opened to the eyes of my mind, in twenty steps of the place where I stood, in the similitude of a large pit and pillars of folding fire and smoke descending out of it; while my conscience cried, that is your just reward, and there you must dwell forever with the damned spirits. While in an instant came crowding on my mind, all my former sins; even sins of ten years old, came as fresh in my mind as if I had then committed them, and more so, for it seemed as if they united together to call to the heavens for vengeance on me. While it appeared that the heavens were dark with vengeance, and an angry God to torment me forever and ever, and his justice like a drawn sword to slay me and cast me in that burning smoking pit to drink liquid sulphurous flames forever. In this fearful and dreadful consternation of spirits, with the guilt of all my

sins, and the sin of my nature, and the continual momentary expectation of hell, I tried to pray to the Lord Jesus to have mercy on me, and save me from the pit, or else I was gone. For I left off praying to God, for he seemed so angry with me I was afraid to pray to him.

This was about the middle of the afternoon, from then to sunset I spent in prayer to Christ for salvation, if ever I prayed; and I wandered from grove to grove, and stump and field pouring my soul out like water before the Lord; but it seemed all in vain, for Jesus would save others, but me he would never save. Then said the devil to my grief, go back in the world, for you can't be forgiven. But, oh, said I, that won't do, for I have stayed there too long already, that I am afraid I shall never find pardon for my sins. And here you see is hell almost fit to receive me, and if I am damned I know it will be infinitely just, for I deserved it from God. And if I am damned, here at the feet of Jesus it shall be, praying for his mercy and help; yea, here will I lie forever, until he help me.

About the going down of the sun, as I returned from the woods towards the house, there was such a burning in my breast, that I thought it was my internal sin burning up, and was consumed by the power of grace in me; while die I thought I should. And being no longer able to hide my grief, I went home, laid down, and gave up to die and go to hell; while my family came round me, and I

thought I was beside myself; but die I thought I should, and every breath seemed it would be the last, with hell in full view and an angry God to torment, to torment me forever.

Here reader, see how far the works of the law will follow a poor sinner, that is going to Christ or salvation; for while in this situation this was all my hope, I had done all I could, and that would not nor could not save me, nor add one jot nor title to my salvation. But to hell I must eternally go, and God be just to damn me and all my works with me; for they were all mixed with sin, and therefore God would not, could not, justify me on the account of my works. But the misery I felt none can tell, but he that has died to self-righteousness and works, that he might be married to Christ. Here, reader, I died to sin, and to the love of the practice; but still held to hope in my works, for I had none in Christ. I would try to believe in him, but could find no relief. Until at last forced to let go my works and give up all for lost, and die to self dependence, which I did in the course of the night, for I tried all my strength to get relief and could not. The night I spent under the deepest sense of guilt, and an angry God and a sulphurous hell was my constant thoughts, and ere the sun arose I should be in the awful flames.

Next morning I did not feel so much distressed as I had done before, for I was dead to myself, and began to have thoughts about Christ and his righteousness,

which I had seen the evening before; yet if I did not get it applied to my soul, I should still be lost. So between the hours of 10 and 12 o'clock, as I was walking through the field, these thoughts and this resolution came in my mind (I will go to Jesus Christ, poor and naked, just as I am, and pray Him to clothe me with that righteousness which I believe He has.) Here in these thoughts you see self is denied, my soul on His I cast, and with the heart believed unto righteousness. And, going about fifty yards to the corner of the fence, I tried to pray to Christ for His righteousness, and the pardon of my sins, and while on my knees I felt a change pass through my heart, with these words of scripture: Freely you have received, freely give. I instantly had faith to believe Christ, and His righteousness was mine.

How I got off my knees I don't know, but the first I remember after this, I was jumping and leaping, and smiting my hands together, and crying out overpowered with love and joy, "my blessed Jesus, have I found you at last?" While I felt like I could fly, yea I wanted to leap out of my skin, and fly to the arms of Jesus and bathe His feet in tears of love divine, and have ten thousand tongues to praise Him forever. My burden fell off my back, my guilt was gone in that minute, the sight and fear of hell was gone, and the sense of an angry God. And that thought, curse God and die, was also gone, and God looked to me through Christ, like a smiling Father, and I thought of Heaven as my home, and where I longed to be and should shortly dwell, and worship

the Lamb. In a few words, my heart was filled with love to God and Christ; yea, such a joy and peace I never felt before, and is inexpressible and full of glory.

Yea, the world and all things looked new in my eyes. I now felt willing to serve God and Christ with all my soul, and die for Him if required, who had done such great things for me and saved me from the guilt and power of sin and hell by faith in Him, and had procured a righteousness to clothe me with. Yea, the name of Jesus was a sweet name to me, and His love in my bosom turned my tongue to praise Him all the day, and make the valleys echo with my song of redemption through the scenes of night. Yea, thought I, peace and happiness is my lot and no sorrow shall I know all the days of my life; for I have passed from death to life, from sin to holiness, from hell to Heaven, from sorrow to joy, and from the deepest pain and grief, to the highest pitch of peace and joy. While this blessed promise feasted my soul every hour (freely you have received, freely give), which I did not so well then understand as I have since.

These feelings and joys, and hopes of Heaven, and the love of Christ lasted me several days, in which time I had a little heaven on earth, and Jesus in the army of my affections. And what this love had done was all my song, and what great things it had done for me I wanted all flesh to know. Thus, reader, I have given you an account of my conversion, and of my travel of sorrow, from a state of unbelief, to faith in Christ. And now come

tell me, what you think of it? Does it amount to being born again, or not? For I yet am afraid I am deceived, and that it is not sufficient to depend on for conversion. And so I conclude this part.

After a few days of such comforts, and joys, and strong hopes of eternal life, my feelings of love divine and comforts began gradually to cool away and wear off; and the blest effects of believing in Him and great joy left me and my faith and hope left me in a measure and became weak. Then I began to think that it was only Satan had persuaded me such things, and I had taken comfort and it did not belong to me; wherefore I began to feel as bad as before. Yet I could not have that guilt of my sins, and fear of hell, nor sense of an angry God, as before, but the fear I was deceived tormented me day and night. Surely, thinks I, I must be deceived. I feel so bad and my joy is gone. And I began to search for my love, and could feel none; yea, says the devil, and you may know you are deceived, look at your heart how many evils are there; no Christian has these. No, said I, they surely can't for last week I did not feel one. The reason was, I was filled with the first fruits of the spirit, and grace abounded, and reigned to life eternal by faith in Christ, and then they don't stir; when He, to-wit: Christ, is present, and faith is strong. Wherefore, feeling so bad, and all my joys gone, and Christ had hid Himself from me, I feared all my hopes were nothing. Then I wished for my burden again, that I might be distressed so that I could pray, and that was not all, I

thought I would mind next time how it went off, and see if Christ did take it away.

Thus, I cried, and prayed and wished for my burden, but could not have it, do all I could. Nor could I have the guilt of my former sins, nor feel condemned. Thus I prayed, or Lord, if I am deceived, undeceive me I pray thee for Christ's sake. I had never prayed this prayer before, for before I hoped in Him I know I was condemned. Thus I went mourning for many days, for my Jesus was gone, my joy was gone, and all my comforts were gone, and good feeling senses of love. And then I would think over all my experience, and the place where I thought I was converted. And then I would come to that, I would think I knew I felt a change, but is it a right one? Is it the work of God, or not? I am afraid not, said I, and my heart was so hard that it filled me with doubts and fears, that I was deceived.

Thus tossed from fear to hope, and from doubt, for many days until Jesus gave me a smile of His face, and the good feelings came, and love sensibly flowed in my heart. This drove away doubts and fears, and my joy was full, and I felt satisfied I was not deceived. Then, thinks I, I shall never doubt any more, it is so plain, and I know I feel His love in my bosom. But as soon as the feeling sense was gone, I began to doubt again, and continued in a state of doubt for about a fortnight; after which time I happened to read in one of Russell's seven sermons, a few lines about Francis Spire's state of despair. And while reading, it appeared that

God turned loose all the devils in hell on me in an instant, for it came with inexpressible force in my mind to curse God the Father, Son and Holy Ghost. And being from home, I got my horse and all the way I came, how hard I had to grit my teeth together, to keep one or the other of the curses from coming out of my mouth. Yea, I almost **ared not speak, for fear** I should curse one or the other. This was Wednesday about 12 o'clock. The next day I went to plowing, to try to work them out of my mind, but all in vain. I would keep company with the overseer, and let him keep talking to me, to keep it out of my mind, but all this did no good, for it was constant in my mind.

Friday morning I took to the woods, all in tears and aching heart, for fear I should curse them; while the devil threw those thoughts in my mind continually. One would say, curse God the Father, and by the time that was through my mind, a second would say, curse God the Son, and a third would answer, curse God the Holy Ghost. While **it appeared to me** it came out of my own heart, and my very heart would ache while the thought was forcing itself to my lips. In this situation I wandered in the woods from place to place and tried to pray, but could say nothing in prayer, for I was obliged to keep my mouth shut. At length in the afternoon I grew worse, and laid myself down under an oak tree and grasped both my lips in both hands and had to hold them fast, determined that if my heart did curse them, my lips should not. Oh how often did I wish I had no tongue;

or had a needle to sew my lips together, to keep them from so horrid an act.

But, oh, how the devils did swarm around me, and triumph over me; for God now had put me in their power. But oh, how I did tremble, and my very soul was pained within me, while I cried and prayed what I could with my mind, holding my lips until I could not cry or pray, and give up my soul for sold. But still I determined to stand to it, and never let my lips curse them. Oh the dreadful fears of hell and horror, that got hold on me; not for my former sins, for I knew then at that time they were all forgiven; but to think I had so loved God, and Christ, and the Holy Ghost, and now should have such thoughts and be compelled to curse them whether I would or no. For it appeared if I did, it was against my will; yet I saw no way of escape.

Thus in this dreadful condition I spent the balance of the day, and I could no more help these thoughts than I could pull down the sun; but in the midst of their rage, as God would have it, just before sunset, being so overpowered with grief and deep distress, I fell asleep, with my lips in my hands, and when I awoke those thoughts were gone, and I could scarcely think of them. So I got up and thanked God for such a deliverance, and went towards home, not having eaten or drunk all day. And it appeared I had turned fool, or the world was turned upside down, I felt such a change. On the next day the Lord Jesus met me with the visits of love; yet it seemed the very angels ministered to my consolation, and I longed to quit the body and be in

the arms of Jesus, and range the sweet fields of divine glory for ever, and give all the glory to Christ.

I enjoyed the presence of Christ many days, and His praises were all my delight, I saw the way of salvation so plain, I wanted to tell sinners of every description of His goodness, and how He could pardon the worst offenders, and that His love and tender mercies were exceeding great. And I did sometimes feel such emotions of spirit, that I could not help talking to them of their condition by nature, and the wretched state I saw they were in, when they would come where I was. But after some time I began publicly, in small assemblies, at night meetings, and sometimes I thought I had great liberty, which soon puffed me up with pride. And I thought Lawrence was a tolerable preacher, but I soon found my mistake, for one night, there being an appointment in the day, I pondered over my text in my mind, and laid it out in my mind how I intended to preach from it. Yea, and I intended to make a great sermon, but when I went forward to try to preach and took my text, I was all shut up in darkness, and my ideas all left me, and I could scarce say anything to the text. (Hard work to preach in this frame). But I was confounded, and ashamed, that I had attempted to preach, and would have freely run out of company and have hid myself; thus my pride was slain, and it was for my good, but I did not know it then.

But if this was the way of preaching, I would try no more; I would quit, and give it out, for all the people would laugh at me. And I had got so spiritually proud, I could not

bear that. But God knows how to take obnoxious weeds out of the garden of our hearts; and I soon felt a desire to try again, and perhaps I could get lifted up a little, and then next time perhaps feel as cold and hard as a stone, and get torn all to pieces in my mind, and almost ready to swear I would try no more, for I was a very fool, and I would quit and give it out. So I went on for some time, but at length this question started in my mind: Has God called me to preach? A thing I had never thought of before, that such as ought to preach were called of God to preach. So I pondered on this question in my mind from day to day.

At length I thought he had not called me to preach, for I felt so shut up when I tried, that it could not be possible, and withal I am such a fool, surely it is not so. But still I felt distressed and hardly could tell for what, that I could not rest. So pondering it over and over in my mind, I doubted it could not be so, but often prayed to God to show me whether He had called me to preach or not. So, after meditating on it for several days, one evening I laid down on the bed filled with deep distress and heaviness of soul, and could not believe He had, nor could I firmly believe He had not. And these thoughts came with force in mind (what is my distress for It surely must be for preaching, or because I don't preach at all.) And as soon as the thought went through my mind, there came such an evidence in my breast that it was not for preaching, while there fell such light on my mind that I could then say with a

sensible felt evidence, that Christ had called me to preach, and God, His Father, would say "Amen" to it. And so I was so sensible it was so, I thought I could not, nor would not, forget it. So in order to remember it longer, I got up and took a fire coal and wrote on the side of the stairs of the house, in these words (Christ has called me to preach, and His Father will say "Amen" to it).

But a few weeks passed, before I could look at the words and doubt the truth of them; and fell in doubts about my call again. And always, as soon as I began to doubt my religion, I doubted my call to preach also. So I passed many days in this perplexed and doubting condition. Sometimes I would almost give up the point that I was deceived in both. Thus I was tormented almost out of my wits, but would constantly pray to God to make it more plain to me, both my religion and call to preach. Thus in this condition filled with distress I laid down on the bed and was perfectly awake, for I was so distressed I could not sleep. And while lying there I saw plain, as if an angel of heaven went to the throne, and took the righteousness of Christ in his hand, in the similitude of a cloak; but as for color, as white, yea, whiter than snow. And then came from Heaven to me on the bed, and I somehow or other apprehended myself standing on the floor, but I can't tell how; but he put it over me, and clothed me with it, and it covered me to the feet, and hid all my deformity. And I testify to you, my reader, as in the presence of God, and holding the pen and doctrine of truth, that there

was not a spot, nor wrinkle, nor blemish of any kind on it, but it was as pure as purity itself.

This stayed on me about two minutes and then it vanished, but I don't know how, nor which way; but I fell in deep meditations about how Christ had obtained this righteousness, so that he had it to give away to justify sinners. I saw in a moment, that they that had on this righteousness by faith in Him, could not be condemned by God; for though it was a sinner of the deepest die, this righteousness would make him holy in the eyes of the law and justice of God. And I further saw, that Christ was righteous in four different capacities: First, that He had a righteousness, attached to His divine nature, as God; and that could do me no good if I had it, for it could not redeem me from the curse of the law, nor could He, as God, part with it. Secondly, I saw also, He was righteous in His human nature; and that He could not part with that, for it was not the righteousness of action, but that did qualify Him to act; for He was begotten by a holy God's divine power, and was born the holy child Jesus, to save His people from their sins. And thirdly, that He was righteous in both natures, united together, which made Him the second person in the ever glorious trinity; and qualified Him for the one mediator, between God and men; which two righteousnesses joined in one person made Him righteous as a mediator. Neither could He be a mediator without both natures, so that He is Son to God in Heaven, and brother to man on earth. As God, he feels for the inflexible rights

of His Father's laws and justice; and as man, He feels for the misery and wretched condition of sinners on earth. And this righteousness as mediator, I saw He could not give away; yea, had I them all, in my condition what good could they do me? For not all the righteousness of all the holiest saints on earth and that ever lived, they combined could not justify my fallen soul.

Fourthly, I saw He had a fourth righteousness he had no need of, and if He kept it, it did Him no good, nor could not glorify Him so much as if He gave it away. Hence in scripture it is given to and put on, all them that believe. And I saw how He came by this righteousness. I told you He was righteous as God and man, united together; which made Him a righteous mediator, which qualified Him to act and suffer in our room and stead. I was conceived in sin; He was conceived in holiness, and that for me, and not for Himself. I was born in sin; He was born the holy child Jesus, to save me from the sin of my birth. For thus it is written, He shall save His people from their sins. All the principles and thoughts of my soul and body are sinful by nature, but all the principles and thoughts of His soul and body were holy, to save me from my sins. All the actions of my life, whether religious or profane, were sinful; all the actions of His life were righteous, to save me from my sins. I shall die a sinful death, but He died for my sins, and paid the justice of God the debt I owed thereby. I should have had a resurrection in sin, had He not risen for my justification (for He shall save His people from their

sins), not sin as one, but sins as being many. Now sin is the transgression of a law; whether it be in principle or practice, it is sin. And righteousness is an obedience to a law, whether it be in principle or practice.

Thus I saw His righteousness was suitable to my case, and this is the fourth righteousness of Christ, which He has given away, which to me did appear from the following particulars: First, the scripture saith, to us a Son is born. Mark that word to us. The Father gave His Son to us, and that to be our righteousness. Secondly, this is the name whereby He shall be called the Lord our righteousness. Thirdly, (He was made for us who knew no sin). For what? The answer is at hand, that we might be made the righteousness of God in Him. Fourthly, He died for our sins, and rose again for our justification. So I saw that by the scripture His conception, birth, life, death and resurrection, all was a gift; which was the righteousness given to and put on me, that believed; called by some divines, the active and passive obedience of Christ.

But perhaps you will not understand the phrase, there I will be more plain. There is an exchange of lives, and conduct, between the sinner that believes in Christ. All your sins and disobedience to the law, are laid and charged to Christ's account by God the Father; and the Father imputes, or gives to the sinner, all the holy life and obedience of Christ to the law, which makes the sinner as righteous as Christ was. I told you it was put on me like a garment, and so is this right-

eousness called the wedding garment in scripture. A wedding garment is clean, so is the whole life, death and resurrection of Christ, to the law. There is no stain of sin in any of his actions, or sufferings; all which was imputed to me, as my righteousness. A wedding garment is white, and fine, and doth beautify and adorn the bride, already against the bridegroom comes to the marriage. So did the righteousness of Christ me, it hid all my sins of every kind, all my imperfections and failings, from the eyes of law and justice, and made me as white as snow.

And further, I saw that as I had no hand in procuring this righteousness, so I could have no hand in defiling it, and that the Father would be just, to remember my sins and iniquities no more, because He had punished them in Christ, and that this righteousness was laid by, like a wedding garment, for the day of marriage, which is the morning of the resurrection, and not suffered to be worn every day by the sinner, save only by faith. Hence, says Paul, he had one laid up—which is the same as locked in the chest of heaven, where none can break through and steal. And he said, the Lord should give it to him at that day.

And I am now, while I write, full sure He will give it to Lawrence hell defiance, to get it out of Christ's hell defiance, to get it out of Christ's hands. Nor do I expect to receive it, only by faith, until the last day. Therefore do I wait with, or like Paul, for the hope of righteousness by faith. Let the proud Pharisee boast in his works; I will boast, and

hope, and wait for the righteousness of Christ, which I have faith today I shall get at the last day. The best of theirs is but as dish rags, but mine the raiment of needlework, and of wrought gold, in which I think, I shall stand at the last day, before God the Father, without spot or wrinkle, to praise Jesus for the gift of righteousness for ever; with all sinners to believe, of every nation under Heaven.

But after a few weeks, the sight of this righteousness became dim, and I fell in doubts again; for there fell such a mist of spiritual darkness on me, that Christ and His righteousness was hid from the eyes of my soul in such a manner, that I neither could feel His love nor see Him as my righteousness. And I lost all evidences of my religion so far, that I concluded I had never been converted; and of course was not called to preach, and tried with all my might, to throw all my former hopes away, and begin anew. And I tried hard to disbelieve I was a Christian, and also tried to pray to God to convert me. But somehow I could not frame such a prayer. This was my case, I could not have the guilt of my former sins, nor could I believe I was a Christian, nor could I firmly believe I was not a Christian. Oh, what horror of mind and dreadful darkness I was in. I could not go forward nor backward; but began to sink almost in despair.

In this dreadful condition I passed sometime, until one night as I lay asleep, I saw a vision and this was the manner thereof: there appeared to my view a great four-square pit in the ground, about

twenty feet in depth, and I thought I was at the bottom of the pit. And it appeared that the morning clouds, called the rack, that run so swift, came from the four winds of heaven, and fell in the pit, and gathered on my head, so that I was stifled almost to death. I thought in the vision I got on my knees, and spread my hand and eyes towards heaven in prayer to Christ in these words: Oh Lord Jesus, help me or here I shall die, and the time the words went out of my lips, and I had got on my feet, and looked up to heaven again, I saw the Lord Jesus appear on this side of what we call the sky, with a drawn sword in His right hand with His arm stretched out, brighter than the brightest steel I ever beheld, about three feet in length, and with two edges. And He came about as swift as a comet or a star shooting, as we call them, towards me. Nor did He turn to the right or left more than a comet, and He was clothed in such glory that I can't describe it to you, for the lack of ideas and words to express it.

And He came to me in the pit, and stood in the air with His feet about the height of my head, as I was at the bottom of the pit, and bowed Himself and handed me the sword. And I ran my hand in between the piece that defends the hand, and His hand, while He let go. And I took the sword out of His hand, and He turned His back in an instant, without speaking, and went as swift towards the heavens as He came, and disappeared. And as soon as He had disappeared, I put myself in a position to fight, and laid on upon that rack, or those clouds, with all my might, and at

every stroke I could see it fall, and I cried out in these words, "You can't stand before the sword of the Lord Jesus. And I cleared the whole pit and firmament, as far as I could see; and then with that sword cut my passage out at one side of the pit, as deep as it was, and got out and marched with the drawn sword in my hand, and then I awoke. And as soon as I awoke, I got perfectly delivered from all my doubts, unbelief and distress for this vision had a powerful effect on my heart, more especially the sight of Christ, and the glittering sword.

But this was the way it was explained to me, in a few minutes after I awoke. The pit was this body of earth, in which my soul is deposited; which often like the pit, hedges my soul about. And, like the pit, will not let it go forward, and do the good my soul would. The clouds, or rack, was a figure of unbelief, and I could not help the rack's gathering on my head, nor can I help unbelief gathering on my mind, and stifling all my evidences; and throwing me into doubts concerning my call to preach, and my religion. For such is my state in doubts, and darkness of mind, that the more I study and think of my state, the more I doubt, until I doubt almost everything, and can believe nothing concerning myself, and future state but what is bad. And all the scriptures that denounce, curse and threaten, I think they all are my portion, and dare not touch the promises, for fear they are not mine.

Thus I grew worse and worse in doubts, until Jesus set me free by the power of His word or promises,

which was a figure of the sword; for such is the power of the word and promises of God, when applied by the spirit, or we can have faith in His word, that it destroyeth unbelief, doubts and distress, and turns our darkness into the morning light, and we then rejoice and triumph in our deliverance from sorrow and pain, and every grief.

I have never had such strong doubts about my call to preach since, for the sword was given to me, and left in my hand; with which I have been enabled to hobble along on my pilgrimage until now. But I have had many thousand doubts since, about my religion, and sometimes about my call to preach. So that after I have been riding about preaching for many days, I have concluded that I would quit and give out preaching, for it did no good, and I could not see that any person was profited thereby, and that I did it only to get applause and a great name, while I could see a principle in me coveting applause. But I think I despised, and hated the principle with all my soul, and prayed and wished it was out of me a thousand times; but I find it in me at times to this day. And so I have kept on until now, sometimes resolving in my mind, I would preach no more; when I got through the appointments I had out, I never would make any more, for it was all nothing but self, and vanity. And no person need thank me for preaching, for my own peace of mind, and conscience is at stake. Year, woe is me if I preach not, I can truly say; for the neglect of this duty, often tears my soul in pieces, and loads me with such distress I

can't sleep nor work, nor even enjoy my worldly concerns, nor family. And sometimes it is the most delightful employment that I ever was engaged in. Yea, while I feed others with the sincere milk of the word, often times am fed thereby myself with the consolations of the gospel, and joy and rejoice with them I preach it to, and then I find preaching at other times an enormous task and burden, while I am cold, and dead, and lifeless. And then I complain, and think I will give it out, for it is useless to try when I am so shut up in darkness, and I'm cold and those I preach to are cold also.

COMFORT FROM THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find one dollar (\$1.00) to pay my subscription for the Zion's Landmark for six months, which will pay it up until September 15, 1942. We still enjoy it very much and pray you will be blessed to continue publishing it for years to come, for so many people get a great deal of comfort from reading the good letters in it.

Yours sincerely,

Mrs. J. J. Fincher,
Ennis, Texas, Route 2.

CHARLIE JAMES

It is with love and deep sympathy that we write of the death of our deceased brother, Charlie James, whom the Lord saw fit to take on February 26, 1942, to forever dwell in the land of the blest. He was born November 16, 1882, was married to Nannie L. Moore, daughter of Elder Samuel Moore and wife Nancy Ward Moore, on July 6, 1904. He was the son of Benjamin and Rhillie James. This

union was not blessed with any children, but they faithfully and lovingly cared for some of his nieces and nephews who were a great source of comfort to them.

Claud James, a nephew, who was taken at the age of five years old and lived with them until 1941. He being married and having a grown daughter, he now lives in Newport News, working in the shipyard. They raised him and he feels to them as their own child. He was a good boy and always willing to do his duty for them.

A niece, Louise, who is now a dear companion of Sister James in her lonely hours, was with them during all his sickness and was ever ready to do all she could for Uncle Charles.

He was a loving, dutiful husband, willing at all times to make any sacrifice for his wife and those of his household. Several years ago his health began to fail and he was confined to the bed an invalid for three years. His suffering was great, but we feel that he is now resting where there will be no more pain or sorrow. Brother James always seemed to love the Primitive Baptists, often going up and shaking hands with the preacher and giving him a portion of his mite. After he was confined to his bed he would ask Brother Grimes, when he came to see him, to pray for him, and often spoke of his love for the church. It was our privilege to visit him and hear him talk of the goodness and mercy of God. He expressed a desire to unite with the church and asked that Brother Grimes and some of the members come to his home, which they did on October 2, held Conference by his bedside and heard him relate his feelings and received him in full fellowship. As he was not able to make the trip to a stream of water, he was taken to Brother and Sister Z. D. T. White's in Robersonville, on the morning of October 7, where Elder Grimes, and part of Flat-Swamp members and friends met in Conference, and Elder Grimes baptized him in a bath tub, and oh the joy that was expressed by him, his companion and friends.

While he was never able to meet with us as a church, we feel that our loss is his eternal gain. All was done for him that a loving, dutiful companion, loved ones and doctors could do, but none could stay the hand of death.

His funeral was conducted from the home by his pastor, Elder W. E. Grimes and Elder A. B. Ayers. The large crowd of relatives and friends who came to pay the last tribute of respect and the many beautiful floral offerings attested the high esteem in which he was held. His body was laid to rest in Bethel Cemetery. He leaves to mourn his departure his loving wife, three brothers, Herbert of Norfolk,

John and Earl of Staton Mill, and many nieces and nephews.

Done by order of Conference Saturday before first Sunday in March.

Elder W. E. Grimes, Moderator
Effie Barnhill and
Eaddie House, Committee

MRS. BETTIE BENTON STACY

On February 12, 1942, Lick Fork Church sustained an irreparable loss in the death of our beloved sister in Christ, Mrs. Bettie Benton Stacy, who was born April 23, 1859, near Ruffin, which community was her home throughout her life of nearly eighty-three years. She joined the church at Lick Fork the first Saturday in November, 1894, and was baptized the following day, together with her mother, the late Sister Anne Griffith Benton.

Sister Stacy endeared herself to all classes of people—old and young, white and black, rich and poor, alike. Her acquaintances were invariably her friends, won by her genuine kindness of heart, her gentle and sympathetic disposition, her sanguine temperament, and her practical understanding. Her personality was indeed a rare one, her natural characteristics being further shaped by her environment. Her early conversion to Christ (many years before she united with the church), her upbringing by God-fearing parents, her growth during the reconstruction period after the Civil War, her experience of later wars, her many years of widowhood, the rearing of her five children, the loss of others—all contributed to the building of a steadiness of character which made her a balance-wheel for us who were privileged to sit at her feet and learn of her.

During our present times when we are beating our plowshares into swords, and our pruning hooks into spears, Sister Stacy could walk undismayed, leaning on the everlasting arm of Jesus in whom she trusted. Her belief in salvation by grace, the sovereignty of God and the futility of man's efforts alone, was firmly established, and also was she firm in her belief in good works, as evidence of faith. She often said: "Were there no Heaven to gain, nor hell to shun, I would live righteously if I could, for Christ's sake."

Being a pacifist in the real sense of the word, she could not sanction a controversy at any time, and especially did it wound her for brethren to contend over points of doctrine. She thought they should rather "agree to disagree" and continue in love, just as we respect the idiosyncrasies in worldly affairs. She thought a Christian must realize that all must see through a glass darkly while bound by the flesh.

Now released from the obscure vision and the earthly tie, she has laid her armor by, to be forever with the Lord, to be like Him, and to be satisfied.

The funeral was conducted in the home at Ruffin by her pastor, Elder J. W. Gilliam and her daughter's pastor, Rev. J. W. Fowler.

Brother Gilliam used the thirty-first chapter of Proverbs, beautifully portraying the character of the virtuous woman whose husband safely trusted in her, and whose children rise up and call her blessed. This, applied to Sister Stacy, together with Brother Gilliam's very feeling prayer for the bereaved family, made a fitting tribute to this beloved one.

Mr. Fowler then spoke, dwelling on the many admirable traits of the deceased, and the personal friendship he had for her, which esteem he believed was mutual between them. Mr. and Mrs. Fowler sang, "Amazing Grace," and "How Firm A Foundation"—two of Sister Stacy's favorite hymns; as her daughter expressed it, "They were Mother's favorite songs. We were brought up on them."

Surviving are five children, all grown to honorable maturity: J. Benton, Stacy of Ruffin and Raleigh; Robert P. Stacy, of Hartford, Conn.; Mrs. Sam Blount, of Washington, N. C.; Mrs. J. B. Worsham, of Ruffin, and Miss Annie Stacy of Ruffin. They ministered lovingly to their mother's needs and were at her bedside during her last illness. This lasted only a few days, though she had been in declining health for some years, having suffered several attacks of angina pectoris.

While we will remember her many wise admonitions, we especially cherish her last words on earth; not that we lacked evidence of her eternal welfare, but because it is sweet to feel that Jesus made her dying bed "soft as downy pillows are." After consciousness of earth had failed, she murmured repeatedly: "Precious Jesus, precious, precious Saviour," and, "Not much longer, not much longer," as if to say:

"Cease, fond nature, cease thy strife,
And let me languish into life.
..... my ears
With sounds seraphic ring!
..... I mount! I fly!
O grave, where is thy victory?
O death, where is thy sting?"

Nannie Dameron Griffith.

MISS LUCY WHEELLESS

With the help of God I attempt to write some about the life and death of our beloved sister, Miss Lucy Wheelless, concerning her life and death. I knew right much of her life. It was as good as any one I ever knew. I know that all human beings are imperfect so far as our natural life is concerned.

She was the daughter of Alfred Wheelless and Frances, his wife. She was born July 26, 1885, and died January 26, 1942. She was loved by all who knew her. She joined the Primitive Baptist Church at Peach Tree, Saturday before the second Sunday in November, 1912 and was baptized the next day by Elder R. H. Boswell, the pastor, and lived a faithful member until death. I have thought and felt like she came as near living her religion at all times as any one I ever knew. She seemed to enjoy it above all things else in this world, and could carry the sweetest smile at most all times of any one I ever knew.

Her friends and neighbors have lost a kind friend and we all at Peach Tree Church have lost one of our good members as there is or has been enrolled.

Her funeral services were conducted at her home, with her brother Mr. George J. T. Williams and Elder Robbins of Rocky A. Wheelless of Spring Hope, N. C., by Elder Mount, N. C., and her body was laid to rest in the Pine View cemetery at Spring Hope, N. C. She suffered death from a life time affliction and bore with it so patiently all the while. We hope our loss is her eternal gain in Glory forever.

Written by a little sister, I hope,

Mrs. Lessie Davis,

R. 1, Spring Hope, N. C.

**LOWER COUNTRY LINE
UNION MEETING.**

The next session of the Lower Country Line Union is appointed to be held with the church at Stories Creek, near Roxboro, N. C., beginning Saturday before the fifth Sunday in May, 1942. Elder A. L. Holloway was chosen to preach the Introductory sermon, with Elder O. C. Hawkins, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk.

CONTENTNEA UNION MEETING

The two hundred and seventy-eighth session of the Contentnea Union Meeting is appointed to be held with the Church

at Pleasant Hill, Edgecombe County, North Carolina, the fifth Saturday and Sunday in May, 1942.

The Church is situated about five miles Southeast of Rocky Mount, N. C., a short distance from the Rocky Mount-Pinetops Highway.

A special invitation is extended to our ministering brethren.

J. E. Mewborn, Union Clerk.

LOWER COUNTRY LINE ASSOCIATION

The Lower Country Line Association will hold its regular session with the church at Mebane, beginning Saturday, July 4, 1942. The church is located in a large grove on the edge of Mebane. Plenty of room for camping and parking.

J. J. Whitley,

Association Clerk.

APPOINTMENTS

Elders C. B. Benson, Clark's Summit, Pa., and J. A. Monsees, of Atlanta, Ga., will preach, D.V., at the following places:

Juniper, fifth Saturday and Sunday, May 30 and 31.

Wilson Primitive Baptist Church, Sunday night, eight o'clock.

Fremont Primitive Baptist Church, Monday night, at eight o'clock.

Smithwick's Creek Church, Tuesday, June 2, at 11 o'clock.

All appointments to be held on war savings time.

**APPOINTMENTS FOR
ELDER J. W. WYATT**

Raleigh Church, Friday night, May 22.
Willow Springs Church, Saturday and fourth Sunday, May 23.

Middle Creek Church, Monday, May 24, eleven o'clock.

Sandy Grove Church, Tuesday, May 25, eleven o'clock.

Angier Church, Wednesday, May 26, at eleven o'clock.

Bethel Church, Thursday, May 27, 8:30 p. m.

Clement Church, Friday, May 28, eleven o'clock.

Fellowship Church, Saturday and fifth Sunday, the Union Meeting.

Beulah Church, Monday, June 1.

Upper Black Creek, Tuesday, June 2.

Upper Town Creek, Wednesday, June 3.

Moore's, Thursday, June 4.

Lower Town Creek, Friday, June 5.

Autrey's Creek, Saturday and first Sunday, June 6 and 7.

Will need conveyance.

Elder T. F. Adams,

E. L. Cobb.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, \$2.00 per year; Daily Times, \$6.00 per year, and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

JUNE 1, 1942

NO. 14

JOB'S TRIALS AND TROUBLES BEGIN.

"Then Satan answered the Lord, and said, Doth Job fear God for nought?

Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land:

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

—Job.1:9-16.

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT_____Dade City, Fla.

ELDER B. S. COWIN_____Williamston, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE RESURRECTION

I am enclosing for publication in Zion's Landmark a brotherly letter written on Easter Sunday upon the resurrection, by Deacon W. L. Parker.

He declares, "There is a resurrection of the body, both of the just and the unjust; but I am convinced by the scriptures that this flesh-body will never come forth again, though I don't claim perfection."

If the scriptures had not declared that those in their graves, both good and evil, should be resurrected; I could not believe, for there is nothing else that teaches it. "The child born and the Son given" was seen as an infant with his virgin mother, Mary, and the child had a body of flesh and blood and bones. Thirty-three years later this man in great agony was suffering in soul and body on the cross for the sins of His people. When He died, His body of flesh was taken down and buried in a rock'd tomb. Three days later comes forth from the tomb alive. When Mary desired to touch Him, He said, I have not yet ascended to My Father and your Father, and a spirit hath not flesh-body as I have. He said to His disciples while on earth, "Ye are bone of my bone and flesh of my flesh," which showed that He had a flesh and blood relationship to His people as well as a covenant relationship. After His passion He ate bread and meat with the apostles,

remained here forty days giving infallible proof that He was physically and literally the "child born" of the virgin, and the "Son" crucified for the sins of His people. Then in the presence of His apostles and five hundred Galileans, His disciples who witnessed His ascension from Mount Olivet, and two men in white apparel, said to them, "Why stand ye gazing into Heaven? This same Jesus that is taken up from you shall so come in like manner as ye have seen Him go into Heaven." The scriptures teach that He will resurrect His people to Heaven, and the wicked dead to damnation, and that saints that are living will be translated with the resurrected saints to Heaven. Two saints long ago were translated, Enoch and Elijah, bodily, so one saint in his entirety has been in Heaven nearly five thousand years, and the other some three thousand years. I am sure they were changed (not unchanged) to spiritual and glorified beings.

Like you, I do not accept the idea that at death the child of God was divided, and went to the grave, and part back to God.

Dear brother, it doth not appear what or how we shall be; but it will be with all believers as Job said: "After skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not others; though my reins be con-

sumed within me."

How sweet the thought that all of us have had precious ones to fall asleep in Christ, with the hope they shall see Him as He is and be forever satisfied.

Your brother, I hope,

M. L. Gilbert.

The Letter

Elder M. L. Gilbert,
Dade City, Florida,
Dear Brother:

Blessed of the Lord, sanctified in Christ, set apart and called into His ministry to preach His everlasting gospel, Greetings:

On this beautiful Easter morning, I want to write to someone concerning the resurrection of our everlasting God. Yes, Elder Gilbert, there is a resurrection of the body, both of the just and the unjust, but I am convinced by the scriptures that this flesh body will never come forth again, though I do not claim perfection. Paul says that there is a natural body and there is a spiritual body. Also, there is a first Adam and there is a second Adam, and one is the reverse of the other because one is earthly and the other is Heavenly, holy, and there was no guile found in His mouth. And we are to know neither God nor man after the flesh. This is a big mouthful to say, but it is true. See 2nd Cor. 5:16. Also if any man be in Christ he is a new creature. Old things have passed away and all things are (not sin) of God who hath reconciled us to Himself by Jesus Christ. As is the earthy such are they also that are earthy. And as is the Heavenly, such are they also that are Heavenly. And as

we have borne the image of the earthy we shall also bear the image of the Heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed; that is, we will all be transformed to the image of Jesus and be like Him, but that crossing over, as Paul says, is a mystery in one sense of the word, but is very plain in another, for this mortal must put on immortality. Now immortality is the opposite of mortality in the same sense that light is the opposite of darkness. If we walk into a dark room and turn on the light, darkness does not exist. Where does it go? It doesn't go anywhere, but just simply is not. So it is when this mortal body shall have put on immortality. We are then transformed like the body of Christ. The old and the new will not fit together, as we cannot put new wine into old bottles.

I have never taken to the idea that at death the child of God was divided and part went to the grave and part back to God, and so if any man be in Christ he is a new creature. Old things are passed away and all things become new.

Elder Gilbert, it is one year ago tomorrow that my dear, sweet old mother passed away, lacking a few days of being 89 years old, and it is in her memory that I write this to you. If there ever was a Christian it was she was one of them, and thanks be to God. I never spoke an ugly word to her nor in her presence, and how glad I feel about it

now, and though her body is gone from me I feel just like she is here with me and I want to go home to her. I am getting tired of this old tabernacle; it is not my home. Dear Elder Gilbert, I want to go home to Jesus where my dear mother is.

May the love of God and the communion of the Holy Spirit brighten your hope in your declining days.

Written by one who loves you for Jesus' sake.

W. L. Parker,
Schoolfield, Va.

THE GARDEN

Elder E. L. Cobb,
Wilson, N. C.

Dear Brother Cobb:

It is so quiet and beautiful this Sabbath morning, one cannot realize there is so much trouble and despair in the world.

I have just returned from my flower garden. There one can appreciate the handiwork of God. Each little flower is distinctive in shape, color, and fragrance. I love them for what and why they are. Each tender little bud seems to be a part of me. I also have a vegetable garden in which I have spent time and care.

To me both of these gardens are important; one for the body and the other for the spirit; and to enjoy them it requires application of our time, care and thought. Each of these offer a great field of thought of God's wisdom and love. We can destroy the plant but we cannot destroy the source of power that produces them. We can cultivate them or allow them to grow up with weeds. Even so it is highly possible to recognize them. God has a

way of marking them. I think He has a way of marking His children. Though they may grow up in weeds, the true plant will reveal its identity, and at His appointed time the weeds will be pulled up and the beauty of the plant revealed. Some flowers and plants respond to care and attention more quickly than others; some have greater resistance to their enemies than others. I have noticed the deep-rooted kind requires more attention and care to start with than those rooting near the surface. However, after they start to grow, the deep rooted plant with a solid foundation will stand the dry or wet spell and the others need constant care and have little or no resistance to adversities. Aren't people much the same in that respect? I have reason to believe those firm in the belief of salvation by grace and not by works are the deep rooted type and can by the grace of God stand adversities and praise His Holy name regardless of creed or color.

The forces of evil are upon us. We are outnumbered, and to whom can we turn but God and should He spare us suffering? Christ, the only Perfect One suffered. Not that we might not suffer, but that we might be saved according to the will of the Father. The present war will change the map of the world. In the days of the prophets, countries were given new names and new rulers were established therein. People were driven from their homes never to return. Indians were driven from what is now called our homeland. The whole human race is guilty of fulfilling prophecy of hundreds of years ago. Some may stand in high places and shout

with loud voices, but soon the sound dies away. To me verbal harshness is distasteful and shows lack of control, but that is just my opinion, and not necessarily correct.

If we judge by the way people act, the word freedom has many interpretations to fit every desire. Custom or habit has nothing to do with the right or wrong of a thing, although our laws are based on them. The laws of nature are not flexible to our wishes or desires. God's laws change not, therefore making it easier for us to know right from wrong. We don't always have the will power to follow to the letter, but by the way of conscience we at least know when we have done wrong and are made to suffer regret. It seems the more fertile the soil the earlier the weeds come up. I make many resolves not to speak unkind words or show an uneven temper, only to find that I am not my own master. I am just a poor sinner with a thorn in the flesh. I love the truth and hate the evil ways of the world of which I am a part.

I hope this finds you and Sister Cobb well. I always look forward to having you with us again. For these blessings I thank God, the Giver of every perfect gift.

Yours in faith and hope,
E. C. Whitley,

Durham, N. C.

I appreciate the above letter. It is so much in the truth. The Lord blessed me to baptize him into the fellowship of the church at Durham, N. C., about three years ago. From his young manhood he was a member of another religious order

and contended for it strong until the Lord got hold of him. To know him is to appreciate him. He is Brother J. J. Whitley's brother, our clerk of the church.

In hope,
E. L. Cobb.

TAKING LANDMARK 47 YEARS.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I'm inclosing you a check to renew my subscription to the Landmark, from March 1942 to March 1943.

I have been taking the paper for forty-seven years and enjoy the editorials of Elders Denny, Gilbert, Cowin and others.

I have been preaching forty-five years, I hope what Christ and His apostles set forth—salvation by grace and saved by His electing love and mercy to poor sinners here in the flesh. Not by works of righteousness, which we have done, but according to His mercy He has saved us by washing of regeneration and renewing of the Holy Ghost.

I am sorry you have to bear so much criticism by some few individuals, for I love to read from your pen, and have always held you in high esteem, as one contending for the truth as your dear father did, and for the principles of love to the people of God, for which such ministers as Elders Hassell, Moore, Roberson, Lawrence, Harrison, Williford, Strickland, Rowe, Woodard and many others, contended.

These ministers were fathers in Israel to me when I was young in the ministry, and I will ever cherish

their memory. It will ever be green in my heart.

I believe in the predestination of all of God's children and that there will be a final perseverance of them from earth to glory. Not one of them that Christ shed His blood for will ever be lost. In all these years my aim has been to preach the truth in love and to cement God's people together in unity of the spirit, not envy, strife or confusion to divide them. I have, also, contended earnestly for the faith once delivered to the saints to walk in the old paths.

I am now living in my three score years and ten and cannot expect to be on the shores of time many more years, but I desire to live a life of holy example and Godly fear and when I am done with this world, I hope to go home with joy to a blessed rest, where all but love will be done away.

I trust your health is much improved and you will be spared to live many more years.

You may publish this if you deem it worthy.

In the spirit of Christian love for you and your loved ones.

Yours in humble hope,
A. L. Harrison,
Front Royal, Va.

LANDMARK A COMFORT.

Dear Mr. Gold:

Enclosed you will please find two dollars, which applies to my subscription to the dear old Landmark. Sorry I am late. Please excuse me.

I get much comfort in reading the dear old paper. May it be His will that you may continue to be blessed in health and strength to publish

it for many years to come. I want you to know that this poor worm of the dust enjoys your good pieces from time to time. Also, the writings of the dear Elders and all.

About the first of September, 1938, I had finished my supper and went out on my back porch for a bit of cool air. A dark cloud was rising in the west. I looked at the rolling angry cloud and my attention was held by a very light spot directly in the midst of the cloud. It was about the size of the circle of my arms outstretched and clasped together. Instantly there appeared a young sweet girl with curls, who was facing the west; then in an instant I saw with precision the exact reproduction of "Uncle Sam," which represents our government. He, also, was facing the west. Presently, twice in succession, there appeared two foreign faces which looked very angry and evil. After a short time the scene changed and everything was wiped clean and smooth as a feather bed. I have thought of this and wondered if there wasn't some kind of interpretation which could mean something concerning this present war. The thought came into my mind as the smooth surface appeared, if that was not the end of all earthly things.

About a year later, I saw a bright ball about two and a half inches in diameter floating exceedingly slowly from the northeast gradually downward, and I asked my neighbor if she could see it. As soon as she turned to look it burst into tiny pieces and disappeared. She never saw it. I have also thought much about this.

Mr Gold, when you read this just

cast it aside. For some reason, I know not what, I had a mind to write this down and send it to you.

If you should see fit to publish this, I trust some of the brethren will have a mind to get in touch with me, who lives here in Portsmouth. My health is so that I do not get to church much.

I hope I have a sincere love for God's little ones, for we know that we have passed from death unto life if we love the brethren. This little hope I have seems to get very dim, and I feel sometimes that it is about gone, but still I hope.

An unworthy sister,

Mrs. C. W. Adams,
643 Mt. Vernon Ave.,
Portsmouth, Va.

VISION.

I had a vision the third Sunday in March, 1942, about midnight, and I saw a beautiful man that told me I was built on a sure foundation, whose Builder and Maker is God. God is love. We do not find an end to God. He said He loved them with an everlasting salvation. My mind is to write again. I want to speak something about Sister Susan Higgins. I first met her at a church in the White Oak Association several years ago. She told me that Heaven was my home. I was thinking of the two thieves. The one on the right said to Christ, "Remember me when thou comest into thy kingdom." Christ answered him and said, "This day shalt thou be with me in paradise." I feel now that Sister Higgins' spirit is resting in the paradise of God, while her body is sleeping in the grave till the resurrection when

Christ will come in the clouds of Heaven, with all power and great glory to gather His elect jewels home. I was at her home and I was there and ate with her at her 85th birthday dinner, and last October I was with her at two associations at Cypress Creek and one at Upper Black Creek Association. I always enjoyed being with her.

If I live I want to write some more for the Landmark and will explain things a little better. I have been confined here in the house ever since the first of last January. It has been three months since I have walked any, only when I hold to something, and now today my right leg and knee are swollen so I can hardly use them at all. I am now in a helpless condition.

I desire the prayers of all God's people and would appreciate any of them coming to see me.

Will close, with love and best wishes.

Your friend as ever,
J. H. Smith,

F. O. Box 1114,
Reidsville, N. C.

GOOD MEETING AT ENO CHURCH.

Mr. John Gold,
Wilson, N. C.

Dear Sir:

You will find check for \$2.50, for which renew Mrs. Alice Lanier one year to Landmark, and she is giving the 50 cents to help pay on Mrs. Mary E. Justice, Jacksonville, N. C., Route No. 1, and you can also apply my commission to the same cause.

We had a fine union with the church at Eno last Sunday, and as good preaching as you ever heard.

We had Elder Walker and Elder Denson to preach before dinner and if this poor sinner is any judge it was just spiritual food for this worn out body and mind which has the cares of the day which seem to grow harder as we journey along through this low ground of sorrow.

How refreshing are the showers to the tender herbs in the spring time, after the hard winter, and we gather a little here, just enough to keep us from falling, and the reason I did not mention any more of the services was because I was called away before the afternoon services, but before leaving I made mention of the Landmark, and hope Elder Denson was able to secure more subscribers.

Will close with best wishes for you and the Landmark.

J. J. Whitley,

525 Holloway St.,
Durham, N. C.

We appreciate the effort the brethren are making to extend the circulation of the Landmark, in all who have a mind to do so. They have been very kind to me and more than I deserve.—J. D. Gold.

ENJOYS THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

Enclosed you will find check for two dollars, for which please renew my subscription to Landmark from January 1, 1942 to January 1, 1943. Address, D. L. Boyette, Kenly, N. C.

I sure do enjoy reading the Landmark, and appreciate your sending it to us since it expired. Your writings are a feast to me. It seems you are a chosen child, if I know anything about the truth and love

of our Saviour Jesus Christ, and there are many more that write such good pieecs, it seems I have been to church and heard a sermon.

Wishing you health and that you will be able to write many more good pieces.

Mrs. D. L. Boyette,
Kenly, N. C.

FOOD FOR THE SOUL.

Dear Mr. Gold:

Enclosed you will find check for two dollars (\$2.00) to renew my subscription to Zion's Landmark until May 1, 1943.

I enjoy the Landmark very must. It is food for the hungry soul and such a comfort in these perilous times, especially when the writing is done in the spirit of love and forbearance. Sometimes, it is indeed a feast of fat things and a very present help in time of trouble. I do wish many more of our friends could enjoy it, especially those of like precious faith. With very best wishes to you and all those connected with the publishing of the Landmark, I am,

Mrs. F. E. Wiles,
Ringgold, Va.

READING LANDMARK MANY YEARS.

Dear Sir:

Inclosed you will find money order for one dollar for the Landmark another six months. I have been reading it many years and enjoy it very much. I am 76 years old and spend most of my time in bed, and the Landmark is a lot of pleasure and comfort to me.

Yours very truly,
(Mrs.) Joanna Bunn,
R. 1, Bailey, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

VOL. LXXV. NO. 14

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JUNE 1, 1942

MOTHER, HOME AND HEAVEN.

On last Sunday, in Reidsville, N. C., in making some preliminary remarks, the above three names came into mind, and soon scriptures supporting the same opened up, and I soon felt it was all the text I needed with the supporting scriptures.

We read in Gal. 4:26, "Jerusalem which is from above is free, and is the mother of us all."

Our earthly homes are greatly to be desired, and it is said, barring wars, that no home owner was ever known to throw a bomb. But our home, the Kingdom which Jesus came to set up in the earth, is truly a sweet home for believers in Christ.

Not all the children of God are identified, as members of the militant church, or home of the children of God; but His love and mercy covers and sustains all who are true followers of Christ, the Lord.

Jesus said of His people, "I know

my sheep, and am known of mine, and none is able to pluck them out of my hand," etc. He also said, "My Father, which gave them (unto) me is greater than all, and none is able to pluck them out of His hand."

All the families of God are blest with eternal security, due to the motherhood and fatherhood of God.

None exist in the flesh, but by the natural motherhood and fatherhood of man; and none exist spiritually, but by the motherhood and fatherhood of God and the Holy Spirit.

Jesus said to Nicodemus, "Marvel not I say unto you, ye must be born again." Not born over, not of the flesh; but ye must be born of God, born of the Spirit, born from above.

Paul, in his letter to the Church of Galatia, showed the marked difference between being born of the flesh and being born of the Spirit.

Ishmael was the son of Abraham by his bondmaid, Hagar, and was born after the flesh. Gal. 4th chapter. Isaac, born to Abraham by Sarah, was a child of promise, and so is all his seed, the sons and daughters of promise, born of love, and born from above.

Both Abraham and Sarah were too old, by the course of nature, to bring the promised son; but the ways of God are not our ways, and all His promises are fulfilled in time and place. There are no miscarriages in the purposes and promises of God.

The Spirit of God was not, is not, nor will it ever be in bondage. After talking of the bondwoman and her seed, Paul said, Hagar was in bondage with her children; but said he, "Jerusalem, which is from above, is free, which is the mother of us all."

And now said he, "We brethren, as Isaac was, are the children of promise." The promises of God stand firm as the everlasting hills.

Let us forget the bondwoman and her seed, and think of the home which God hath prepared for all those who love and believe in Him, to the saving of the soul. If we are of the promised seed, we have a blessed home in the love of God, who is over and in all, to the glory and honor of God, and a blessed resting place as we commune and love and live with His blessed children here in time, and have an abiding hope that Heaven will be our eternal home above.

In any well regulated home there must be a head, and time must be allotted for work, for rest, and for sleep.

WORK—If one can work it is because he has life, and this work of the sons and daughters of the free woman is performed not of the flesh nor in order to gain reward, or the favour of God; but it is of the Spirit, and to God who is the Author and Finisher of our faith, all praise is due.

The Jews said unto Jesus, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." "Jesus answered them, I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me." As to the security of the home He said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." (St. John 10th. ch.)

Jesus said, "My Father worketh, and I work hitherto." None of His children can do more than did

Christ, the Head of the home. Our work cannot be offered to God for remission of our sin; but we are like Toplady, "Nothing in my hand I bring, simply to thy cross I cling. Naked, come to thee for dress; helpless, come to thee for grace."

REST—All the children of God are promised rest periods. God giveth to His beloved rest. David said, "Because the Lord is at my right hand, I shall not be moved. Therefore, my heart is glad, and my glory rejoiceth, and my flesh also shall rest in hope." (Ps. 10:8, 9.)

"There remaineth therefore, a rest for the people of God. For He that entered into His rest, He also hath ceased from His own works, as God did from His." (See Gen. 2:3) God rested on the 7th day for His creative work. When Jesus expired on the cross and cried out, "It is finished," the work of redemption was complete in Him.

SLEEP—Sleep is said to be nature's great restorer of health and vitality. In times of war, or danger, guards are often required to watch our homes.

The Home, or Kingdom of God, is ever under the watchcare of God, and His appointed angels. When we think of a home, we think of a house built by man; but David said, "Except the Lord build the house, (the Home for His people here) they labour in vain that build it; except the Lord keep the city, the watchmen waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth to His beloved sleep." (Ps. 127)

We have talked about Jerusalem, the mother of us all; the city of

solemnities, its security in the promises of God, of labour in the Kingdom of God, which is only acceptable unto Him, whose Spirit abides with His people, as they work, because of Spiritual life, and not in order to become alive, and of His rest, a God-given rest, and peace of mind; which revives our hopes, and enables us to look onward and upward towards the Glorious Heaven above. But Heaven is so full, so high, so glorious, that all our feeble efforts to do more than hint at its reality and glories, leaves us to say, Hope will be as an anchor to the soul of every true-born child of God, that lives now, or has lived, or will ever live in time, which will never fail until all hope is turned into a living, eternal reality, where all the family of God will be with and abide with God and His Christ to all eternity, and God Himself shall be with them and be their God and they shall be His children and God shall wipe away all tears from their eyes, and His glory will fill Heaven and the glory of God will be the glory of all who enter there.

O. J. Denny.

EXHORTATION.

We humbly hope and entreat that all who write for Zion's Landmark, whether editors or correspondents, would speak when writing upon the doctrine and order of the church, in the language of inspired men of God. And use no expressions on mooted questions contrary to the common faith of the church, as if he were wise above what is written, or "thus saith the Lord."

Christ said some were slow of heart to believe what the scriptures

taught of Him; and Paul said some were dull of understanding, others foolish, bewitched by false teachers, and a prophet hath said by certain leaders that caused His people to err. Note the state of some of the churches as recorded in the Acts, epistles to the churches, and in the book of Revelation. Who has not seen a counterpart among some churches in this day, both in doctrine and order. Saints in ages long ago tell about things they did not know or understand. The churches are doing the same today, (it seems they should do better with the Bible open) even going to law one against another. Now let us not make a brother an offender for a word, but be long-suffering, forbearing in love. But some churches among well taught gospelly as were the churches of Galatia, but false teachers perverted them from the gospel of grace to the works of the law. Such teaching is the mirror of the carnal mind; the theory of doing something to obtain salvation is as natural to the mind of man as to drink, when one is thirsty. Peter taught most clearly that believers, whether Jews or Gentiles, all have the same Lord, saved by the grace of God, and that he would not burden either Jew or Gentile, for Jesus had upon the cross atoned for all the sins of His people, shedding His blood which cleansed them from all sin. Law and gospel teaching are contrary one to the other, so we are admonished to try the spirits—following the fleshly mind there will be biting and devouring, against which the apostles admonished or warned them. Save two there were serious charges against all the churches of

Asia. If we recount the patience and forbearance of the Lord toward national Israel, and His tender care of His churches in the gospel era, purging the fruitful and cutting off (from communion) chastening all He loves. So Paul in the spirit of the Lord would not non-fellowship or say "Stand by thyself; I am holier than thou," even to a bewitched member, or one overtaken in a fault.

Sound doctrine preached and scriptural clauses and phrases used by uninspired men of God have never hurt the church, or made factions among the household of faith; but the lack of these things have. Some able men, when led of the Spirit, will preach a comforting gospel sermon, but will so often switch on to man-coined expressions, which are not as "thus saith the Lord." Doubtless, nine-tenths of the confusion, strife and divisions that have separated the saints were caused by a few of our preachers, who preferred to "speak words which man's wisdom teacheth," not as Paul, "which the Holy Ghost teacheth." When the preacher takes from or adds to the word of truth, then the hearer will know no more about the subject than the preacher did.

We believe that if any correspondents of Zion's Landmark have in the past used unscriptural expressions, or said bitter things about any writer, and will cease to do so, they will think more of themselves, and its readers will think more of them, and then the correspondence will be more to the good of the cause and the comfort of the Lord's people.

May we all remember that God is not the Author of confusion, but of love and peace. As God created Christian believers unto good works, not unto evil works; so may He lead and incline His servants to preach just those things that will strengthen and unify His people.

M. L. Gilbert.

SIMON PETER STOOD AND WARMED HIMSELF.

John 18:25.

Our Saviour loved all His disciples with an everlasting love, with the exception of Judas, and we do not hear him, after the manner of men, abusing and criticizing him. He only says, "It were better for him if he had not been born."

Peter seems to be the best choice among twelve, and the choicest among the favored three. When Jesus was transfigured in the mountain, He took with Him Peter, James and John, and Peter's name is always called first.

When He went to the home of James to raise his daughter from the dead, He took them to be witnesses of the wonderful miracle just as He chose them to witness His transfiguration.

Peter was a bold man, and always appears as a spokesman for the twelve, and we will have to say he spoke "his mind," or just what he thought: for he was not ashamed of his convictions, nor was he afraid to speak them. We love the bold, conscientious person who stands foursquare to every wind that blows and speaks truthfully more than we do the person who speaks to please the congregation; one who has men's person in admiration because

of advantage.

Our Saviour had told Peter that Satan had desired him that he might sift him as wheat, but said, "I have prayed for you that your faith fail not."

When our Saviour left Jerusalem and came to the garden in which He was betrayed, He took Peter, James and John with Him to be witnesses of His agonies there. He asked them to watch and pray, lest they enter into temptation, but while our Saviour left them a stone's cast to pray, and asked His Father if it were possible to remove the cup of suffering from Him, where He sweated great drops of blood, falling down to the ground, and where He became reconciled to the death on the cross, the three times He left and came back to them He found them sleeping.

When He was betrayed He surrendered Himself into the hands of the sinful men to be crucified but not killed. He had said: "No man takes my life from Me. I lay it down of myself." And Pilate was surprised to learn He was so soon dead, when men have been known to live several days on a cross.

Both Peter and John were present at His trial. Peter, it seems, wanted to see the end, and John (that disciple whom Jesus loved) was known to the high priest and went out and brought in Peter, who seems to be deeply interested in his Lord's trial, but wanted to appear as though he were not, and each time he was asked if he was not one of His disciples, he denied even knowing anything about the man Jesus, who was being tried in the end for blasphemy after all other

charges brought against Him failed to have the desired effect."

Peter seems to stand by the fire and warm himself, to join with others in conversation to make it appear that he was a disinterested spectator, but his Gallilean accent betrayed him, and one charged him with being a Gallilean, for she saw him in the garden. He had cut off the servant's ear, and his speech betrayed him.

Peter saw his plan to pass off in this way was a failure, and he cursed and swore he did not know the man, and did not know what the maid was talking about.

But the all-penetrating eye of Jesus looked upon Peter, which was capable of looking into the deep recesses of every wicked human heart, and make its power to be felt there, to melt its stubbornness, banish hypocrisy and to see and know our smartness avails nothing when the King of Glory looks in. Peter then remembered his Lord's words as to what he would do before the cock crowed thrice, and went out and wept bitterly. Our Lord did not tempt Peter to do this, but Satan,

who desired to sift him as wheat, the same one who tempted David to number Israel, and have Uriah killed, who is now going up and down the earth seeking whom he may devour; and we are all at times found to be led away by him from the path of rectitude and duty.

The Lord cannot be tempted by him, neither does He tempt any man, but a man is tempted when he is led away by his own lust and enticed. James 1:13, 14.

That look that Jesus gave him pierced his innermost soul, and dis-

solved the pride and haughtiness of his stubborn heart, and showed him that all his efforts to deceive were vain and his condemned Lord was just what he had said in a former conversation when Jesus had asked His disciples who men said He was, and who they said He was. "Thou art Christ, the Son of the living God."

No wonder Peter stood and warmed himself. He was cold without and cold within. He had not done what his Lord had told him to do in the garden. He had told him to "Watch and pray, lest ye enter into temptation"; and they had spent that valuable time sleeping, and now the temptation has come and he is unprepared to resist it.

Peter had failed, but that faith Jesus had given him in regeneration had not failed, for our Saviour had prayed that it would not fail, for we find Peter early at the sepulcher of our Lord when once the word had gone forth that He was risen from the dead. We find him fishing in the Sea of Galilee all night and catching nothing, just as we do when we turn from the holy commandment delivered unto us, and go back to our old vocation again after being called to glory and virtue. Jesus asked them if they had any meat, and they answered Him, "No." He told them where to put the net and they would find, and when they obeyed Him they were not able to empty the net into the boat, but had to drag it ashore. This is a type of the success of their ministry after they were endued with power from on high; that great numbers of people would be caught in the gospel net and be brought

safely ashore, and the net would not break, but would safely land them into the church militant first and into Heaven at last; for Jesus stands on the shore of time and directs the work and will be on His mediatorial throne to welcome them home to Himself.

B. S. Cowin.

IN MEMORIAM

MRS. ESSIE SUE CLAYTON BLALOCK

On Friday morning, April 17, 1942, God in His infinite wisdom saw fit to visit our home and took from us our loving mother, wife and sister, Mrs. Essie Sue Clayton Blalock. She was born March 5, 1885, making her stay on earth 57 years, 1 month and twelve days.

She was the daughter of the late Thomas and Abbie Clayton. On August 1, 1900 she was united in marriage to A. J. Blalock.

She is survived by a broken-hearted husband, A. J. Blalock; two daughters, Mabel Sue of the home and Mrs. D. P. Burton of Timberlake, N. C.; three brothers and one sister, C. P. Clayton, Apex, N. C.; L. T. Clayton, Greensboro, N. C.; Aubrey B. Clayton, Ceffo, N. C., and Musette Clayton, of the home, and a host of nieces, nephews, relatives and firends.

Mama had been in declining health for six years, but was very ill for nearly four months before her death. She suffered a lot in her last days, but I fully believe that her suffering is all over now. I feel like she had her trials, tribulations, and suffering here and is now enjoying the peace that the Lord promised to His little ones.

She was a solid and firm believer in the doctrine of salvation by grace, but was never united with any church. She went to church as long as she was able.

She was a true and faithful wife, a kind and loving mother and a loyal neighbor, ever ready to administer to the sick, troubled and distressed as long as she was able. It was so hard to give her up. We loved her so, but the Lord knew best and called her away, and while we are mourning for our loss here I feel like she is resting in that sweet place where none ever wake to weep.

All was done for her that loving hands could do, but none could stay the icy hands of death. "God speaks and it is done, commands and it stands fast and none can stay His hand."

On Saturday, April 18, at 3:00 o'clock, her funeral was conducted by Elder L. J. Chandler and Elder O. C. Hawkins, and then she was laid to rest in the family

cemetery in Durham County to await the resurrection morn, under a beautiful mound of flowers.

We are parted here, dear mother, but hope that in eternity we will meet again on the sunny banks of sweet deliverance where there will be no more sorrow, pain, or sad deaths to separate us, where we will no more take the parting hand, nor hear the sad word farewell, where joy will never cease and trouble will never come.

God knowing in mind and purpose His people, before they were created or formed and their names were written in the Book of Life from the foundation of the world.

Blessed be the God and father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope by the resurrection, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.

You are gone, but not forgotten,
Never will your memory fade,
But sweetest thoughts will ever linger,
Around the grave where you were laid.

A precious one from us has gone,
A voice we loved is still
A place is vacant in our home
That never can be filled.

Written by her daughter,

Mabel Sue Blalock.

LUCY A. WRIGHT

In memory of our mother, Lucy A. Wright, who died May 4, 1938, four years ago today.

No length of time, no lapse of years
Can dim our loved one's past,
For treasured memories hold her dear,
And will while memory lasts.

The depth of sorrow we cannot tell,
The loss of one we loved so well;
And while she lies in peaceful sleep,
Her memory we shall always keep.

Nothing but memories as we journey on,
Longing for a smile from a loved one gone;
None knows the depths of deep regret,
But we remember when others forget.

Your gentle face and patient smile
With sadness we recall;
You had a kindly word for each,
And died beloved by all.

The voice is mute and stilled the heart,
That loved us well and true;
Oh bitter was the trial to part
From one so good as you.

We miss you now—our hearts are sore;
As time goes by we miss you more.
Your loving smile, your gentle face,
No one can fill your vacant place.

To those who have a mother:
Greet her with tender care—
For you never know her value,
'Til you see her vacant chair.

Dear Mother, you've left this world of care,
For mansions in the skies,
Where all is peace, and joy and love,
And there are no good-byes.
By Her Children.

MRS. LUCY BROWN ALLEN

We the committee, chosen by Bethany Primitive Baptist Church at Pine Level, North Carolina, in Johnston County, do feel ourselves unqualified to write that which is due and expected of us by the above said church, as a Resolution of Respect to our beloved and highly esteemed sister in Christ, Mrs. Lucy Brown Allen.

Sister Allen was born January 11, 1878, and was the daughter of Mr. Iredell Brown and his wife Lueazer Brown, who lived near Selma, North Carolina, and in the above said county.

She was married to Mr. Russell Allen in 1901, or thereabout. Mr. Allen preceded his wife to the grave, dying in the year of 1917, while she passed from this life on December 22, 1941. During her widowhood she lived with and in the home of her brother, Mr. Walter Brown, near Selma, N. C.

Sister Allen joined with Bethany Primitive Baptist Church on Saturday before the fourth Sunday in January, 1939, and was baptized the following Sunday morning by the pastor of the church, whose name appears at the bottom of this notice. She was a faithful and devout member until death.

The doctrine of predestination and electing grace was the theme of her soul, and nothing seemed to afford her more pleasure than attending her church meetings, hearing the gospel proclaimed, being in company with her brethren at home and elsewhere.

Sister Allen was a very quiet, meek and gentle woman. Her disposition was indeed admirable, and as it has been said, "to know her was to love her." We know that we shall miss her, but while our loss is indeed great, we do feel that her passing is her eternal gain. It is written, "By their fruits ye shall know them." Sister Allen bore the fruits of the spirit, and we are told by the Apostle Paul, "for as many as are led by the Spirit are the sons of God." Therefore, we feel that her spirit is now with the Lord, while her body rests from all toil and tribulation beneath the

sod, where it awaits the resurrection, when Jesus shall come and call those for whom He died to redeem, from the peaceful slumbers of death, when their mortal shall put on immortality, and their spirit shall be joined in that same body, the natural body sown being raised a spiritual body, and then in the likeness of the Saviour, they shall be wafted home to ever be present with the Lord, and be satisfied.

Be it therefore resolved, that we, Bethany Primitive Baptist Church, bow in humble submission to the will of God, "who worketh all things after the counsel of His own will," and that we thank the Lord for the life and fellowship of this dear sister.

We further resolve that a copy of these resolutions be sent to the sorrowing family, and may we pray that God reconcile them to Heaven's will, that they may joyfully say in the spirit, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

We also resolve that a copy be sent to Zion's Landmark for publication, and a copy placed among our church records.

Done by the order of the Church in Conference on Saturday before the fourth Sunday in February, 1942.

Frederick W. Rhodes, Moderator
W. H. Woodard, Church Clerk,
Committee.

ABRAM J. SHELTON

With a sad heart I will try to write something in memory of my dear brother, Abram J. Shelton, son of Wm. H. and Rebecca J. Shelton. He was the oldest child of a family of eight children, was born October 13, 1866, and departed this life September 10, 1941. He was married December 18, 1889 to Miss Mary Warren, and to this union were born six children, two boys and four girls, of whom one boy and two girls died in infancy.

Brother was a hard working man. Truly he earned his bread by the sweat of his brow. He being the oldest child, he seemed to feel it his duty to look after mother and father in old age, which duty he performed faithfully to the end. After their death, as I was unmarried and all alone, he wanted me to live with him, which I did for nearly 21 years. In all those years he never gave me one cross word. In 1935 his wife passed away, his children were married and living far away, and he and I lived on together until his death. I was the youngest child of our family and was always his pet. Truly he was a father to me, after my father's death, though in his latter days he looked to me as a child does to a mother. He was feeble all the year of 1941, but stayed up until three weeks before his death. The doctor sent him to the hospital for an operation. It was found to be cancer of the stomach. He

only lived eight days after the operation. I knew he could never get well, but didn't expect him to go so soon. The blow was great, more than I felt like I could stand, but the Lord can enable us to stand all He sees cause to put on us. Oh how my heart aches for him. He was all I had on earth to live for.

Brother never made any open profession of religion, but was a firm believer in the Primitive Baptist doctrine. If there ever was a man of a Christian walk, he was one. He was one of the most honest and truthful men I have ever known and left a good name, which Solomon said is rather to be chosen than great riches. I truly believe he is at rest with the dear Saviour now, to toil and suffer no more. He would so often speak of the preaching being good when we would go, and after the Staunton River Association last July he talked so much about the preaching and singing. He dearly loved good singing. I trust in the Lord to ere long meet him, where we will ever be with the Lord to sing His praise to all eternity. So, farewell, dear brother.

Now toil and conflicts o'er,
Go take with saints thy place;
But go as each has gone before,
A sinner, saved by grace.

To meet in Heaven around the throne,
Of Him who died to save,
Be this our hope, our anxious thought,
To meet beyond the grave.

His devoted sister,
Nannie Shelton.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to take from our midst by death a faithful and beloved sister, Mrs. Mary Smith Tripp, who died August 4, 1941. She was born September 27, 1873, making her stay on this earth 67 years, 10 months, and eight days.

On the third Sunday in September, 1924, she united with Hancock Primitive Baptist Church. On the following Sunday she was baptized by Elder W. M. Monsees.

Sister Tripp always filled her seat in church as long as she was able. During the last few years of her stay on this earth sickness and ill health caused her to miss her meetings more and more and her few remaining months of life saw her confined to bed.

We miss her presence at our church, but to the will of God we humbly bow, who works all things after the counsel of His own will, feeling that our loss is her eternal gain. To the bereaved family we extend our heartfelt sympathy and pray that

God's blessings may rest on her husband and children.

A sister in hope,

Mrs. Margaret E. Highsmith.

Done by order of Conference on the third Saturday in November, 1941.

J. B. Roberts, Moderator.

F. L. Cox, Clerk.

SISTER MOLLIE STATON

Mollie Staton, widow of Robert Staton, was born October 18, 1858. She united with the church at Robersonville, the fourth Sunday in June, 1910, and was baptized by Elder M. T. Lawrence. She died in full triumph of a living faith April 7, 1942, making her stay on earth 83 years, 5 months and 19 days. She was greatly beloved by all who knew her, and especially by those of the church with which she was identified.

She was faithful in attendance at church. The writer does not remember a single time she was absent from church except the last meeting preceding her death. She contributed freely toward bearing the expenses of the church and to her pastor and others, who came preaching the glad tidings of salvation through the atoning blood of Jesus. She loved her Lord and Saviour with a pure heart fervently, and her church devotedly, not the house, but those who composed the little band of faithful in Christ Jesus. She built a lasting monument to her cherished memory while living, by her kind deeds, gentleness, faithfulness and her loyalty to the cause that was so near and dear to her noble heart. Marble will eventually crumble, but love is as everlasting as God, for "God is love."

She leaves one son, his wife, and two grandchildren to mourn her departure, who do not mourn without hope, but feel assured she is sleeping, while her spirit has gone to the God who gave it. She has served her generation faithfully, and like David been gathered to her fathers in peace like a ripe sheaf of grain gathered in at the time of harvest. She leaves many friends and loved ones who will sadly miss her enjoyable company, while the church will sorrowfully note her absence in its solemn assemblies.

Peace to her ashes and rest to her spirit until we all meet again.

B. S. Cowin (her pastor)

RESOLUTION OF RESPECT OF SISTER IDA C. LONG

Resolution of respect for Sister Ida C. Long, who passed away May 15, 1941:

Therefore, Be It Resolved:

First: Our Heavenly Father in His divine wisdom called from our midst our

dear, beloved Sister Ida C. Long. We feel by the passing of Sister Long the Roxboro Church has sustained a great loss, but it is a comfort to feel that our loss is her eternal gain. She was a true and faithful member, loved her church, always greeting you with a smile.

Second: We extend to her bereaved companion and family in this sad hour our heartfelt sympathy and our prayer is that they may be reconciled to the dispensation of His will and to know that He doeth all things well and makes no mistakes.

Third: That a copy of these resolutions be given to her bereaved companion and family, a copy be recorded on the church record, a copy be sent to Zion's Landmark, and a copy to the county papers for publication.

Done by order of Conference, June 6, 1942.

Elder J. A. Herndon, Moderator

O. Y. Clayton, Assistant Clerk.

UPPER COUNTRY LINE ASSOCIATION MEETING.

The Upper Country Line Primitive Baptist Association will be held (D.V.) with the Church at Country Line in Caswell County, N. C., on State Highway Number 62 on third Saturday, Sunday and Monday in July, 1942, services beginning on Saturday at 10 o'clock. Highway Number 62 connects with Number 14 out of Danville, Va., at Yanceyville, N. C., and those coming by bus can leave Burlington, N. C., on Danville bus at 9 a. m., via Yanceyville, N. C., and get off at Country Line Church. Those coming from Danville, Va., will take Burlington bus via Yanceyville, over Highway Number 14 and 62 to Country Line Church on 62 Highway. This church is about midway between Danville, Va., and Burlington, N. C., being about 20 miles out from either point. The Danville bus for Burlington leaves Danville about 11:45 a. m. Our brethren and friends are cordially invited.

J. W. Gilliam, Association Clerk.

STAUNTON RIVER ASSOCIATION MEETING.

The next session of the Staunton River Primitive Baptist Association will be held with the church at Bannister Springs on the second Sunday in July and Saturday and Friday before.

The church is on Highway 29 running between Danville and Chatham. All lovers of truth are cordially invited, especially preaching brethren.

Sincerely,

J. Floyd Williams.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, \$2.00 per year; Daily Times, \$6.00 per year, and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

JUNE 15, 1942

NO. 15

IN ALL THIS JOB SINNED NOT, NOR CHARGED
GOD FOOLISHLY.

"While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."—Job 1:17-22; 2:1-2.

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

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ELDER M. L. GILBERT_____Dade City, Fla.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ACROSTIC

Every good and perfect gift
comes from above,

Lord Jesus and His glorious love
Dear Brother, you have been
blest

Enabled to preach Christ's right-
eousness.

Rightly dividing the word of truth
Favored of the Father, as little
Ruth,

Love and mercy He hath shown
O, child of God you are his own
Yonder's Canaan fair to see
Dear Redeemer, who can be

All and all, He is the lamb,
Dear God above, The Great I Am.
And The Comforter will surely
come,

Make his abode in our hearts
So from our Saviour we shall not
part.

Dear Mr. Gold: It's with fear and
much trembling that I pen these
lines—do as you think best concern-
ing what I write. These words are
very precious to me: 'Twas God
that taught my heart to fear and
grace that fear relieved.

He (God) rules and super-rules
in all things. For by Him all things
were made which were made, He
hath a purpose in all things that
come to pass. He brought me, He
taught me—his love divine.

He has been a precious Saviour
to me ever since I can remember. He
manifested His love to me when I

was quite young, and it is more
precious to me as time rolls on.

A Little Sister in hope
Mrs. Allie Blalock White
Durham, N. C.

WHY WARS?

Elder Geo. D. Godard

Matt. 24, Mark 13, and Luke 21:5

In these passages will be found
almost an exact agreement as to one
incident in the life of Christ as He
lived with and taught His disci-
ples." In the mouths of two or three
witnesses shall every word be estab-
lished."

Jesus was teaching in the temple
at Jerusalem, and as He and His
disciples were leaving the temple
one day, one or more of His disci-
ples called His attention to the
magnificence of the temple, of the
richness with which it was adorned
with stones and precious metals. All
this was an object of wonder and
pride to the disciples.

Jesus spoke: "As for these things
which ye behold, the days will
come, in the which there shall not
be left one stone upon another, that
shall not be thrown down." They
asked Him: "Master, but when
shall all these things be? and what
sign will there be when these things
shall come to pass?"

"Take heed," says He, "that ye
be not deceived; for many shall
come in my name, saying, I am
Christ; and the time draweth near;

go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end is not by and by (yet). Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven. But before all these (things are finished) they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake, and it shall then (be) to you for a testimony.

"Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all adversaries shall not be able to gainsay or resist. And ye shall be betrayed both by parents, and brethren, and kinfolks and friends; and some of you shall they cause to be put to death. And ye shall be hated of all (men) for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls." . . . "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Here we observe: Jesus is taking a walk with His disciples after a day of teaching; the disciples wish to call attention to things which interest them and satisfy their pride; Jesus alarms their minds with the thought that even these magnificent things shall soon pass away; then it is that Peter, James, John and Andrew question Him as to the time

when all these things shall be. His answer is plain: "Nation shall rise against nation." "There shall be wars and rumors of wars." But He said that the time is not yet. These are the signs of the coming of the Lord. Matthew and Mark relate that, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. And then shall the end come."

Jerusalem has been destroyed, the temple has been thrown down, the place has been seized by the Gentiles; the Jews have been scattered amongst all nations; their fate, as spoken by Jesus, has been experienced, untold and inexplorable suffering has been to national Israel, the Jews. For their industry, for their prosperity, for their wisdom and culture amongst the nations of the earth, for their peculiarities and manifest unwillingness to suffer their religion to be destroyed, their children to be taken into other languages and religions, etc., they have suffered almost unimaginable horrors at the hands of the Gentiles. Are not the times of the Gentiles fulfilled?

Are there not wars and rumors of wars? Is not almost the whole number of the nations of the earth at war? "What shall be the sign of thy coming?" The writer can only say, "Wait and see." As in the days of Noah, the people are still reprobate against that gospel of the Son of God, refusing to bow reverently in sackcloth and ashes before God and repent of their sins. Rather they are intensifying their violations of His laws, spurning every exhortation to turn from their evil ways, ignoring every warning

which, born of heavenly wisdom, is declared by humble fellow-beings sent by the Lord with this specific duty to warn the people. If we were in the place of the Lord, with His sense of justice, order and wisdom, would we not declare the chapter closed at an early date? If moral and spiritual conditions are changed as much again, after World War Number Two, as they were after World War Number One, some of us would rather depart and be at rest in peace with our Heavenly Father, than to behold the decadence. But we must possess our souls in patience, knowing that the Lord will most certainly fulfill His promise, nothing shall fail you; "There shall not an hair of your head perish."

The writer is not trying to settle this matter of the end of the world, nor does he fear the same. He is simply praying for grace to endure all things until the time of the Lord shall be declared. Evidently the signs of the coming of the Lord are apparent. How long it will be delayed, is not known or apparent. He hears the first message of John the Baptist and of Jesus Christ: "Repent ye, for the kingdom of heaven is at hand." This was uttered in relation to the first coming of the Lord. Now it may be possible to hear it with regard to the second coming of Jesus Christ. "I will come again and receive you unto myself, that where I am, there ye may be also." That time will come as a thief in the night, unlooked for by millions. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

THE RESURRECTION

Elder M. L. Gilbert,
Dade City, Florida,
My Dear Elder:

The exchange of our letters on the resurrection has been pleasant to me and I want to thank you for your kind christian and brotherly attitude toward me. Surely brotherly kindness is the watchword of our God. May all praise, honor and glory be His world without end.

On this beautiful Sunday morning I want to write a few thoughts on a verse of scripture found in the Gospel of Saint Luke beginning in chapter 14, verse 26, and reads thus, "If any come to Me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also he cannot be my disciple. This is the same language that is written in Romans 9-13 and means not predestination but love to all the saints who are called of God, for Jesus saith in another place he that loveth father or mother more than me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me, and he that taketh not his cross and followeth after Me is not of Me. Jesus is our life and over all it was His great love that brought Him down from Heaven to live our life and die our death and to rise from the dead for us and to free us from the curses of the law of sin and death. I have loved you saith the Lord, yet ye say, wherein hast thou loved us. Was not Esau Jacob's brother saith the Lord, yet, I loved Jacob and hated Esau and laid his mountains and his heritage waste for the dragons (evil people) of the wilderness. It is an undesirable fact

Selected From The Banner Herald

that the Lord does have a chosen people here in this life and that they do live unto God as their Father and Jesus as an elder brother, but their nature belongs to this life, and they cannot change it, but Jesus stands between them and nature so that no evil can befall them. They are not of the world because Jesus has chosen them out of the world; therefore the world hates the children of God because they will not mingle their lives with the world. From the dawn of civilization to the present time two active and opposing forces have been engaged in deadly conflict over the destiny of human intelligence. One of these has been the unfaltering courage of the children of God to mix no bones about their faith in God, and to accept no substitute for the undivided word of God and Jesus Christ, whom He hath sent is the only hope we have. Christ our Saviour, and besides Him there is no God. He does have power over the clay of the same lump to make one vessel unto honor, and another unto dishonor.

Esau and Jacob are this lump of clay and before these children were born God reversed the law in Jacob's favor, so that he did receive that which was not his, so that by the will of God Jacob did gain, and Esau lost, by the will of God, and so does every child of God gain by the grace of God.

We are bought with a price and are not our own keepers, for we are kept by the power of God, ready to be revealed at the last time, by the blood of Jesus Christ, who has loved His own with an everlasting love, therefore by His loving kindness hath He drawn us unto Himself. The

other force has consistently and persistently sought to dominate and control the life, intelligence and conscience of the individual, and subject him to a religious bondage and servitude. In the days of Joshua this was so and this caused Joshua to tell them, "if it seems evil in your sight to serve the Lord, choose ye this day whom ye will serve, whether the Gods on the other side of the flood, or the God of your fathers, in whose land ye dwell, but as for Me and my house we will serve the Lord."

Yes, Dear Elder Gilbert, God does have a chosen people here in this life and there are others that are not of this fold and never will be, and so without our hating the world and all there is in it, for the love of our Saviour, we cannot be His disciples unless we are willing to do His will. I am not through, but my letter is getting too long.

As ever yours in the name of Jesus,

W. L. Parker,
Schoolfield, Va.

TRIALS

1 Peter, 4 Chapter, 12-13 Verses

Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed ye may be glad also with exceeding joy. Some few nights ago this scripture arrested my mind and as it seemed to me for quite a while that for some cause or other my travel here on earth thus far has been very uncertain, and, oh! how often do we

get to the place that we come up against a wall that we can't pass by; then we begin to wonder and think it strange, and our feelings get so low we ponder over and the feeling that surely if I am anything to the Lord why all these doubts and fears, and if I am thine oh, Lord! Why am I so ignorant and void of understanding? Why can not I be blest with wisdom to understand His wonderful works. Our life here is such a mixture of a few moments of joy and hours of tribulations. But Paul said, think it not strange concerning the fiery trials which is to try you. And dear friends I know that while we may have been tried and tempted at times almost to despair, yet, I am fearful that we as yet know only just a little about tribulations, famines and pestilences. Paul stood firm in defense of the glorious doctrine of our Lord and Savior for which cause he was bound with heavy chains and it is with a feeling of joy and gladness that I believe with all my heart without a shadow of doubt that God has a people today that will contend for this same doctrine. God has not changed. Oh, no, and this doctrine will ever be the same without any new changes. That some have tried and failed, is quite evident, (to change God's way). But those that are born of the spirit of love in Christ are made wise to those things. Their eyes are open and they are given ears of understanding. Do they then follow after the inventions of men? No for they see all men with themselves as the flower of the field and just as helpless as the grass that springs up for just a short season. 1 Corinthians 3 chapter, 13 verse. Every

man's work shall be made manifest for the day shall declare it because it shall be revealed by fire and the fire shall try every man's work of what sort it is. Christ is the only foundation and he holds the issues of life and death in his hand and yet there is a people that has tried to make a foundation for themselves which cannot stand, for other foundation can no man lay than that laid, which is Jesus Christ, so my dear friends think it not strange concerning the fiery trials which is to try you, for if we suffer for Christ's sake we have hope that one day we will rejoice with Him in Glory.

I know that this doctrine of electing grace will stand through fire as it did in Daniel's day. It is not on the flowery beds of ease that we travel here, oh no, for whom the Lord loveth He chasteneth and scourgeth every son. So I find it as the poet said, dark and thorny is the dessert through which pilgrims make their way. But it is not all dark and gloomy. No for Paul thought himself happy to answer for himself before King Agrippa whereof he was accused of the Jews concerning this doctrine and I believe all of his people at times are made to rejoice at times and to praise His Holy name, and though the world may laugh them to scorn and shun them the more they have to rejoice, because when Jesus hung upon the cross of Calvary did they not spit upon Him, and when he said I thirst, they offered him vinegar to drink. But he was able of himself to lay down his life for his people. We can never suffer as he suffered because we are not able to do the things Jesus

did only through his strength. And though we at times may feel to be void of understanding and ignorant I believe that there are times when the Lord looses our stammering tongue that we can say surely this is of the Lord and He has opened our ears, we can hear and our eyes, then we can see. Oh, great and marvelous are thy ways Lord God Almighty. He can make us love our enemies and pray for them that despitely use us.

The days to come look very dark and gloomy. There are many sorrows ahead staring us in the back and I dread the time that I believe will shortly come when, (if I should be living).

We won't be permitted to mix and mingle together as now, but I love to think that his people will sing those sweet old hymns and still pray to the God of Jacob. The one that has delivered us from time to time and will yet deliver His people from their trouble. In the 26th chapter of Genesis, 24 verse, the Lord appeared to Isaac in the night and said, "fear not for I am with thee and will bless thee and multiply thy seed for my servant, Abraham's sake. So we see that from the beginning God has been with his people to bless and protect them from dangers both seen and unseen and He is still with them and will be even unto the end.

Mr. Gold I think each time I write that it will be the last time, but I get so impressed at times I don't know what else to do; so I have written more for ease of mind than for anything else. So I will not ask you to publish this. Just do with it as you like and that will be alright with me and in conclusion I will say if

there be any comfort in anything I have written all the praise belongs to our Heavenly Father both now and forever.

Minnie Batchelor
Route 1, Box 168
Richlands, N. C.

P.S. You will find enclosed a money order for one dollar which will pay up for the Landmark till November 15, 1942.

M. B.

A GOOD LETTER

Dear Sister Bulluck,

My mind leads me to write you today. I hope the Lord will bless me to write something of comfort to you.

I feel it is negligent of me not to have written you before, but dear sister my love continues the same. I oft-times think of you and here lately I have daily. Just wondering how you are feeling, so I'm writing. Every time I see Elder Fly he tells me how you are getting along. You know I am so glad to hear from you. I appreciated your last letter so much. Was glad to hear that you were better.

I hope God will visit you daily in your sickness and sweet meditations. Whom to know is life eternal for "He is God and changes not, therefore ye sons of Jacob are not consumed." Don't you hope we are one? I do with all my heart. I hope and feel in my heart it is the "love of God." I know I didn't put it there but God who is able did so when I knew Him not.

Oh, how glorious are His promises that he will never forsake thee, and "when through the deep water's I call thee to go, the rivers of woe

shall not thee overflow. "How precious to your soul is that promise, for this love is stronger than death, and He says He will never leave nor forsake thee, but if I go not away, the comforter will not come. But if I go I will send etc.

How sweet those lines are to a poor mourning soul, when they feel everything on earth is against them, how those and other glorious promises will visit them. We also have sweet promises in some of the hymns. In Hymn No. 411 He says:

"The flames shall not hurt thee.

I only design,

Just the dross to consume.

And thy gold to refine."

The Black Creek Union is to be held with the church at Creeches. I am planning to go Saturday. Sure do wish you could come and be with us.

I am very sorry of the death of our dear pastor, Elder Boswell. We miss him so much. I will never forget him. The Black Creek Association has lost a very good moderator, which will never be forgotten. We all hated to give him up, but I feel that he is now resting from all his aches and pains, toils and tribulations here in this world. He is now awaiting the resurrection.

The holy scriptures plainly teach that all grace, mercy and truth were given to the Lord Jesus before the world began, for those the Father gave unto the Son, and the Son gives them eternal life while they are in a body of flesh. Which will soon return to the earth from whence it was taken, but the spirit goes to God who gave it. All bodies are natural and corruptible and are sown in the earth just as they are, but are

raised a spiritual body. They are sown in dishonor and raised in glory. Then seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness. Looking forward and hasting unto the day of God, when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. 2 Peter 3:11, 12.

Dear Sister this is wonderful to think about. I know that I fall far short of being what I ought to be in every way. If I could see myself as I see some others I don't feel that I would have anything to worry about.

I feel at times that it is too great for me to claim these things for myself. Yet at times I find myself praising His holy name, and would not exchange my little hope for worlds like this.

I got March 15th Landmark last week and I sure did enjoy reading it. I have spent a lot of my time reading this year. I have read the Bible through once this year and am reading it again. I don't know why I was impressed to do this. But I hope it was for a good purpose.

As my letter is getting lengthy and I am a poor writer. I will come to a close. I hope to hear from you soon and how you are in health. Remember me in your prayers if not asking too much.

Sister Bulluck you know that you told Brother Fly about getting such good letters from me and he said, "why don't you send them to the Landmark? That is the kind we want." You told him you didn't want to send them unless I gave you permission to send them. Dear Sis-

ter, I appreciate what you said about the letters, but I don't feel worthy of such compliments, as your letters are so much better than mine. I want you to give God the praise and honor for without His help I can do nothing.

If you find any comfort in this poorly written letter, and think it would be any comfort to anyone else you may send it to Mr. Gold for publication. If not, you may throw it in the waste basket and it will be all right with me.

This is a little of what I believe. I know this by what I have seen and felt, I hope, by experience. May God bless His faithful to see and feel these things and make them contend for them, I humbly beg for Christ's sake.

I hope to write some more later. It is a relief to me sometimes to write. Answer when you are so minded, as I am always glad to hear from you.

In bonds of love,

(Miss) Carrie Lee Howard,
Bailey, N. C.

THE LORD'S HAND IS NOT SHORTENED

The Assyrian came down like the wolf on the fold,

And his cohorts were gleaming in purple and gold,

And the sheen of their spears was like stars of the sea

When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when summer is green

That host with their banners at sunset were seen.

Like the leaves of the forest when autumn hath blown

That host on the morrow lay withered and strone.

"For the Angel of Death spread his wings on the blast

And breathed in the face of the foe as he passed.

And the eyes of the sleepers waxed deadly and chill,

And their hearts but once heaved and forever were still."

—Byron

Many hundred years ago, Hezekiah, the King of Jerusalem, was threatened even as the peace-loving nations of the world are threatened today. The Assyrians under Sennacherib towered over them, and threatened to destroy them, and for all that Hezekiah could do to prevent it, they might have wiped Jerusalem from the map as completely as many cities in England and Russia are destroyed today.

But Hezekiah appealed to the Prophet Isaiah, and it is written that—"The Angel of the Lord went out and smote in the camp of the Assyrians an hundred four score and five thousand."

And lest you think that mere legend, remember that Herodotus, the Greek Historian, confirms this destruction of the Assyrian army from the records of ancient Egypt.

Again in the time of Jehoshaphat, when the armies of Ammon and Moab and Mount Seir combined against him, having no might to meet them, he turned to the Lord. And the armies of Ammon and Moab and Mount Seir got to fighting among themselves and all were destroyed!

"The Lord's hand is not shortened—that He cannot save." Even now, the dreaded Typhus is raging

in Poland and parts of Germany.

The above was selected and sent us by Elder O. J. Denny for publication in the Landmark, together with a number of predictions over the years. Not only is the hand of the Lord not shortened but it proves that He controls the acts of men and devils, and that He works all things after the counsel of His own will.

THE LORD SHUTS AND OPENS

Dear Brethren, Sisters and Friends:

I have had a desire to write to our dear Zion's Landmark, but was shut up it seemed completely.

He (the Lord) shuts and none can open, opens and none can shut.

Following this lonely and sad condition, I was very ill. O, no one knows but the Lord how I have been so cast down in sack cloth and ashes, but it comes to mind: He afflicts to heal, kills to make alive. Sunday, as you all know dawned with the promise of a perfect day, and at eventide I could say: The end of a perfect day. It was a day of a resurrection to my very soul and I was made to rejoice with exceeding great joy.

Mrs. Durham, a very dear friend of mine came and carried me to Mebane church to which I wanted to go so much. We had a glorious meeting. Everyone present seemed to enjoy it and hope I know I did. It was a feast to my hungry soul.

Brother Adams (the pastor) spoke so comforting and edifying. Then Brother Walker, who is a teacher as well as a preacher. It was a grand and glorious day to me.

I am enclosing a poem. An acrostic to Elder Adam's name I composed and have his permission to

send it to our good paper. Though I feel very unworthy, but also encouraged with the words in his letter.

My dear sister White, I, of course enjoyed and highly appreciated the accrostic you so kindly wrote in my behalf. However, I did and do feel very unworthy to be so recognized by one of God's little ones.

It makes me feel very insignificant and small.

Sister White, if you wish it to be published it is your privilege.

Come to see us, we would like to see you at Willow Springs, Sunday, and have you go home with us.

Yours in hope,

T. Floyd Adams

Willow Springs, N. C.

SOURCE OF GREAT COMFORT

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold,

I am enclosing two dollars (\$2.00) money order for which please extend my subscription to Zion's Landmark from July 1, 1942 to July 1, 1943.

The Landmark affords me a source of great pleasure.

I still look forward to its coming with anticipated joy for the good messages.

I hope to receive from the household of faith. Wishing you happiness and success through the bright and dark days to come.

Yours truly,

Mrs. M. E. Sutton

Kinston, N. C.

ZION'S LANDMARK

PRAISE TO THE LORD

Dear Readers:

Surely it is of the Lord when we are blest to enjoy the divine service as we had the third Sunday, April 19, at Camp Creek Church. As it seems I was shown what I would hear before I reached the dear old church, and if ever the Lord spake through the mouth of His minister, it was when dear Elder Freeman preached. Everyone spoke comfortingly to the creatures and in praise to the Creator.

Many tell me they enjoy my articles. O, dear people, all the glory belongs to our Heavenly Father, who has blessed us. This is encouraging to me, though I feel to be the least in God's kingdom.

Pray for me. "I love thy kingdom, Lord. Her walls before me stand." Amen.

(Note my new address: 607 Markham Street, Durham, N. C.)

Mrs. Allie Blalock White.

A GOOD LETTER

P. D. Gold Publishing Co.,
Wilson, N. C.

Please find inclosed one dollar (\$1.00). Please send me Zion's Landmark. My mother used to take the Landmark when I was a boy. I have not seen a late copy in a long time. My mother was a Primitive Baptist and if I am anything at all, I am one. I am a colored man. But I have a hope of a calling to comfort God's people. I don't know what the price of the Landmark is, but send it on, we will fix it. I am a poor minister, I have been trying to preach for eight years and have been pastor of 2 churches. I am well treated by white and colored.

The Lord has been good to me and I have met many good friends. We have some good people in this part of the state. Many Primitive Baptists, and I am well known in this section of the country. I was born and raised here. I am 52 years old. Been in the church 16 years. I would not give my little hope for the world and all in it. I hope this won't worry you, as I have a mind to write a letter for you to publish if you will some time. Please pray for me. From a poor Brother in hope.

Elder Lester P. Martin
Sandy Ridge, N. C.

LANDMARK BEHIND

We regret the date of the Landmark is in arrears due to the shortness of help, on account of the war.

We hope by working extra time to soon have it on time again.

We thank the brethren and friends for being patient with us.

John D. Gold.

SISTER SARAH ROGERSON

On March 17, 1942, the Lord saw fit to call from this troubled world our dear sister, Sarah Rogerson, who was born November 28, 1863. At the age of 20 years she was married to Henry Rogerson, and to this union were born 9 children, seven preceding her, together with her husband, to the grave.

She united with the Primitive Baptist Church at Bear Grass in July, 1914, and was baptized by her pastor, Elder John N. Rogerson, and lived a faithful member until declining health hindered her from filling her seat.

Her funeral was held at her home by her pastors, Elders B. S. Cowin and A. B. Ayers, and her body was laid in the tomb in the family plot.

This done by order of Conference, Saturday before the third Sunday in April, 1942.

Elder B. S. Cowin, Moderator,
Lavinia Ayers, Committee.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

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Gal. 5th Ch. and Eph. 5th Ch.

Paul is the teacher of both the
Church at Galatia and at Ephesus.

He addresses the Churches at
Galatia, "And all the brethren
which are with me, Saying Grace be
to you and peace from God, the Fa-
ther and from our Lord Jesus
Christ." Gal. 1; 2-3.

His opening salutation to the
Church at Ephesus is in the same
endearing greeting, "To the saints
which are at Ephesus, and to the
faithful in Christ Jesus. GRACE be
to you, and peace, from God, OUR
FATHER, and from the Lord Jesus
Christ."

To the Galatians he said Grace
and peace from God THE FATHER
and from OUR LORD Jesus Christ,
and to the Ephesians He said, "From
GOD OUR FATHER, and from THE
LORD Jesus Christ. Thus he shows
both God, and Christ the Lord, to
have the same relationship, As Fa-

ther and Lord, to his children.

We notice Grace comes first;
Peace follows as the result of Grace.
Without the GRACE OF GOD AND
OF THE SON, JESUS CHRIST,
there can be no Spiritual Peace or
security, here nor hereafter.

In the concluding part of Gal.
5th chapter, we see the marked dif-
ference, plainly outlined showing
the difference between the works
of the flesh and of the Spirit. Read
verses 19 to the end of the Chapter.

No man is free from temptation
as long as he is in the flesh; but "we
read. "They that are Christ's have
crucified the flesh with the affec-
tions and lusts, Therefore; "If we
live in the Spirit, let us walk in the
Spirit.

All have the thorn in the flesh,
and as such we live, and One said
I die daily, in this carnal state; but
life eternal is an inheritance, and
not a reward, for godly living or
freedom from temptation.

The law cannot give life, Nor can
the works of flesh inherit or merit
life eternal; but to all who are In
Christ Jesus, "THERE IS AN ABID-
ING HOPE, THAT ERE LONG,
LIFE ETERNAL, shall be the glori-
ous inheritance of all who truly love
and fear His name.

It is only by the Spirit of the Lord,
that we may mortify the things of
the flesh, and abide in His love as
He abides in the Father's love. It
is not by the works of the flesh; but
by the Spirit, that one, yes, any one,
can mortify the deeds of the body,
and arise to a Spiritual plane, and
worship God in Spirit and in Truth.

In Ephesians 5th Chapter, it
seems to me, there is little need of
comment. Paul spoke so plainly, in

giving his wise council, that a careful reading, is an inspiring, consoling experience.

Paul said, "Wives, submit yourselves unto your own husbands, as unto the Lord, For the husband is head of the wife, even as Christ is head of the Church; and is the saviour of the body." (Eph. 5;22-23) "For we are of His body, of His flesh and of His bones." Thus being in Him, of Him, and to Him, betrothed; He shall present her, (The Church) to the Father, A GLORIOUS CHURCH, NOT having spot or wrinkle, to be holy and without blemish. Sinners, washed, justified, glorified, to spend eternity to His honour and the praise of His glory and Grace.

From the readers question as to the teaching in the chapters mentioned above. I think she likely had in mind. Gal. 6th. Ch. which deals with the subject of the Church's duty toward a brother who is overtaken in a fault.

Let us all remember what Christ said. "Let him that is without sin, cast the first stone." None of us are faultless. We are all sinners, even though we are sinners, forgiven by the only one who can atone for our sins. The seeds of sin remain in us as long as we are in the flesh. The Spirit is sinless, and when we are led of the Spirit, we do not sin under its influence.

"Bear ye one anothers burdens, and so fulfill the law of Christ." Gal. 6:2. Only those led of the Spirit can show a Christ-like spirit to a brother, who is overtaken in a fault. The Carnal mind, is inclined to demand an eye for an eye, and a tooth for a tooth. Christ was merci-

ful and even said to His Father "Forgive them for they know not what they do".

God hath laid upon Christ the iniquity of us all. Many are spoken of as being in the faith, and such need the forbearance of the stronger ones. Babies were fed with milk, and not with strong meat, in the Apostles day. We need such godly called men now as then.

"Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." "For he that soweth to the flesh ALONE shall of the flesh reap corruption." What can he expect? He cannot expect to reap of the Spirit, who is not led of the Spirit, and does not believe there is a SPIRITUAL LIFE, as well as a carnal life.

But, he that soweth to the Spirit, shall of the Spirit reap LIFE EVERLASTING." Being sinners, saved by grace, we should be charitable even to unbelievers.

Paul said "As we have therefore opportunity, let us do good unto all men, ESPECIALLY UNTO THEM WHO ARE OF THE HOUSEHOLD OF FAITH."

"God is not mocked." We are carnal, sold under sin, in nature. But Spiritual, if we are saved by the Grace and mercy of God, through Christ our redeemer. God is High, Holy, above sin; but He is all-wise, and His everlasting arm is beneath the last one of His children, and he will raise them up at the last day, and crown them with everlasting life and glory.

The grace of the Lord Jesus Christ be with you all. Amen.

O. J. Denny.

HEART MADE GLAD.

Dear Brother Gilbert:

My heart was made glad a few minutes ago by the reception of your letter. And I am also glad to tell you that you certainly misunderstood something that I said in the article which you refer to. I have the article before me now, and I have read and re-read page 54 in the March number of the Signs, and there is not the slightest hint in it that man, nor anything else, except God Himself, existed before God created the world.

We read in Exodus, 20:11, that "in six days the Lord made heaven and earth, and the sea, and all that in them is," and I heartily accept what he said about it. You must have drawn your conclusion from what I said on the subject of the sheep. The word sheep is only a name given, figuratively, to God's elect, none of whom existed, except in purpose before God made Adam of the dust of the ground. But, as you say, they were chosen out of the fallen race of Adam.

But God's choosing of them was in His own eternal purpose when He purposed Christ to be their Saviour. They were His elect (or sheep) before they heard His voice, and were His elect (sheep) before they followed Him and they were His elect (sheep) before He gave them eternal life. And they were His elect (sheep) before He died for them, for He said in John 10:11, "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." I am sure you will understand me perfectly now. Those that were chosen out of the fallen race of Adam instead of being eter-

nal children, were predestinated unto the adoption of children. No one ever adopts his own child to make it his heir, unless it is a bastard.

No, I do not believe that anything except God in His three-fold character, existed before time began. I am truly glad to hear from you again; and glad to know that we are agreed on this fundamental truth. I have always admired your writings. May God bless you in your declining age. I am in my 84th year.

Remember me when it is well with you; and write me again if you have a mind to do so.

Yours in an humble hope, through grace.

J. C. Sikes,

Sulphur Bluff, Texas.

Remarks

I am enclosing a letter from Elder J. C. Sikes, for publication in Zion's Landmark.

Elder Sikes is believed by many saints as one of the most gifted preachers in the church of Primitive Baptist faith and order in the world. I have enjoyed reading his writings for many years, and had never noticed any article not in accord with apostolic doctrine that he promulgated, at least to my understanding. But last March an article was published in "Signs of The Times," on "Sheep." In that article, I felt he had imbibed an idea that a few preachers advocate, that seemed speculative. Such is without "thus saith the Lord." That the church or heirs were in Christ from all eternity, that they were never out of Christ, that they were chosen in

Him, as they stood in Him, as the church was ever the object of God's uncreated love. But he believes the scriptures teach that the Three-One-God is all that had life before God created the heaven and earth, and that the only people that will sing God's praise in glory are the ones that He chose in Christ before the world, out of the fallen race of Adam, and these were predestinated unto adoption of children.

M. L. Gilbert.

THE MONEY IN THE SACK.

"We cannot tell who put our money in our sacks." Gen. 43:22.

There was a famine in the land of Canaan, and I think was all over the world, as there was no corn in Egypt and no one sold it but Joseph; so no one had grace to give or sell, but Jesus who is our spiritual Joseph. We cannot go to the preacher, priest, bishop or pope and obtain it as there is no middle man or intercessor; no priest to make an offering for us; only Jesus of whom Joseph was a type, who became both priest and sacrifice, paid all the debts against us, sold us corn and put our money in our sacks and sent us back to Canaan with all we came after, no poorer, but richer, only we had to leave Simeon behind as a pledge that we were not spies.

Jacob had sent his sons into Egypt to buy corn and they found Joseph, whom they had sold, to be ruler over Egypt, but they did not know him, but he knew them, and spoke roughly to them, not because he was mad with, or treasured any grudge or ill feeling toward them.

God knew us at all times before we ever knew Him, and spoke

roughly to us when He showed us our sinful state, lost; without any guide or helper to direct or comfort us in the wilderness where we found ourselves, when once our eyes were opened to our surroundings, and lost without God and without hope in the world.

No doubt they left Egypt with a heavy heart. They had been spoken to and charged with being spies; had seen Simeon barred and put in prison, and when they opened their sacks to feed their asses every man's money was in his sack's mouth. They could not understand; but hurried home and explained all the strange happenings to their father.

He comforted them by telling them that it might be an oversight, and advised them to take double money with them when they went after corn again. When the corn was eaten, Jacob told them to go back and buy some more corn to preserve their lives as the famine was sore in the land.

They refused to go unless Benjamin went with them. Jacob said Benjamin shall not go. Reuben comes and pledges his two sons as a surety for Benjamin; Still Jacob refused to let him go; but Judah (a type of Christ) came and said I will be a surety for Benjamin, deliver him to me and at my hands shall you require him.

Judah like his great antetype did not seek to make some one else as a security for him, but became a surety for him to his father that if he failed to return him he would bear the blame forever. Judah did not fail, though only a type or shadow of Jesus who became a surety for the entire church in every age of

the world, bore its sins in His own body, and forever perfected them that are sanctified.

They went down to Egypt again taking Benjamin with them. Joseph was so much pleased with the sight of his brother, his bowels yearned for him; and when food had been served them and entertained by Joseph, they started on their journey home; Joseph sent messengers after them claiming a loss of his cup. They all agreed that in whose sack it was found should be a bond-servant to Joseph forever. It was found in Benjamin's sack, and they all returned to Egypt.

They did not know what to say nor what to do. They were at all times overwhelmed with the guilt of selling their brother and they could not get away from it. They saw over again his begging and persuading countenance as he wept sorely before them imploring them for mercy which they would not extend to him nor pity him, but unmercifully sold him for the price of a slave. Our Savior was sold or betrayed for about the same price.

Jacob's fondness for Joseph created a jealousy in the hearts of his other sons, while Joseph's dreams enlarged their jealousy to a point that nothing would satisfy them but to get rid of him by some means, to see what would become of his dreams.

The Scribes and Pharisees could not find any fault with our Savior only by charging Him with blasphemy, which they could not prove, and their only desire toward Him was to kill Him, and see what would become of His gospel He had preached to them for three and one half

years; and His disciples who believed in Him as the Son of God.

Joseph was greatly enlarged in his captivity and made ruler of the land, and the only one who could sell corn to his famishing brothers who sold him into slavery; while our Savior's enemies were rejoicing in His death God was raising Him from the dead, giving His disciples further and more substantial proof of His divinity which in process of time overthrow the proud haughty Roman empire and built His church which the gates of hell should not prevail against, and erect a kingdom which will never be destroyed.

They had all pledged Benjamin to be a bond servant forever, and while they in their distress did not know what to do or say, Judah comes forward and addresses Joseph in one of the most wonderful speeches ever uttered by any mortal who ever lived; saying, thy servant (Judah) became a surety for Benjamin to my father, who was old, and feeble and that for his father's good it was very important that he should go back to his father again, and now he says let me be a bond servant to you and let Benjamin go back home.

How unlike Reuben who pledged his two sons, but how like Jesus who left His glory to a sinful world to become a surety for all who believe in Him — those whom His father gave him.

Joseph no doubt was melted down with pity for his poor sinful brethren and his father who had been so sorely grieved because of their cruelty and unfaithfulness, tells them that "I am Joseph whom you sold," you meant it for evil, but

God meant it for good. Joseph's dreams must come true, and father and brethren must bow down before Him, and be the means of the Salvation of all the family of Israel, their father.

When Joseph was made known to them they could know who put their money in their sacks; and while we are moving on account of our sins, trying to work ourselves out of trouble, distress and debt, hoping, praying and working with all our might to get ourselves in such shape that the Lord will take notice of us because of our righteousness; only to find we are growing worse all the time, and finally give ourselves up as lost souls and justly so, declaring ourselves justly condemned and lost, but God is just in condemning us to hell forever; and when Jesus finds us half dead by the wayside, pours in the oil and the wine, sits us on His own beast and carries us to the inn (church) tells the inn keeper to take care of us, it is then and not until then we know who put our money in our sacks, and that we spent our money for naught, and that salvation is free and Jesus paid all the cost.

B. S. Cowin.

PROVERBS.

My son, forget not my law; but let thine heart keep my commandments.

For length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart:

So shalt thou find favour and good understanding in the sight of God and man.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge Him, and He shall direct thy paths.

Be not wise in thine own eyes: fear the Lord, and depart from evil.—Prov. 3:1-7.

SISTER FANNIE A. SIMPSON

It becomes my sad duty to write the obituary of my dear aunt. She was born November 13, 1870, and died April 19, 1942, making her stay on earth 72 years, 5 months and 6 days.

She was first married to G. H. Meadows. She joined the church at Hadnot's Creek the first Saturday in November, 1888 and was baptized the next day by her pastor, Elder L. H. Hardy. Uncle George died and later she was married to William Simpson. There were not any children born to either union. After Uncle Bill died she spent the remainder of her days with her nieces, Mrs. J. D. Key and Mrs. T. D. Rhue, and was with the latter in her death sickness. She had a stroke last September and wasn't able to be up any more. All was done for her that loving hands could do, but they could not stay the hand of death. She was a kind hearted woman and loved by all that knew her. Filling her seat at meeting time unless providentially hindered, she will be greatly missed, but we feel like our loss will be her eternal gain.

Aunt Fannie bore her affliction patiently and never murmured or complained. I believe she was perfectly resigned to God's will, which I feel like is a great blessing, when we can say "Thy will be done and not mine, oh Lord."

The Smile We Can't Forget

We gathered in the churchyard,
The ones she loved so well,
And heard the voices mingle
While evening shadows fell.
Our hearts were filled with sadness;
Our eyes with teardrops wet,
Yet memories lingered with us
Of the smile we can't forget.

The voice we loved is silenced,
The presence once so dear,
The footstep that we listened for
We never more will hear;
And when we sit and ponder,
Our hearts are sad, but yet,
There comes to us the memory
Of the smile we can't forget.

We'll miss her, yes, we'll miss her;
We'll miss each tender care,
We'll miss her words of comfort
When the hour of trials are near;
When death around us hovers,
When our last sun has set,
We'll see, as through a mirror,
The smile we can't forget.

Written by nephew and wife,

I. F. Prescott

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NO. 16

SATAN PERMITTED TO TEMPT JOB.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the Lord, and said, Skin for skin; yea, all that a man hath will he give for his life.

But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown.

And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die.

But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job 1:3-10.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

WHY IS THERE A FAMINE IN THE PRIMITIVE BAPTIST CHURCH?

This subject has been on my mind for some time, and I fear and tremble to undertake to give my views on it, lest I hurt the feelings of God's little ones.

What I will say will be in the spirit of love. I hold no malice against any one, but want love and sweet fellowship for all the dear saints of God. I go to our church and others, and observe from the reports that we are slowly losing in number of members. There are no new members added to the church and the members are getting old and dying out very fast. No young people are coming in to take the place of those that are passing over the river. It fills my heart with sadness. Our preachers give no encouragement to those out of the church to take up the cross and follow Jesus in the liquid grave, and cast their lot with us, and find rest to their souls. They preach long sermons on predestination, trying to prove this doctrine, and some say stay out of the church as long as you can and God will drag you in when He gets ready. They say there is nothing you can do, for the Lord will save you anyway if you never join the church. So they linger on out of the church, losing the sweetness of the communion of the souls of God. There are many Primitive Baptists in other churches

because they are not encouraged to come to us. Christ told Peter to "Follow Me, and I will make you fishers of men." If our folks are fishing they are having poor luck, for none bit. Paul said, "Knowing the terror of the Lord, I persuade men." I would that our preachers would preach Christ and Him crucified, and less doctrinal sermons that some of them are not agreed on. The young people don't go to church as they did in days gone by. They say, "They preach so long, I'd rather not go." So they go elsewhere.

Some think the church should be a place of sorrow, but I say it should be a place of rejoicing in the Lord. We need peace and good will in the house of God. We can't make Christians; God does that. But we can accept Him as our Saviour when He has told us to "Come unto Me, all ye that are heavy laden, and I will give you rest. Learn of me, and you shall find rest to your soul."

Sometimes we have four or five preachers, and the deacons want all to preach, which causes a long drawn out meeting and tires the congregation. We should cater more to the feeding the flock than to the pleasure of the preachers. We love our preachers and are glad to have them, but they should go more to destitute churches that have so little preaching, and try to build up the weak links in the chain of the churches. The other churches go

to the extreme on preservation of the ones outside the church, and we go to the extreme the other way. It reminds me of the remark made by someone, who said that he saw a tree so straight up it leant the other way. If we continue diminishing and no new members added, we will have many empty churches in this good Christian land of ours.

Think on these things. May God send the needed showers of blessings to stop the famine that we are in. As David said, is there not a cause for this drought in our blessed church?

I have just passed my 79th birthday, March 11, and feel that the God of Heaven and earth has wonderfully blessed me to live this long among so many good members of the church, and my children that are so kind and good to me, and my dear wife. I am not worthy of this, but it is the grace of God who shows mercy.

Dear sinners on the outside of the church whom God has not touched with the finger of His love, wait no longer, but come home to your friends and ask a home with them, and go on your way rejoicing that you have done your duty and let your light shine that others may see your good works and do likewise. Having this seal, "The Lord knoweth them that are His," I feel like I can see many outside in the storm who have that seal.

The world is in a turmoil, torn with wars, and our faith may be put to a test to see who is on the Lord's side. Christ said "You are for Me, or you are against Me." You have been with Jesus, for your speech betrayeth thee. So don't be

ashamed of the Saviour, and He will not be ashamed of you when death comes, as it will sooner or later.

I have written as my mind has led me. What I have said in regard to the preachers and deacons was meant in the best of love, for I harbor no malice against any one. My days cannot be much longer here on earth, so I want peace and love and the prayers of all the dear children of God. God has wonderfully blessed me to live this long and hope He will be with me at the end, and take me home to glory to ever be with the Lord.

W. H. Worsley,
Rocky Mount, N. C.

EXPERIENCE.

Dear Readers of The Landmark:

As I feel impressed, I will try to write part of my experience. Unless the Lord guides my hand it will be impossible for me to write it.

Dear children, if the Lord has ever had any dealing with me, it began in my early childhood days.

The first time I ever heard I was going to die, mother told me and she said all that was good would live with the Lord. Oh I was so sad, for I was afraid I wouldn't escape. I would tell my younger sister what an awful place we would be in if we didn't do good.

One day while I was quite young, I was reading in a Landmark, and I read an experience that made the tears come flowing. It was so wonderful that it looked impossible to me. So as the years rolled by I thought I was living as near right as anybody. I could hear first one and then another at the meeting house telling how little and unwor-

hy they felt. I just didn't see how it was, for I felt myself to be as good as anybody.

At the age of 21 years, I was married. I thought the greatest pleasure of my life had begun, and I did live happily for about a month. I began to see myself as I was. I thought I had been living a true life until then. I thought, I have deceived my husband and surely the Lord will not forgive me. Every sin that ever I did was before me day and night, and I thought I was going to die and go to hell. I didn't see any way out unless there was a merciful God to deliver me. I went on in this condition for about six years. I would hunt some lonely place where no one would see or hear me, and beg God to forgive me, and remove this mountain of sin. Oh, Heavenly Father, forgive me, and show me what thou wouldst have me do, and I'll try to live better. And I think He showed me. His will was for me to join the church, but I thought, what would the church think if they knew what was on my mind. Surely I can never do this. I am not fit and I would be deceiving the whole church. Mother always said not to join the church just as long as you can stay out, for the scripture says, "He that eateth unworthy and drinketh unworthy, eateth and drinketh damnation unto himself." I knew I was not worthy and never would be. Oh God, what shall I do? I cannot do thy will. I was in hell and couldn't live or die. When I would go to bed sleep would flee. I would roll and toss and try to pray and cry out to God for mercy. My husband would ask me what was the trou-

ble—was I mad with him, or what was the matter? I told him I didn't know. I thought I was going to die. I tried to go to church, and when I would go all I could do was sit and cry. I thought every one was looking at me. The last time I went, I promised I never would go again until I had to. So I stayed away four years. I had a brother-in-law that was sick and wanted my uncle and Brother Polard to preach and pray for him. I wanted to go but was afraid to go, but I went, and he gave in to the church and was baptized that evening. I went with them to the water, hearing everything I could. I've never seen a sweeter sight. Then they were standing in the water. It seemed like I could see Christ shining around them. Dear people of God, I can't tell you the agonies and pains I was suffering. I shook and trembled like a tree in a storm of wind. The door of the church was opened, and my aunt gave in to the church, and I thought surely it will be me next, and it will never do. So I left the crowd with my heart bursting, it seemed. I went on for sometime in this fix. I lost my health till I was nothing but a frame. I went to the doctor time after time, but with no relief. Surely no one has ever suffered like me, and I am ashamed to tell any one. I had made a pledge never to join the church until I was forced and made willing. Oh, I can never face that crowd and be baptized.

One day my husband and I were in the field chopping peanuts, when suddenly everything changed, and I heard a voice saying, "Your sins are now forgiven, and the way is

open. Go and do your duty." Oh I was so happy, I felt like shouting. It looked like everything was praising God, but I didn't mention this to my husband then, but I had to go and tell some one. I went to my sister-in-law, and also sister in the church, and poured out my troubles to her. Oh, I cried and it seemed like there was no end to my tears. She said she knew what I was suffering, and there would be no rest till I performed my duty, only I would grow worse. So I made up my mind to go to my uncle, who is a minister. I hated to tell my husband of this, but I knew I had to, so I asked him what he thought of the Old Primitive Baptists. He said he thought they were all right and that it was the church of God. So I told him I was going to join if they would receive me, but I was afraid they wouldn't. I asked him if he would go with me to my uncles, and he was ready to do anything that would do me any good. Before I went, I fell on my face and prayed to God to unloose my tongue so I could tell him my trouble. Well, he was glad to see me and said he had been looking for this for a long time. So I was received in the church. He asked me did I want to wait until next quarterly meeting to be baptized. I told him I didn't feel like I could wait that long, it being about three weeks off. I felt like I couldn't put it off a day longer. So he had a called meeting, and all gladly received me and I was baptized that evening. I can never tell any one how I felt. I was carried away while going down in the water. The Spirit of God was on me so great that my mind was

carried away when we walked up out of the water. Someone reached me their hand, but I don't know who it was. My mind then came back and I was crying. I think everyone present was crying. My uncle, who baptized me, said, "You will never be bothered with this trouble any more." I was so happy I felt like all I wanted to do was praise God, and it looked like every one, even the trees and little birds were praising God. All my troubles were gone, and I sang praises to His name and was without any trouble at all until next evening. The devil came back, and he told me I had deceived the people of God. Oh, I broke down and begged God to forgive me. I felt like everyone was deceived and that I was nothing but a thief and a robber. I was walking along the road one day and met Brother Amos Futral. I told him how I felt. He said, "Resist the devil and he will flee; but you will have trouble with him at times all the way of your journey." This I find to be true so far, but one thing I do know, there is a God that lives above who can deliver us out of the devil's hand, and I believe now that the experience I read when a child was true, because I've tasted the same things. I hope this will be a little comfort to some poor thirsty soul that is loaded with a heavy burden and broken heart. I hope all you dear people can remember me in your prayers, for I do feel the need of God's mercy so much. My dear husband was taken away from me and oftentimes I feel like I'm friendless. I have been brought so low sometimes I'm made to cry out, "My God, my God, why hast thou

forsaken me?" I don't know whether this is an experience of a child of God or not. It's sweet to me. At times I fear I have made this too long, but the half has not yet been told.

I hope I am your sister in Christ
Jesus, and the least of all,
Florence Williams,
Richlands, N. C.

PRECIOUS PROMISES.

Dear Brethren and Sisters:

For some cause, since reading the last issue of the Landmark, I have had a desire to write a few words to you all again. I don't know why. It seems I have been in darkness so long, but we remember David said, "Day unto day uttereth speech and night unto night sheweth knowledge." So we conclude that if we know nothing of this darkness, we could not testify of the light. I have heard Elder Pate explain this scripture so beautifully twice right recently.

I enjoy reading the Landmark a lot. In reading the many letters and experiences of the brethren and sisters printed in the Landmark, telling of their hopes and fears, very many I find to be very good and comforting; but more often I am made to wonder and meditate upon my own condition, when they relate the sweet dreams and tell of the wonderful visions some have been blessed to behold. If I have ever been blessed to hear the joyful sound it was revealed to me through dreams and visions. I hope I have been made to taste that the Lord is gracious.

In St. John, we find this beautiful language: "The wind bloweth

where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth; so is everyone that is born of the Spirit."

We also read in Isaiah 42:16, "And I will bring the blind by a way that they knew not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight." In the same paragraph He repeats these gracious promises, and also promises not to forsake them. Dear brethren and sisters, He will keep His word for He is faithful that hath promised.

When thinking of the Saviour giving Himself for sinful creatures the question arises, "Why should one so pure, so sinless, come and suffer, the just for the unjust?" Love appears as the great mainspring of the sinner's salvation. "He took our mortal flesh to show the wonders of His love"; and now sits at the right hand of the Father and makes intercession for us always. Did He not pray, "Father, forgive their sins?" His hands and feet were pierced with nails and His side with a spear, dying on the cross, the just for the unjust. No wonder the poet can break in with the song:

"Alas! and did my Saviour bleed;
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?"

When pondering these sweet truths it seems that every Heaven born soul should want to declare the praises of such a One day to day, and try to live a life to bring no reproach on a people who believe and

trust in Him. The nights are sometimes long and lonely, and at times the days are no better, and were it not for the association of the dear and trusting ones I don't know what I would do.

I was baptized into the fellowship of the Primitive Baptist Church at Healthy Plains when I was eighteen years of age, and the great wonder is how they have put up with poor unworthy me this long. If it were possible for them to see me as I see myself, surely they would promptly exclude me, "for the good that I would, I do not: but the evil which I would not, that I do." So you see we are not our own keepers. I love the Primitive Baptists and love to meet with them and engage in sweet service and praise to our dear Lord. To have the privilege of meeting together, and hearing the gospel proclaimed by a true servant of God, in all its purity and sweetness is dearer to me than anything on earth. If I were as sure that I am an heir of Heaven as I feel sure the doctrine the Primitive Baptists contend for is the true doctrine of Christ our Saviour, then I would have no more reason to doubt. The postle says **we are saved by hope**, and hope that is seen is not hope.

I believe it was the Old Baptist Church Christ was talking about when He was addressing Peter: the church He has upheld by His strong and mighty arm all down through the ages, and will continue to uphold until all the redeemed shall be safely housed in Heaven and time shall be no longer.

It is so sad to part from our loved ones. But, dear readers, I feel that they are better off. I feel that the

Black Creek Association has lost a great help since the death of Elder Boswell. But he is now sleeping a peaceful sleep where there are no sorrows, tribulations and troubles to disturb him. I feel that his spirit is basking in the sweet smiles of Jesus. But Jesus is coming again to gather all His precious jewels. Their vile bodies will be changed and fashioned like unto His own glorious body. Then soul and body will reunite, and man in his entirety will be saved in Heaven. Now what more should we want? Dear readers, I feel that it is too good for me.

I feel that this will not be worth your noticing, dear readers. But if I have made any mistakes, please forgive if you can. I have not written according to my feelings and what was on my mind. Mr. Gold, if I should send you anything you see fit not to publish, please cast it aside and all will be well with me.

In doubts and fears, but still have lots to be thankful for.

(Miss) Carrie Lee Howard,
Bailey, N. C.

EXPERIENCE.

When quite young, I began to have serious thoughts about the things of the better world, and my desire was to live right, above everything else.

I was a poor girl and had a hard time. I would feel so forsaken and that I had no friends in this world. I felt that if I should die, I would be lost.

I went on in this condition until I married. Then my health gave away. One day these words came to my mind, "You are going to die." I was greatly distressed in my mind,

and the words were spoken to me, "Your sins are not forgiven." I was sick in bed at this time and I asked my husband to go call Elder Shortte to come and pray for me, but he did not call him. I went on with my heavy burden. I was so distressed that I didn't care for my husband or my baby or any one for several days. I was begging the Lord to have mercy on me, a sinner.

One evening I saw something like a white sheet pass over my head. I held up my hands and repeated the words,, "If I could but touch the hem of His garment, I would be made whole."

That same night, I prayed all night. There seemed to be a golden light at the foot of my bed. My husband came and raised me up and I knew nothing more until I was singing,

"Amazing grace, how sweet
the sound,
That saved a wretch like
me."

My dear father died singing this good old hymn. I felt his presence, also that of my dear little brother who has passed on. I got out of bed, and my heavy burden was gone and I felt so light I walked out of the house so happy. The sun shone brightly and all colors came down and overshadowed my face. I was overjoyed and everything seemed that way for several days.

At length, I came back to myself and how sad it was to be back in this old sinful world. I stayed away from church for several years, carrying that heavy burden and felt that I was not fit to be in the church.

I wanted to go before the church and talk of the Lord's dealings with me. After a long struggle, the Lord gave me strength to ask for a home in the church and I was received and baptized by Elder J. G. L. Hash. The half cannot be told. I go along in this old world of sin and sorrow, feeling so cast down at times and at other times I am made to feel like I can sing the good old songs and rejoice with unspeakable joy.

From an unworthy sister, in Christ, I humbly hope,

Eliza Wood Turner,
Floyd, Va.

AN INSPIRING NOTE.

Dear Mr. Gold:

Enclosed find an article by Brother Tingen, which I recommend for the Landmark.

We are all well as usual having fine weather and a glorious spring. The trees are putting on leaves and flowers; all nature is revived, and all the woods, fields and gardens show the handiwork of God—a type of the Resurrection. Such a beautiful world, and what a pity to stain it with the blood of our fellowmen.

Respectfully,
B. S. Cowin,
Williamston, N. C.

Would that all of us could see God in nature as Elder Cowin.

J. D. Gold.

Brother Tingen's Article On Prayer.

We are told that the effectual fervent prayer of a righteous man availeth much. If this be true, and it must be, for we are told to pray

without ceasing, and in all things to give thanks, are we to understand that all things here is to be taken literally? I think not. It means all under consideration. All things that are pure, all things that are holy, all things that are noble. If there be any things virtuous, we are to think on such things, and not to think on the unvirtuous, for such are not of the blessed kingdom of God. Such as the unvirtuous belongeth unto the world, and are not to be mixed with the kingdom of righteousness, for it will not mix any more than oil and water.

If we put oil in water, it matters not how much we stir it, in a short while the oil will rise to the top. It just simply will not mix. The two kingdoms are the very same way. If some foreign matter gets into the things of the spiritual kingdom, the cry will be heard, "There is death in the pot." Let us be careful that we do not try to mix in foreign matter, for it will cause confusion every time, and we do not want confusion.

In 1914, soon after I joined the church at Ross, in Durham County, I believe it was on the second Sunday in June, there was a man by the name of Rogers, a member of the Methodist communion, in attendance, who went to Elder T. Y. Monk and requested prayer for rain that day. It was very dry, and seemed that there would be nothing much made in the way of crops. After the people were assembled, and just before time for prayer, Elder Monk came to me and told me he had been requested to offer prayer for rain by this man, and asked me to take the offering. I said to him that he was the one to do so, as the man

had requested him and not me, but he insisted that I lead, which I did in my little weak way, and it seemed to me that my effort was a complete failure. This was my first effort since joining the Primitive Baptist Church, and was unexpected. I had, for thirteen years, been trying to pray in public while with the Missionaries, but always felt that my effort was very poor, but rarely ever refused when called upon.

On this occasion while trying to pray this special prayer, I had a feeling that this man's request was a challenge to the faith of the Old Baptist Church, which I felt was the church of the living God, and of this I had no doubt at all. At the same time, I thought Elder Mork was unfaithful in calling upon me to do what he himself had been requested to do.

I became very emotional in the outset, and continued so to the close.

During my prayer I had not the least thought of my need of rain. My mind was upon the seeming challenge as to whether God would hear our little petition. What I am trying to say is, that I had no personal interest in the rain, in my feelings, notwithstanding my crops were suffering as badly as any in the community.

After services, I went home almost immediately, but some of the people lingered, and got wet going. They told me that in a short while after I had gone, water was running freely all around the meeting house.

In a few days thereafter, I was in the city of Durham selling produce, and met up with a Brother Rogers, a member of the church of Durham, and he stopped to talk

with me about this incident, and in his remarks he requested me to offer prayer that God would send rain upon his crops, too, as it was very dry in his neighborhood. I tried as best I could as I rode along the highway home, in an inaudible, or secret way, to offer prayer in his behalf, and again I had no thought of self, but my prayer was all in his behalf. Shortly afterwards, I met up with him again, and he told me that he had a fine rain, and that his crops were very much refreshed. Both these incidents were close together, and on neither occasion did any rain fall upon my farm at all. It was confined to the localities of those making the request.

I am a firm believer in prayer, but I feel that our prayers should be unselfish. I cannot tell why it was thus on these occasions, unless it was directed of the Spirit. I feel that surely self would have been included, if it had been left entirely to me. Elijah, the prophet, prayed earnestly that it might not rain, and it rained not for the space of more than three years, and he prayed again, and the heavens sent forth rain. I feel that we sometimes need a drought to let us know from whence our blessings come. This may be true both naturally and spiritually, too, and especially when we get to feeling self-sufficient.

I could go on, and on, telling of other occasions in which my little petitions have been answered, and some in miraculous ways, but will desist for the time being.

We are told to pray always, and in all things to give thanks. We are also told that, "Whatsoever ye ask the Father in My name, He will give

it you." None but His people can do this, but are we not His people? Yes, if we have been born from above, and we have the witness within that we have. Then let us go to Him in faith, nothing wavering, and He will hear us, for so says Inspiration, and I hope I believe every word of it, whether I understand it or not.

"The secret things belongeth unto God, and the revealed things to us, and our children forever." This one Scripture cured me of all my infidelity, when a young man, and I hope forever.

I don't know why I have written this, but I hope I have been led of the Spirit to do so, and if I have, it is all right, and if not, it is all of the flesh.

Brother Cowin, will you remember me and mine in your petitions? I hope that you will, and may the Lord remember you and yours is my prayer.

As ever, your little unworthy brother, as I hope, in Christ Jesus our Lord.

Obe Tingen,

Apex, N. C.

AN EXPERIENCE OF GRACE.

Dear Mr. Gold:

I am enclosing a letter that I received sometime ago from a sister whom I baptized on the fourth Saturday evening in November, 1941. This sister lingered around the fold for a long time before coming in and I thought the letter so good I asked permission to send it to the Landmark as it might be strengthening to someone who is traveling the same road, for all of God's children travel the same road, for I

read in the Landmark and other religious papers writing of experiences and travels, and so often they tell my own better than I can myself.

If I have any hope I received it a long time before I joined the church. I felt that I loved the brethren and wanted to worship with them, but the cloud of doubt was always hanging over me, but the time came when I felt that I could not carry the burden any longer without telling the church that I wanted a home with them. And so, on the third Saturday in September, 1920, my wife and I went before the church and received a home with them, and surely it was a day of rejoicing. But, not so long thereafter another cloud of burden began to rise, and I can't express what I went through. I felt that I must preach and I was like Jonah, I could not go. I was very poor in this world's goods and I was not educated. I could not stand before the witnesses of God. I feel that I went into the belly of hell, and there I was made willing, for God says, "My people shall be a willing people in the day of My power." I made my first attempt in speaking in January, 1933, was liberated in October the same year, was granted a written license in March, 1934, and ordained in August the same year, and have tried to follow the bidding of the Lord as best I could since. I am now trying to serve four churches, and one of them is about 100 miles from my home. I often feel discouraged and wonder if it is of the Lord, and wonder if the Lord has called me to preach. So often I go in fear and

trembling and return rejoicing. I have traveled through cold and heat, snow and storm, but the Lord has spared and blessed me up to this time.

Yours in love and gospel bonds,
A. B. Ayers.

The Letter.

Dear Brother Ayers:

You may be surprised to get a letter from me, but I cannot get away from the desire to write you. I could not express my feelings to you Sunday. Never before had I felt any more cast down and unworthy than I did then. I felt that I was not worthy of the place given me among God's children, for if I be one, most surely it's the least among them.

Never before had I needed lifting up as I did then, for it seemed the light of my hope was dim indeed and I thought, why, O why, are the children of God so tossed about and so often left in the valley of doubt? Surely a child of God could not feel as I did. Then you went in the stand and expressed your feelings, and then I knew that a child of God could have that empty, cast down feeling, for, from the depths of my heart I believe you a true child of God, a chosen servant to go forth and feed your Master's sheep.

When you said if only some one might pray for you I did not feel worthy of the task, but my words were, "O Lord, bless him, Thy servant with the Spirit that he may be able to give comfort to undeserving creatures like me." I never heard a more noble sermon. It was to me as rain to the withered grass, a staff to the lame. So many

times have I feasted upon the words of your sermons. I haven't been in the church but two months but I sought rest and peace for four years and four months before confessing my desire. I was alone, wandering around, hungry, thirsty and feeling I had no place to lay my head; seeking rest, but no rest I found. I felt I could find rest in the church, but when I thought of it, it was in fear and trembling, for I knew how vile and sinful I was, and so unworthy to mingle with the children of God. But at last I came to the end when a sinner has nothing left to cling to or feed upon. And no one knows what I suffered before I reached that place when I confessed my desires to the church. No one knows the joy and rest I received when I entered the church. I feel that such blessings are not for such as I, and that it's all a dream and cannot last for I'm not worthy of such blessings.

Brother Ayers, it was under the sound of your preaching I realized my condition and the weight of sin. It was under the same that I was relieved of my burden and made willing to confess my love for the doctrine you preach and the children of God. I feel that your sermons have been a continual blessing to me from God, through you, and I know I'm not worthy of such a blessing. Pray for me.

Your sister in hope,
Maud Meads.

P. S.—I know you think me weak, and I am, but felt I must tell you this.

"I WILL NOT LEAVE YOU COMFORTLESS, I WILL COME TO YOU."

These words were spoken by Christ in His farewell sermon to His disciples shortly before His crucifixion. It was to comfort their hearts that had been made sad because He had told them He must go away, and where He went they could not come. By reading further we find He did go away. He was scourged, crucified, raised from the dead and had ascended into heaven out of their sight.

He had gone away, but according to His promise had not left them comfortless. These things were recorded for our consolation. We, as His disciples today are under this same protection. He will not leave us comfortless, but will come to us as a burden bearer and a solace in every trial and sorrow.

Today the future looks dark if we try to look into it; which we shouldn't. We cannot bear tomorrow's burden however hard we try. Only one step at a time and that by faith, trusting for the morrow, is the only peaceful course to follow. And our concern of the present world conflict and the evils that may befall our sons should be attended with constant prayer to God for His mercy and protection.

Somehow, mothers are inclined to feel when a child is near the home and her, he is so secure from all danger of harm nothing can befall him. But if he is off yonder removed many miles from her presence, anything may happen to him. I think I am somewhat guilty of conceding this power of protection for my children, myself, but I know

this is false security. I could not prevent the death angel from entering my home, nor could you. Neither can we shield our own from the many other evils that we, as mortal beings, are subject to. No, we cannot keep our children, but God will keep His unto salvation, ready to be revealed at the last day. And His children will not die alone on a foreign battlefield, for Christ will be with them to prepare them for His reception in Glory.

We know that as warriors they are going into battle and some will not return, and many who do return will be scarred and crippled, which isn't a very pleasant thought in itself. But out of this number who go into battle many may bring an experience similar to that I read about of a young man who was with the A. E. F. during the last war. This soldier had fallen to the ground so severely wounded he felt his time had come to die, and, through prayer, was trying to prepare himself for the ordeal of death which he felt was near, expecting at once to be overshadowed with darkness. But instead of darkness, to his surprise, the Angel of the Lord stood before him in a most glorious light. He bore him away to the very gates of Heaven where he heard voices of angels sweetly singing and where he was given a glimpse of Heaven and the celestials. He went on to say when he found himself again in the earthly sphere he was made sad because death would have been so sweet just then. But he carried this vision away with him and from that time until now it had been a stay and support in every trial and

conflict he has had to bear along the way.

No, He will not leave them comfortless; He will come to them. Nor will He leave us comfortless, but will come to us. He that stills the waves of the raging sea, that set their bounds that they may not pass over; he that sees the sparrow's fall, will pity, protect and ever love and care for His own.

Surely we should be, of all people, the most happy, seeing God has given us wisdom and understanding to know His truth. He has taught us no matter where our sons may be, He is there and will continue to teach His own by His Spirit without the aid of human instrumentality. There is no God like our God. A God of truth and without iniquity, just and right is He. Who sent His Son into the world, who was made flesh and dwelt among us. He who knew no sin, was made our sin-bearer, that we might be made the righteousness of God in Him. Of which salvation the prophets have inquired and searched diligently, who prophesied of this grace that should come to us. It is marvelous in our sight, a mystery we cannot understand, being too wonderful for us, and something the angels desired to look into.

May we give due praise and glory to God for His grace, while we live, for the promise of His presence in death, and for the Heavenly abode of uninterrupted happiness He has prepared for us throughout eternity.

Humbly submitted in hope,
Bessie E. Mefford,
Titusville, Florida.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

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CAN ALL SIN BE FORGIVEN?

One of our readers, who seems much depressed, asks us a number of questions touching on the question of repentance and forgiveness of sin.

Much as we would like, the Lord permitting, to comfort those that mourn, we realize there is but one Lord, one faith, one baptism, one God who is over all, through all and in all, to the glory and honor of God, and unless we are led of the Spirit, all that we may say or do will be as sounding brass, or as a tinkling cymbal. (I Cor. 13:1.)

First question:

"Is there repentance for all crimes or sins one has or can commit?" For an answer read Romans 2:1-11. "For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be

judged by the law. (For not the hearers of the law are just before God, but the doers of the law shall be justified.)" (Rom. 2:11, 12, 13.)

Christ is the only one who can truly bring Godly sorrow to any one, and we read: "He that beginneth a good work in you will perfect it unto the coming of the Lord, who hath delivered, doth deliver, and will deliver His people from the condemnation of sin."

The prophet, Isaiah, said: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "If ye be willing and obedient ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

Paul said to the church at Corinth: "Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death."

The sorrow or repentance for sin, if Godly, will end in forgiveness, or a heart-felt knowledge of forgiveness of sin by the only one who can plead our case before the throne of God.

"If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." "If we say we have not sinned, we make Him a liar, and His word is not in us." (I John 1:8-10.)

Paul said: "My little children, these things write I unto you, that ye sin not. And if any man sin, we

have an advocate with the Father, Jesus Christ, the righteous. And He is the propitiation for our sins; and not for ours only; but also for the sins of the whole world." (I John 2:1-2.)

Second question:

"Can one get forgiveness for one sin, or violation of one of the commandments as well as another?"

From the standpoint of being guiltless before God, all have sinned and fallen short of the glory of God. If guilty of one violation of the commandments, there can be no justification before God, except through the righteousness of Christ and His forgiveness. The power of God over sin and all the forces of evil is not to be questioned or limited. If it is His will, He can pardon the vilest sinner; but I believe all truly convicted souls fear God and desire mercy and want to be saved from sin and not in sin.

"If God be for us, who can be against us?" Read all of the 8th chapter of Romans. Read the entire 5th chapter of Romans. The last verse reads: "That as sin hath reigned unto death, even so might grace reign unto eternal life by Jesus Christ our Lord."

Third question:

"What is sin against the Holy Ghost?"

Answer: Read every word of the 12th chapter of Matthew. Here you have Christ's own word as to the sin of blasphemy, and the sin that is not to be forgiven in this world or in the world to come. No one can improve on Christ's word on this subject.

Is it not a fact that many men today believe and teach that God is

wooing and trying to save men; but that the Antichrist, or Satan, is keeping his subjects, and that men will not hear the pleadings of Christ for their salvation, and thus place man as the superior to the forces of good, and thus seem to believe that the Holy Spirit is a failure, since it is not able to induce men to leave the ways of sin and come to Christ, as they put it? Such teaching is in contradiction to the plain teachings of the Bible.

I would be afraid to teach that the power of God and His Christ and the Holy Spirit were bound, and that Satan, or Belzebub, had control over the Lord or His people to their eternal destruction.

Let us rather rejoice that God reigns and rules in the armies of the heavens and in the earth, and that in the end, "He that endureth to the end shall be saved." This is Christ's own promise. (Matt. 10:22.)

To all who may care to read the scriptures bearing on the subject, we submit this in hope that some poor soul, such as the one who prompted this article by asking questions, may find comfort in reading the word of the Lord on the subject.

Yours in hope,

O. J. Denny.

"I GIVE MY LIFE FOR THE SHEEP."

These are the words of Jesus, who spoke as man never spoke; who is the Sun of Righteousness promised in the prophets, and He came in the fullness of time, not to do His own will, but the will of the Father who sent Him. The seed of the woman to bruise the serpent's head; the

root out of the dry ground, out of which the vine was to grow that would bear fruit to His glory. The hand full of corn that was to be planted on the top of the mountain, to shake like Lebanon, and to cover the earth like the grass; the highest bough of the tallest cedar to be planted in a mountain high and eminent, to grow and afford a resting place for fowls of every feather.

He was, and still is, the living waters that went out from Jerusalem, one half toward the former sea and one half toward the hinder sea, and in summer and winter it shall be. He it was that David claimed as his shepherd, his resting place, his rock, his fortress, his tower and his everlasting inheritance. It was He who Job claimed as his Redeemer, who should stand the latter day upon the earth and should eventually see for himself and not for another.

It was He who John the Baptist was sent to prepare a people for His coming. John did not know Him personally, but was told how he might know Him by seeing the Spirit descending upon Him like a dove and hearing the voice from Heaven, saying: "This is my beloved Son, in whom I am well pleased."

This is He of whom the angel told Mary that she should bear a Son who would certainly save His people from their sins.

There was treasured up in Jesus from the foundation of the world all the graces necessary for their salvation, but they must be saved while they are men and women living on earth in a body of flesh.

The body of Jesus was flesh like our own, yet without sin, and this

body was the only offering that could take away sin. He became both priest and sacrifice, presented Himself to His Father, the only sacrifice offering that was ever offered or ever will be offered unto God the Father to atone for sin.

The bodies of slain innocent beast could not atone, but it must be a body like our own, and the beasts offered were only types and shadows of the body of our Redeemer, who came in the end of the Jewish economy to put away sin by the sacrifice of Himself. "He came not to do His own will, but the will of the Father who sent Him," and He at all times and in all His acts sought to please and glorify His Father who sent Him. He desired that His Father might glorify Him with the glory He had with Him before the world was.

And how worthy He is of all glory and honor who gave His life, gave all He had, and He possessed all things, in order to save all those His Father had given Him, with an everlasting salvation and make them kings and priests unto Him. He, in His Highpriestly prayer before His crucifixion, prayed that those whom the Father had given Him might be with Him where He was; and that the love wherewith the Father had loved Him might be in them and He in them. Well might the Apostle John say: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knows us not as it knew Him not. Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that, when He shall ap-

pear, we shall be like Him; for we shall see Him as He is." (I John 3:1-2.)

B. S. Cowin.

MEMORY OF MOTHER

In memory of a devoted mother and in dedication to the things she devoted her life to, we write a few of them in memory of her. Mrs. Gatsey Simmons, wife of Elder W. A. Simmons, who died September 11, 1941, making her stay on earth sixty years, 11 months and nineteen days.

One of fourteen children born to the union of Mr. H. J. and Mrs. Laura Prier of Hampton, S. C., on September 22, 1880. United in marriage to William A. Simmons, December 13, 1896 at Crockettville, S. C., at Elder Amos Harrison's residence. This union was blessed with eleven children. Three infants and one boy twelve years of age preceded her to the grave.

About the age of ten she joined the Missionary Baptist Church, Hickory Grove, S. C. She remained a member of this church until Saturday before the fourth Sunday in June, 1908, when by choice, seeing her religious mistake, she chose to become a member and be baptized into the faith, doctrine and practice of the Primitive Baptist Church, Whipperswamp Church, Crockettville, S. C. There the membership remained until the family moved to Florida, in December 1926. The membership was placed in Pleasant Grove Church, Taylor, Baker County, of the same faith and practice, Saturday before the third Sunday in October, 1927. From there the present home was established near Day, Lafayette County, in December, 1931. Saturday before the third Sunday in January, 1932, her membership was placed in Mt. Nebo Church, of the Primitive Baptist faith and practice, where her husband served, two miles east of Day, Florida, and there it remained faithfully until death called her.

Her health was poor and grew gradually worse from the beginning of 1941. She was in Jacksonville under the medical care of the doctor and seemingly she was improving, decided to visit two brothers in St. Augustine. It was there she was fatally stricken. The body was brought from the funeral home there to the home of Mrs. J. P. Roberts, a daughter, in Jacksonville, where it rested until Saturday, September 13, when it was taken to its final resting place at Crawford Lake Church, of the same faith and practice, ten miles south of Live Oak, Suwannee County, on the paved road to Bradford and two miles east of Pine Mount, it was placed to rest until resurrection day. Funeral services were

conducted at the church, commencing about four o'clock in the afternoon, by Elder W. R. Rhodes, followed by Elder L. A. Davis. A goodly number of church brothers and sisters, and a large number of friends attended her last rites. Beautiful flowers covered the grave that marked her resting place.

She made friends wherever she went. Truthfully and very fittingly, to use the words of one friend, "to know her was to love her." During the thirty years of her devoted husband's ministry, she shared whatever denials were necessary that he might serve the church, without ever a word of discontent. She manifested a real true love for the church and was always ready for whatever sacrifice the occasion demanded, that the church be considered first. Hers was "a faithful, sound belief of salvation by grace, both for time and eternity."

May we all be strengthened by the same faith of this wife and mother and look forward to the fullness of time which will come to us all. Then, welcome that period of rest to await that awakening by our once crucified Lord and Saviour, Jesus Christ.

By her daughter,

Mrs. Elmer Bell

Tallahassee, Florida.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from our little band at Red Banks Church one of our oldest members, Sister Didie Vincent, who was summoned from the tumultuous scenes of earth to the blissful realities of immortal glory, I say to her children, you "sorrow not as they who have no hope." Your dear mother is not dead, but only fallen asleep to awake in the likeness of the dear Saviour. To them belongs this comforting assurance, "Blessed are the dead which die in the Lord." It is not unto death everlasting, but only a blessed sleep and for the glory of God and His Son, who will awake them.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blest;
No fear, no woe shall dim that hour
Which manifests a Saviour's power."

Therefore, be it resolved:

That we bow in humble submission to the God of Heaven who doeth all things well. We feel that our loss is her eternal gain.

That a copy of these resolutions be sent to Zion's Landmark.

This done by order of Red Banks Church in Conference March, 1942.

Elder J. B. Roberts, Moderator
Bessie Brooks Gay, Clerk.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

JULY 15, 1942

NO. 17

JOB'S THREE FRIENDS COME TO MOURN WITH HIM.

"Now when Job's three friends heard of all this evil that had come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

After this Job opened his mouth, and cursed his day.

And Job spake, and said,

Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

Let the day be darkness; let not God regard it from above, neither let the light shine upon it.

Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

As for that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months.

Lo, let that night be solitary; let no joyful voice come therein."

—Job 2:11-13; 3:1-7.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE.

Mr. John D. Gold, and all whom it may concern: Why I do not know, but I've started to write so many times and have become so discouraged that I would say I'll never attempt again, and throw it aside. But here I've started again. I told one of my brothers once that if I never wrote for publication it would be in my trunk when I died, and why I said that I do not know. I feel deeply impressed to write what I hope is the dealings of the Lord with me, but I feel so unworthy of claiming any dealings with the Lord at times that I almost give up in despair, and am made to wonder what I am.

Once, before I joined the church, I was at church on a week day. Old Elder Joseph Eldridge Adams was the preacher. He was then quite old. After preaching, as usual, he was shaking hands with all, and came to shake hands with me. He said, "You are one of us. I can see it in your eyes." Those words have followed me ever since. It cheered me a good deal to think one I esteemed as highly as I did him should make such a remark to poor me. Then I would think I'm afraid you are deceived in me. When I joined the church I felt my troubles were but that didn't last. Soon I found them in loads again, but I had promised (the Lord I hope) so many times that I would offer to the church and then fail to do as I

promised, that the burden got so heavy sometimes I didn't know what I was doing or saying.

Just one month before I joined the church, on Saturday after preaching, I walked out back of the church under a tree and was made to cry aloud. One of my aunts came to me and asked me what was the matter, did I want to go back in the church. I said, "I don't know," but again I promised if I was able the next meeting I would go and offer to the church. The next meeting I offered and was received. It was a comfort and relief of mind to me. But ups and downs have been with me ever since. Sometimes I'm made to cry aloud "Oh, Lord, is there anyone like me?" Surely I am mistaken in the whole matter. And again a little light will shine.

Once after I was sick, or while I was too weak to sit up, early in the morning, it seemed I was floating just above my bed, in the air, as light as a feather. This worried me for a long time, but I hope the Lord has made me understand, or has given me a little understanding as to how to distinguish it. The one floating in the air was the spirit, and my old sinful body was still on the bed. It seemed I was so happy and so light, with not a wave of trouble to roll across my peaceful breast. Had I experienced just a little of how happy the spiritual things are and how soothing it is to a sin-sick

soul? For I was at that time so happy I was killed of all earthly things (so to speak). I often think oh, what a happy resting place it will be if only I knew it meant what I hope it did.

When I was being prepared for my last operation, just before going to the operating table, is a time I'll never forget so long as my mind is with me. My brothers standing around my bed, my dear old mother sitting by my bedside, were the most beautiful things I ever saw. The light was shining, I believe from above, and it was shining on all of us together. All fear of death was removed. The next thing I knew I was resting and eased of all pain.

One day, while in the hospital, lying on my bed, I heard the prettiest singing. They were singing "Children of the Heavenly King, as ye journey, sweetly sing," etc. I asked my nurse who was that singing. She said, "I don't hear any one singing." I wanted to hear more of it, but then I was made to feel that that was just for me and me alone. How sweet it is to feel and taste the mercies of God. I'm fearing I never felt or tasted any, and then I say,

"What can it be?

The world, it has no charms for me.
Like one alone I seem to be,
Is there any one like me?
I'm so vile, so prone to sin,
I fear I'm not born again."

I'm not a subscriber to the Landmark, but get to read it a good deal, and enjoy your writings so much, together with several others. If you think this worth publishing, you

may do so; if not, just cast it aside. I've tried in my weak way to try to get relief of mind, not writing for comfort of others, because I can't feel to be able to comfort any one. I feel very very cast down this morning while about to mail this, and this is continually on my mind, "We've no less days to sing God's praise than when we first begun." May the God of Heaven enable you to write many more interesting letters for the Landmark, for they are comforting to me.

A Friend,
Richmond, Va.

MY EXPERIENCE OF A HOPE.

Elder B. S. Cowin,

Williamston, N. C.

Dear Brother Cowin:

Now if the God of mercies ever started a good work with me it was when I was young. At the tender age of eight years I was shown in a dream of the Last Day (Resurrection). I saw the whole world and earth in flames of fire. I saw many people burning in this fire. They were in great agony, crying and praying, begging to be delivered out of this fire. I was among all those people in distress, and my clothing I was wearing was white as snow. I thought I was condemned because I had been disobedient to my mother and stepfather, and I thought I knew they were in Heaven. I desired to be with them. But I didn't burn at all. My clothing didn't even scorch or change its color. I thought if I had to be with those people that were burning and in great distress, agony and pains, it was just that I should burn with them. But I didn't burn at all. I

awoke, hearing my mother calling me, desiring to know what I was crying about. Was I sick? I told her no, I was dreaming. I didn't tell her my dream for a long time. When she asked me to tell her I did so. She broke down in tears, and said, "I hope you will be a good boy and always obey me."

Now, Brother Cowin, I had another dream at the age of eleven years. When Christ appeared to me I saw the Last Day (the Resurrection) differently. I saw a great valley of fire and I couldn't see any end of it, and in this valley of fire was the eternal torment of hell. I saw all nations and people gathered together on the left side of this valley of fire, and on the right side I saw Christ, the Saviour. He was calling His chosen, elect people from among those on the left of this valley of fire. And as Christ called one, there would appear a narrow plank. It looked to be about 4 or 6 inches wide and reached across this valley at the feet of whom He called. There were many that would try to cross ahead of the one Christ called, and the plank would break and they would fall into this valley of fire. Then there would appear another plank. The one that was first called would cross safely unto Christ. The plank appeared at my feet. Christ called me and said, "Come unto me." He placed His right foot on the plank. I started and crossed safely unto Christ, where I met with a people all dressed in white, all alike, and all were happy, singing and shouting praises to God, the Saviour of sinners. I so desired to be where my mother was. When I was with

those nations of people I awoke from my sleep calling my mother. She again asked me what was the matter. Was I sick again? I told her no, I was dreaming and woke up. My stepfather ordered me to stop crying and go back to sleep. I hushed up crying, but I couldn't go to sleep quickly. I obeyed him.

Brother Cowin, those dreams are fresh in my memory today. Later on, in a few days, mother asked me in the presence of my stepfather, Jonas Reaves, to tell them my dream. I told them my dream. They both shed tears while I was telling them the dream. My mother grasped me in her arms, and my stepfather said, "Jason, that is a good dream," and he said that I should obey him and mother and try to be a good boy so people then would think something of me when I grew up. He was good to me, and I tried to obey him and mother in whatever they advised me to do. I stayed with them until I was drafted into the U. S. Army, September 19, 1917, except two years when I was away working with other people. I love to go with my stepfather to Bethsaida and other churches. He was a member of Bethsaida Church, also the clerk and a deacon, and I love to hear preaching. I love the Primitive Baptists, and I thought they were right because my mother and my stepfather were members of his church, and what they believed and worshipped and loved, why I loved that church too. With the dreams I had I was made to believe the Old School Primitive Baptist Church is the church of the living of Heaven. When I was drafted into the U. S. Army, and went over

sea, April 6, 1918, I had a vision. Christ came to me on the battlefields of France, July 28, 1918. There appeared a narrow road from the hole I was lying in direct towards the east. I saw a light, the brightest light I've ever seen. Christ came from this light to me, took me by my right hand and said, "Come and go with me." I arose and went with Him to this light. It appeared to me to be Bethsaida Church. There I thought I joined this church. Then I saw the pond and I was baptized by Brother Xure Lee, the pastor, and we came back to Bethsaida, and all this disappeared. I saw no more of the vision. Only I could hear shells bursting, machine-gun and rifles firing all over and about me, and expecting to be killed or wounded any moment. While this vision was with me I don't remember of hearing any gun fire or shells bursting, yet I was among it all.

Dear Brother Cowin, I was made to love the church more than ever before, but how could the church accept and receive such a sinner as I felt to be, even if I ever could have the opportunity to offer myself to the church. I was blessed to come home May 17, 1919, and on the first Sunday in September, 1919, I joined and was baptized the same day with three other sisters, by brother Xure Lee, who is pastor now, was then, and has been for almost 26 years.

Now I hope I love the church in deed and in truth. I hope to live and never cause the church any trouble. I love peace and unity in the church, and if I'm one of God's little ones, I feel to be the

least of all, for I don't feel worthy to have a name with the church, but to love them and hope to live and die with them, be buried and resurrected with the church above, in that eternal Heaven, where it's all love and peace forever and ever, eternally.

Your little brother, in hope,
Jason Allen,
Dunn, N. C., R. 3.

CERTAINLY AN ERROR.

Dear Mr. Gold:

Please refer back to Page 242 of Landmark, July 1, 1942, and read and re-read the following:

"Dear sinners on the outside of the church, whom God has not touched with the finger of His love, wait no longer, but come home to your friends and ask a home with them, and go on your way rejoicing that you have done your duty and let your light shine that others may see your good works and do likewise."

Wonder of wonders, that I should find such a statement and any such sentiment in Zion's Landmark. This is worse than ordinary Arminianism. I want to think the writer, who hails from Rocky Mount, N. C., did not intend to use the word "NOT." If he did not so intend, please let him explain.

J. W. Jones,
Peachland, N. C.,
July 16, 1942.

I am quite sure Brother Worsley did not intend this. It must have been the carelessness of the proof-reader in letting it slip by. Certainly he meant "whom God has touched with the finger of His love."

J. D. Gold.

IMPRESSED TO WRITE.

Dear Brethren and Sisters, and all who may read: I have been impressed for some time to write to the Landmark. I hope the Lord will guide my pen. I hope I won't pen anything here that would be misleading to any one, and I hope you all will bear with me. I don't feel like I'm fit to be with such good people, and go where they meet, sing and pray, though it is all a joy to me. I stayed away as long as I could. There is no comfort for the Lord's people anywhere else, except where Christ is preached and Him crucified, for I do believe that God has a chosen people on earth. I don't know whether I'm one in that number or not, but I hope I have tasted the Lord's good mercies, for mercy is the poor sinner's cry day by day.

One who has been taught by His grace and made to fear God, for God is all love and too good to be unkind, does His will in Heaven and among the inhabitants of the earth, and who can say, "Why doeth Thou, great Jehovah?"

I'm afraid the people don't appreciate what the Lord has done for them, and the great many blessings he has already blessed us with. We are small worms of the dust, and don't feel worthy of His blessings. No riches of our own can we bring, for we belong to God. Heaven and earth are His, and all the inhabitants thereof. His loving kindness, oh, how free! When we can feel His presence we can go about all right.

The time is coming when the dead shall hear the voice of the Lord and they that hear shall live. Some

may think that is the dead in the ground, but one night I awoke and was preaching from this text and was made to believe who the dead was. I was myself, for I thought in my early life I was just as good as anybody and a little better, but when sin arose I died, and I saw who was dead. I hope I heard that voice which caused me to feel I was a dead sinner. I never heard a voice which made me quake and tremble. I felt like I was condemned to death and hell was my doom. I was made to cry, "Lord, have mercy" on a poor sinner, or I shall perish. The one that hears this voice shall have everlasting life, no matter his color or his wealth, for this one is made rich with a hope beyond this world, and I'm glad it is not to be bought with money. It's a free gift from God to all. If we had it to buy, I would be out of the arrangement for I have no money with which to buy. I'm glad God doesn't look on people as we do on each other. We should love each other with the same love Jesus loved, and we can't love unless the Spirit of God enables us to love. Jesus loves His own and the world loves its own. What a merciful God that reigns over all mankind. Jesus came not to save the righteous, but to call sinners to repentance. If one is already saved, why do they need any help? But Jesus said, "I am the Way, the Truth, and the Life." Furthermore He is the head, and we do know that where the head goes, the body must go also. I'm afraid I'm not thankful enough for these great blessings. I can look back and see what He has already blessed me

with; but, if I know my poor heart, I have a desire to be thankful. I only have to hope that these good and perfect gifts come from God. How many of us know the mind of God? For He works in a mysterious way His wonders to perform; works and none can hinder; opens and none can shut; shuts and none is able to open; so by these words we know there is no other way except through Jesus Christ and Him only.

I tried with all the strength and power I had to keep from having to stand before God's people and declare His wonderful word. The harness was placed on me so strong I could not throw it off, for it's just as strong as God is Himself, and all the evidence I've got of being called to preach is because I am made to declare His word through trials and tribulations. Oh! is there any one like me, so vile, so prone to sin? I'm afraid God has never begun His good work with me. So, dear readers, you can see my faith is weak. Just think for a moment what God said: "If we had faith the size of a mustard seed, we could move mountains." To me these mountains are in our bodies. We can't act faith. I must say that faith moves us. Faith without works is dead, and works without faith are dead.

The good Lord has blessed me with a good wife. She always has a helpful hand. I believe she's a preacher's wife, but I can't feel like a preacher. I see so much in myself that makes me doubt and fear these things.

I had a dream two or three nights before our quarterly meeting and

this is what I saw. I was placed in our church house on a seat near the stand. Some way my eyes were cast upwards, and I saw the prettiest woman coming down to me. She was as white as now. She stood by my side and Brother E. F. Pollard appeared there with her. She laid her hand on my head and prayed. Then Brother E. F. Pollard prayed. I awoke and became troubled over this dream. I was made to walk and wring my hands and say, "Lord, what wilt thou have me to do?" During our meeting, I went and asked our clerk to give me my name. I couldn't bear to be with God's people any longer. Instead of giving me my name, they called for my ordination. This almost took my breath. I fear I'm not the one to be ordained. It's a fearful thing to fall in the hands of the living God.

God knows what we need. He has promised to supply our needs in due time. He will never leave us nor forsake us. He is from everlasting, and He is all a poor sinner needs. We can't live by bread alone but by every word that proceeds from the mouth of God. It seems that people are falling away. God has never changed, the change is in the people. I believe that people should seek after the mercies of God and not after the world and its follies, for the pleasures of the world are only a joy to the carnal mind. The man or woman who has the grace of God planted in their hearts has been made to feel unworthy, not profitable for anything, not even to be called an hired servant. So, dear brethren and sisters, I want to live with you, and

die with you, be buried with you, and raised with you, and I hope God will crown us with His likeness. That's the only time we'll be satisfied.

I hope I am your brother in Christ. I want all to pray for me and my family.

Eddie Humphrey,

R. F. D. 2, Box 36-A,
Jacksonville, N. C.

LOWER COUNTRY LINE ASSOCIATION HAS SPLENDID MEETING.

Mr. John Gold,
Wilson, N. C.

Dear Sir:

You will find check to pay for the Landmark as follows: Mrs. J. W. Jackson, Roxboro, N. C.; J. Alvis Clayton, Route 1, Roxboro, N. C., G. W. Clay, Hester, N. C., L. G. Perry, Timerlake, Route 1; Mrs. J. T. Dossett, 1428 Broad St., Durham, N. C., and one new subscriber, Mrs. E. F. Brooks, Box 775, Burlington, N. C. Sister Dossett is giving one dollar to help some one not able to pay.

Mr. Gold, I would be glad if you would allow me a short space in the Landmark to say a few things about the Lower Country Line Association, which held its last session with the church at Mebane, N. C., last Saturday, Sunday, and Monday, July 4, 5, and 6. Being clerk, I spent the entire time with the association, and if space and time permitted I could say many things, but will only hint at a few things.

First of all, it is an ideal place to hold an association, but best of all

the willingness of the people of Mebane to make it a pleasant place to stay. The mayor, Mr. J. A. Crumpler, gave us a hearty welcome. Mr. T. H. Hough, president of the ministerial association gave us a hearty welcome in behalf of the churches of Mebane, and as far as I could see there was nothing undone that could have been done for the welfare and comfort of this, our association.

Brother F. D. Long, our Moderator, said in his twelve years as Moderator he had not found such cooperation.

We had a large crowd Saturday and Sunday and the behavior was grand, and we had many preachers from many parts of the land, all in harmony, love and fellowship, and may we bow our heads in gratitude to the God of all grace, the one that can bring peace out of confusion, and may we be granted that grace which is the gift of God to be still and know that He is God, and beside Him there is no God.

This association will be remembered by me for many years to come, and from my very heart will say God bless those good people in and around Mebane, N. C.

Your humble clerk,

J. J. Whitley,

525 Holloway St.,
Durham, N. C.

I greatly appreciate Brother Whitley's kindness in representing the Landmark and sending us the subscribers therefor. I had a number of invitations to attend the association, but was unable to do so.

John D. Gold.

EXPERIENCE.

My Dear Brother,
Sisters and Friends:

I will try, if it be the will of my Heavenly Father, to write my experience. I have had a burden on my mind for years concerning this, but feeling that it would be of no comfort to any one, especially written by one who is so poor and sinful as I, my heart was hardened not to put it to the public. I wrote part of my experience and sent it off about six months ago, but sent it to the wrong address, and it never was put in publication, so thinks I, if it had been the Lord's will for my experience to be put in public, it would have gone to the right place. So I was determined not to write it again, but still the burden was on my mind so strong I couldn't rest, and that small inward voice kept telling me that I would have to do what I was commanded to do before I would find peace. So I made up my mind to write and send it again, And I wrote it, fully aiming to send it off, but the devil told me not to for I was probably nothing but a hypocrite, and it certainly wouldn't give any comfort to any one, and so I would not send it. But the inward voice kept telling me I had my duty to perform before I would find any peace. So this is the fifth time I have written it, and oh, dear people, if any one has ever been given up to the devil to be tried and tempted and almost destroyed, it must be me. I don't care where I go or who I'm with, there's no joy or comfort for me and it seems like people that used to enjoy being with me, try to shun me for some reason unknown to me.

As I write these pages it is with great fear and trembling because I am convinced that it's the will of my Lord to write this, because I have tried with all my power not to put it in public, and I am in great fear that something worse will happen if I don't. I'll tell you in the beginning I have not the gift of expressing my mind as some have, but nevertheless I will write to get peace of mind, and hope it will be a little comfort to someone who feels as poor and sinful as I.

When I was a child of about eight years old I had a dream that has always been with me. I could not forget it. I dreamed I was dead and buried, and still I was not dead, I was alive, but everything was darkness. I was shut up in a pit of hell, knowing that I had no way of escape. I awoke from my dream almost scared to death. I couldn't tell my mother about it for crying. Although I was only a mere child, that dream has meant much to me, dear people, for that's the way the Lord found me. I've always read the Bible from a child up to now, and I thought we had to do mighty good works to inherit the Kingdom of Heaven. And as I grew up I thought surely there is no better girl than I am. I've been on the Old Primitive Baptist Church yard and told some that I felt to be just as good as anybody there.

But one day, about the age of 21, I got in serious trouble. I'd been married about six months when the Lord showed me just what I was. I'd never known and had never seen myself before. My sins were so many and so great I thought it was impossible for God to forgive me.

Oh Lord, why am I thus? After trying and thinking I'd been good as days went by my burden got worse. I dared not tell any one, for I felt like they could see just how mean I was anyway.

One night I went to bed and the devil appeared and told me I had deceived my husband, and that I was not worthy to live with him. I could see him as a just man, and I, the meanest wretch on earth. He could see the sad and dull expression on my face and would ask me what was the trouble. He thought I was regretting my marriage to him. I told him I was too mean to live with such a good man as he. So I got to be a burden to him as myself. He would ask me what had he done to cause me to act so different and cold. He did all he could to make me happy, but that same old burden was there. We went on trips far and near, but no joys could I see. At the sound of music or singing I'd have to break down and cry as if my heart would break. I thought I was going crazy. Surely no one has ever been in such a fix as I. Oh, who can go to or who can tell that I might get a little relief? Nothing in the world could help me or deliver me from this great night of darkness. When I'd go to bed I couldn't sleep, but would just roll and toss all night. I couldn't eat. I was so poor I looked like a skeleton. Finally it appeared to me I was going to die, and that hell would be my doom. Oh! I was frightened at the thought. I went to the doctor. We spent most all our living for medicine for me, but to no advantage. And, like the prodigal son, I thought of my Heavenly Father,

and I tried with all my heart to pray that He would deliver me from this body of sin. And so it appeared to me one day that I must join the church. And I begged God to lead me in the way He would have me to go and I would follow. I was willing then to be God's anything, and to give up all my earthly joys if only I could have peace of mind.

I had almost given up in despair, when one day I was out in the field praying that I might be forgiven and begging the Lord to "show me what thou wilt have me do," when quick as the twinkling of an eye, everything changed and the Lord appeared and said to me, "Your sins, which are many, are all forgiven. Now go and do your duty." And then I saw the church and was made perfectly willing to go. Oh, I praised the Lord with all my heart and soul. No one could be so happy as I, but soon the Lord seemed to be forever gone, and I was back in hell again with a burden that was so great and almost unbearable. Now what start shall I take to join the church? The meeting was a month off, and I cannot wait that long. Who shall I go to, or what shall I say? Oh, I cannot go before any one with this, but yet I must. So I told my husband about it first. He said he hoped I would be different now and all right. So I went to Sister Hettie Williams and began to question her to see if she had ever been troubled like I was. And I found out she had, and she told me what to do and where to go. May God ever bless her for the comfort she gave me, and that my love will never cease for her. I went to Elder R. P. Batchelor, who is my be-

loved uncle, and told him the best I could of my troubles, and my fear and trembling was so great I hardly had breath to talk, but I told him all I could. And, to my surprise he said he had been looking for me to do this a long time, but he had never mentioned it to me. So he received me that night and next day there was a called meeting at my home at 11 o'clock. All the members gladly received me and I was baptized about 4 o'clock. When I was going down in the water it seems like my mind was carried away from this world, and when I came out of the water everything had changed. I was talking in a new world. I was praising God and I think everything was. When I began to look about me, I believe everyone I saw was crying. Then I began to cry for I was a new born babe. I couldn't do anything else.

My dear old uncle who baptized me said to me, you will never be bothered with that burden any more, and I have not, thanks be to the Lord. But the devil has tried to make me believe that I am a deceiver and a hypocrite.

Now, dear people, I have only written part. I never will be able to write or tell near all and God knows I have written the truth. And now I hope you all can pray that my mind will be at peace, and that I can find the joy and comfort with God's little ones I once had, for I have nothing left to entice me to want to live, for my greatest earthly comfort has been taken away about five years.

When I get in serious trouble this hymn comes to my mind (No. 556) :

"My head and stay is taken away,
And I am left alone,
My husband dear, who was so near
Is taken away and gone.

"It grieves my heart, 'tis hard to
part,
With one who was so kind,
Where shall I go to tell my woe,
Or ease my troubled mind?

"In wisdom's ways we spent our
days,
Much comfort we did find,
But he is gone, his glass is run,
And I am left behind.

"Naught can I find to ease my mind
Of things which are below;
For earthly toys but vex my joys,
And aggravate my woe.

"But I'll repair to Jesus, where
I'll ease my troubled breast,
And leave my sorrows all behind,
And be forever blest."

May you all pray for and remember one that is just an old castaway and an offcast of the world.

Mr. Gold, if you see fit to publish his, do so, as I believe it is the will of the Lord, for some reason, I do not know. I know I am behind some on my payment for the Landmark, but if you see fit to send it on, please do so as I can get a lot of comfort sometimes from then. When I renew it I will pay for back time.

From your sister, I hope, saved by grace, if saved at all.

Mrs. Florence Williams,
Richlands, N. C., R. 1.

A GOOD LETTER.

Mr. John D. Gold,

Wilson, N. C.

Dear Friend:

We have received a good letter from Sister Gay, down in that county, and we have (wife and myself) feasted on such a good letter until we would be glad for you to print it in Zion's Landmark so others can enjoy reading the good letter with us.

Yours as ever,

W. E. and Alma Jarrell,

Lexington, N. C., R. 2.

Dear Brother and Sister Jarrell:

We received your card June 23, and were glad indeed to hear from you. You, dear Brother and Sister Jarrell, have come and gone. Like a golden beam of sunlight after clouds and rain was your brief visit. I can hear you both singing now those hymns, 681 and 284,

"Jerusalem, my happy home,

Oh how I long for thee,

When will my sorrows have an end,

Thy joys when shall I see?

"Thy walls are all of precious stone,

Most glorious to behold,

Thy gates are richly set with pearls

Thy streets are paved with gold."

It is sweet indeed to stand upon the shore, and by an eye of faith catch bright glimpses of the glorious city just beyond. In the twenty-first chapter of Revelation we have a beautiful and vivid description of the Holy City. As I sit thinking of the golden city, of its jasper walls, of the precious stones, the gates of

pearls, I thought how beautiful it all is; and yet if God, the Alpha and Omega, the Bright and Morning Star, did not dwell in this beautiful city, what a poor place would it be to the child of God. "And I saw no temple therein, for the Lord, God Almighty and the Lamb are the temple of it." "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamb is the light thereof." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." This is what gladdens our hearts; the thought, the blessed thought, that Jesus is there, the glory and light of the place.

Dear brother, we can never forget with what liberty and ability you proclaimed the glorious gospel, and with what comfort and sweetness it was received by us all. How great is my desire to love, honor and obey Him in all future time, better than ever before to seek knowledge and solace oftener in His word, and to be found walking more closely in His dear footsteps. Oh! for more grace to sit at Jesus' feet, and in my feelings bathe His feet with my tears. We hope you and Sister Jarrell can come again this fall to the Contentnea Association, to be held with the church at Meadow. Z. R. so much enjoyed your preaching and singing and conversation and it

will be long remembered by him.

"Oh what a blessed hope is ours,
While here on earth we stay!
We more than taste the Heavenly
powers,
And antedate that day;
We feel the resurrection near,
Our life in Christ concealed;
And with His glorious presence
here,
Our longing hearts are filled."

The above is Hymn 681, fifth
verse.

May heaven's richest blessing rest
on you and your family is the pray-
er of

Your unworthy sister,
Mrs. Bessie Brooks Gay,
Farmville, N. C., R. 2.

CAN YOU SUPPLY HIM?

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Brother Gold:

I have written to different ones in
search of the life of Elder William
Ransom Welborn of Surry County,
N. C. The book is known as "God's
Providence and Mercy," but as yet
have not located one. My dear
mother, Mrs. Lucy G. Brumback,
gave me the book when I was but a
boy, and many of the pages of the
book have since been lost out, is why
I am very desirous of the complete
book.

I have been directed to write to
you, hoping to get one. If you can
possibly find one and send it to me, I
will gladly pay you all expenses and
be so grateful besides. From what
I have read of Brother Welborn, I
was made to love him as a dear man
of God. Hoping to receive the

book, I am, yours in a sweet hope,
T. L. Brumback,
Stanly, Va.

Wish we could supply the book.
We do not have one. Any person
who has this book and desires to
part with it, please communicate
with Brother Brumback.

J. D. Gold.

EXPERIENCE.

I was about twenty years old
when I lost my mother. In about
two weeks after mother died, she
came to me in a dream and told me
that she had a beautiful home; that
she must go back and she flew
away with her pretty white wings
and bare feet. I never dreamed
about her again for a long time. I
was satisfied about her.

It was shown me again that
mother's house was the most beau-
tiful house that was ever made, not
made with hands. It seemed right
above mother's grave; it was so
bright and shining. I knew it was
the Lord's house—no human hands
built it. It was in heaven, this all
beautiful home with little birds of
all colors, flying around the win-
dows.

I thought it was mother's home
in Heaven and the birds were an-
gels. It appeared that there was a
road by mother's grave and I was
going to see this beautiful house
built without hands, and see mother.

All my life my desire was to be an
Old Baptist. I was sick in bed and
prayed to the Lord to show me the
right way. I dreamed that I was
going to see a good sister and a Bap-
tist (Eliza Turner). Her house
was so beautiful, much more so

than usual. It shone with beauty and brightness. She came to me with her hands full of good things to eat. We ate in silence and all at once, a bowl appeared in my lap, with everything good in it. I ate and it disappeared. I rose up and went to the door and it seemed that Sister Eliza Turner came in with her hands full of everything good to eat. There was a woman, sitting there, with a cloth over her head. It seemed that she was the mother of Jesus. This was the dream I had prayed for, to be shown the way to follow.

I had wanted for so long to be a member of the Old School Baptist Church. I am well pleased in following them. I went to church at Old Country Line and told something of the Lord's dealings with me. I was baptized the third Sunday in June 1939 by Elder J. G. L. Hash. They sang the good old hymn, "Oh, When Shall I See Jesus, And Reign With Him Above?" That is my favorite hymn.

Your unworthy sister, in Christ,
I humbly hope,

Sarah Smith,

Floyd, Va.

EXPERIENCE.

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

I will try, by the help of the Lord, to write you, and send you money for my Landmark. I hope you will pardon me for not sending it sooner. I thought I would get to go over to the Durham church to preaching and hand it to Brother Whitley, but did not get to go. I have a name

with them at the Durham church. I think Brother Cobb is a wonderful preacher, and I love every one of them over there. I wish I could be with them more. I hope all of them will remember me in their prayers, for I feel to be so poor and helpless in the sight of a true and living God, and I know there is nothing good in this old flesh of mine.

Mr. Gold, I just want to tell you some of my experience about the good old Landmark. When some of them could not agree with each other, I said in my mind I believe I would send what was due and tell you not to send it any more, but I did not want to give it up for I enjoy reading it so much. So I said I would wait, and I just hoped the good Lord would show me, and if it was right for me to keep right on taking it, something would happen that I would. So the next Landmark I got, Brother Cobb had written a good piece on peace and love. I could not read it without crying, and surely was glad he wrote as he did. And, you know, the day before I got my Landmark, I dreamed that somebody had sent me a piece of pie and it was so good I did wish that my husband was here to help me enjoy it. He has been dead almost 17 years.

I am enclosing a money order for two dollars (\$2.00). Please accept my thanks for sending it as you have in the past.

In hope,

Mrs. Minnie Eanes,

Roxboro, N. C., R. 3.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

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WILSON, N. C. JULY 15, 1942

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VOL. LXXV. NO. 17

COMFORT YE MY PEOPLE.

(Isaiah 40:1-2.)

In the promulgation, by the prophet, with regard to the Gospel, it is said: "Comfort ye, comfort ye my people, saith your God." Note the ownership — "MY PEOPLE," and the command coming from "YOUR GOD."

Christ said unto Mary, "Touch me not for I am not yet ascended to my Father; but go to MY BRETHREN, and say unto them, I ASCEND UNTO MY FATHER and YOUR FATHER, and to MY GOD, and YOUR GOD." (St. John 20:17.)

I spoke on this text a few minutes last Sunday, following Elder John P. Helms, of Roanoke, Va., who paid our local church a visit, and spoke, to the comfort of many, from the 31st verse in Romans 8th chapter, "If God be for us, who can be against us?"

The little word, US, embraces the

whole family of God, said the speaker. The Bible teaches that God the Father, God the Son, and the Holy Spirit, are one in the conviction, conversion, the preservation, the resurrection and the final and eternal glorification of the redeemed of the Lord, from every nation, kindred, people and tongue, without the loss of the least lamb of the fold.

The second verse referred to above reads: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; FOR SHE HATH RECEIVED OF THE LORD'S HAND DOUBLE FOR ALL HER SINS" Not at the Lord's hand but of the Lord's hand. He who is the giver of all good gifts, is He of whom it is said, there is neither variability nor the shadow of turning. Again showing the oneness of God the Father, the Son, and the Holy Spirit, and the body of Christ, the Church of God. "There is one body and one Spirit, even as ye are called in one hope of your calling, ONE LORD, ONE FAITH, ONE BAPTISM, (of the Holy Spirit.) One God and Father of all, WHO IS ABOVE ALL, and THROUGH ALL, and in YOU ALL; but unto every one of us is given grace according to the measure of the gift of Christ." (Eph. 4:4-7.)

What of the gift being double for all her sins? The world teaches that God, through Christ, made the way possible for salvation, by the atonement, but it is also taught that by the intercession of Christ, man is again placed in the position of superiority, since God and His Christ is wooing, beseeching, and trying to

save; but, that man will not yield to the overtures of the gospel, and as such, many are said to be lost without God and without hope.

The facts are, a great blessing is bestowed on any poor sinner, who is made to mourn over his sins, and a misspent life; and, as such, they become poor begging sinners, pleading with God, in the humblest manner they know, asking for mercy and pardon. To all such there is hope in store, for He that beginneth a good work in the hearts of His people will perfect it unto the day of Jesus Christ's second coming to receive His people to Himself and **UNTO HIS FATHER IN THE WORLD OF LIFE AND GLORY, BEYOND THE SHORES AND TROUBLES OF TIME AND TIME THINGS. A SECOND BLESSING OF GREATEST IMPORTANCE,** is bestowed on all truly penitent sinners as they are taught of the Lord, that there is glory beyond. The hand of the Lord only can bring true repentance, and the Lord alone can give, and sustain a lively hope in Christ, that will abide forever.

Hence all the Lord's people have, or will receive, a double portion of blessing from Him whom to know is life eternal.

"Where sin abounded, grace hath much more abounded. That as SIN reigned unto death, even so might GRACE REIGN, through RIGHTEOUSNESS UNTO ETERNAL LIFE BY JESUS CHRIST OUR LORD."

The half has never yet been told. But glory awaits all the true penitent children of God, and to His name, and to the name of His Son be glory, dominion and power forever and forever.

O. J. Denny.

WHAT I DO THOU KNOWEST NOT; BUT THOU SHALT KNOW HEREAFTER.
(John 13:7.)

Our Lord had begun to wash His disciples' feet at a supper held at the house of Simon, the leper, two days before the Passover.

No act in all His earthly ministry is more fit to demonstrate His humility, love, tenderness, faithfulness and forbearance toward those ignorant disciples than His putting Himself in the place of the humblest servant in washing His disciples feet. He told them they ought to wash each other's feet, spiritually as well as literally, by their kind and loving service toward each other, and in esteeming others better than themselves. We serve our Lord when we are His children, and we cannot claim to be God's servant when we hold ourselves up as being superior to others, and better than His children, who are our brethren in deed and truth if we are His by adoption. During His last days He spent on earth He clearly demonstrated His love and kind and tender care for them by telling them in His own language what they were to Him, and what He was to them. He loved them, not for any merit they possessed, natural or spiritual, but they are represented by Him as His own, given Him of His Father, and in the fullness of time He would lay down His life for them, being prompted by no other motive than His everlasting love. "What I do thou knowest not now; but thou shalt know hereafter." These disciples could not know why their Lord should stoop so low and at a time they least expected, as they

were continually lifted up in their feelings, thinking their Lord would presently set up an earthly kingdom and they would be partakers with Him in the riches and splendor that usually accompanies such a position; and the only thought that troubled them was which of them should be greatest. Simon Peter said He should never wash his feet, but our Lord said, "If I wash thee not, thou has no part with me," which washing was not intended to be literal, but the washing of regeneration and the renewing of the Holy Ghost, and no other in Heaven or earth could cleanse poor sinners save He who stooped to wash His disciples' feet. How tender, how loving, how condescending of Him who owns the earth and the fullness thereof to show His pure and undefiled love to those who recently were dead in sin without God or hope in the world, but justly deserving eternal death, and yet He should prove His love for them and assure them that He would never leave nor forsake them.

He says "Ye are clean, but not all," that Judas was one of the twelve, and had been paired with one of the apostles, and had gone and preached with the others, had seen all the wonderful works of Jesus, had heard Him preach His own everlasting gospel, and had preached it himself, and yet was an unconverted man, he betrayed his Master, saw his own condemnation, hung himself and went to hell at last. This proves that preaching, teaching and demonstrating outwardly will never convert a sinner, but the inward demonstration of God's spirit in our hearts is the only

means ever devised to show a human being his lost condition, and that Jesus by His own obedience, blood and righteousness is the only Savior. Even in our own lives we see and hear and yet we do not understand, but will eventually know hereafter. Why so many losses and crosses have cluttered up our pathway, why some of our precious loved ones, whom we esteemed as more worthy than we, have been taken away in childhood or in the bloom of youth, leaving our hearts bleeding and torn, we cannot understand or know now, but we shall know hereafter.

And when the Lord sent His Spirit into our hearts convincing us of our sinful and lost condition, causing us to repent in dust and ashes, and to abhor ourselves, to envy even the beast who has no sin and no need of repentance, we could not know what the Lord was doing to us then, but we were to know hereafter.

Christians have ever had a desire to look within the veil, but we cannot see clearly, only as through a glass darkly, and to know only in part, for "He stands behind our wall and shows Himself through the lattice."

Job says: "And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:26-27. He understood that in his resurrected body he should see his resurrected Redeemer for himself and not another, and the many losses and crosses he was now passing through would be forgotten, and the things he could not understand now, that he would know hereafter.

B. S. Cowin.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

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AUGUST 1, 1942

NO. 18

JOB WONDERS WHY HE WAS BORN.

"Let them curse it that curse the day, who are ready to raise up their mourning.

Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day;

Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

Why died I not from the womb? Why did I not give up the ghost when I came out of the belly?

Why did the knees prevent me? or why the breasts that I should suck?

For now should I have lain still and been quiet, I should have slept: then had I been at rest.

With kings and counsellors of the earth, which built desolate places for themselves;

Or with princes that had gold, who filled their houses with silver:

Or as an hidden untimely birth I had not been; as infants which never saw the light.

There the wicked cease from troubling; and there the weary be at rest.

There the prisoners rest together; they hear not the voice of the oppressor.

The small and the great are there; and the servant is free from his master.

Wherefore is light given to him that is in misery, and life unto the bitter in soul;

Which long for death, but it cometh not; and dig for it more than for hid treasures;

Which rejoice exceedingly, and are glad when they can find the grave?"

—Job. 3:8-22.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

PREACH THE WORD.

"For the time will come when they will not endure sound doctrine." 2nd Timothy 4:3.

The above words were used directly to Timothy by Paul. He began by saying to him: "Preach the word, be instant in season, out of season." In Romans he said: "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto Salvation to every one that believeth." My mind, I hope, may be directed by the right spirit which is the Holy Spirit. To preach the word is to preach Christ, and Him crucified and risen, the way, the truth and the life, by whom we come to God. At one time Paul did not believe sound doctrine, but he was sincere and desired that men follow after his teaching, and was willing to do them harm if they did not obey. But when the Lord shined around about him brighter than the sun at noonday, he was forced to put away unsound doctrine and love the doctrine of grace which is the sound doctrine. Now to turn away from this and admonish in the flesh makes the grace of God of no effect, "for by grace are ye saved, through faith, and not of yourselves, for it is the gift of God, not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, that God afore ordained that we should walk in them." Now who can hinder it, for the mouth of the Lord hath

spoken? For He is of one mind, and who can turn Him? And another says, "I am the Lord and change not, therefore ye sons of Jacob are not consumed." Oh, dear people, that's my hope, that if He has ever brought me into the fold that His mind does not change. When will the time come for them not to endure sound doctrine, and who are they? I have heard it said that they were the people of the world. Well, when did they endure it? We are told they are dead, and the dead know not anything. So it is bound to be the children of God and the time when they will not endure is when God, the owner of sound doctrine, is not working with them, and that has been ever since then and is very much among the children of God today. Do you understand it? I don't. When I read Hassell's history I find during those days they were very strict and demanded certain restrictions for them to join the church, and if they did not live up to them they would turn them out, and there was lots of joining in those days. Then, too, the Old Baptists were the most of the services in that day. Not so many saying, "Lo, here is Christ," and "Lo, there is Christ," as we do today. So there is something going on also that gives them natural joy, such as baseball and picture shows on the church days, that we would not allow, and many of the children of God cannot see the wrong in it,

and to my mind the dealing of the Lord with them has not been sufficient to kill them to the love of such things. But, dear brethren, there are lots of people filling the seats of our own churches that do not feel to take part in those things, that are not joining our churches, and when you approach them, they say, "I am not fit. You don't want me. I might give trouble in the church."

Now what are you going to do? Can you change their feeling? No, we cannot, but in His due time God can and will, like the ten lepers. Ten were cleansed, but only one returned to give God the praise and thanks for the wonderful works unto the children of men, and He said, "Where are the nine?" And where are they? I feel they are out in the world following the world, and in their religion and pleasure as well as a portion of them seating in the household of faith, the church of God, making the congregation, for God's preachers to preach to. Now where is the one? He is in the church and joining the church, to keep in action as long as time lasts. For He says, "As I live, ye shall live, and behold I am alive forevermore." God gives them constraining grace that moves them at the right time and at the right place.

Just last month I was favored to baptize a good man and his good wife, and the wife said to me and to others that are members, about a year ago she was moved by some power to ask the Lord if she should join the church and where, and shortly afterwards, on the same night, she had a dream and she saw a church, but did not know where it was. But some time after that

one of the members of this church came by on Sunday morning and asked them if they wanted to go to church, and they had been wanting to go all that morning but did not know where to go. So they got ready and went with them, and when they drove up in the yard she recognized that was the place shown her in the dream. She also saw the preacher, but he was not there at that time, but the next time I was there and while speaking she recognized that I was the one the dream showed her with the church. This was last January, the second Sunday. They continued to come to meeting, and the second Saturday in June she offered to the church and her husband with her and the Lord blessed this poor worm to baptize both the next morning. So you see, dear bretheren, the Lord knoweth them that are His, and in His due time He will show them where to go and give them the strength to go with. Her father and mother are also members of the Primitive Baptist Church, but not where they joined. This was a comfort to me. He knoweth what we need even before we ask, and has promised to supply them by Jesus Christ according to the riches of His grace by His will. May the Lord be praised. Brethren and preachers, be sure by the help of the Spirit to contend earnestly for the faith once delivered to the saints and it will be sound doctrine. When unsound doctrine, either predestination or resurrection, it will bring about a confusion and finally result in a division. Hope I want to contend for the truth, for that brings God's children together and does

not divide them. However, I am fearful, for without the Lord Jesus we cannot do anything. All of our salvation rests in that. For he works in us both to WILL and to DO of His good pleasure. Bless the Lord and all that is within me bless His Holy Name.

In hope,

E. L. Cobb.

HOPE YOU WILL WRITE OFTEN.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Sirs:

I am enclosing you my check for two dollars (\$2.00) to pay for my subscription for Landmark from August 1, 1942 to August 1, 1943. I like to pay in advance. I thought I would have it stopped as I have so many old ones on hand and am reading them. I enjoy them so much. So many good pieces written by the old Elders that are gone on to their final rest. It is just like sitting under the teaching of the saints while they were living. I so much enjoy their writing. It is the most my wife and I get, as we are old and very feeble. I am 82 and my wife is 76. We have no living children. We are alone in the world except for good neighbors, members of the church and friends who come to see us, which we think we know how to appreciate and feel thankful for. We trust that the good Lord of Heaven is watching over us. We hope that we can feel in our poor hearts His loving kindness to us, as we hope that we do feel His presence in these poor heart of ours, although I do feel so unworthy, I feel like I am worthy of the least of His blessings. I feel to be the least of all, and that

all are better than myself. But if I know my poor heart, I know that I love the church and all the little children. The Elders are the only people that preach to me and to my feelings, they feed the sheep and the lambs, and the works and power of man is left out. I do believe we are saved in Jesus and all that the Father gave to His Son shall come to Him. My trouble is I fear I am not included in the covenant.

I will stop. Please excuse pencil as I can hardly write. I did not intend to write, but to just send the check. If you see anything in this you can put it in the Landmark after correcting all mistakes. I hope the brethren and sisters will pray for us.

I hope I am,

Your brother,

J. L. Perdue,

Black Mountain, N. C.

P. S.—This is the last I will ever write.—J. L. P.

TITHING.

Being requested by Elder M. L. Gilbert to write something on the subject of Tithing for the consideration of the readers of the Landmark, I desire to submit the following:

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." (Lev. 27:30.)

"Concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27:32.)

Then this chapter and book concludes: "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." verse 34.

Elder Gilbert observes, "I am sure the law of Moses required the Israelites to give a tenth of their property or income to the support of the Levites (Num. 18:20-26) and one tenth more to support or to pay for the service of the sanctuary, that is to be paid in stock or grain (Deut. 14:19-29) "Then every three years, a tenth more given to the poor."

With reference to figures, they are almost as perplexing as our modern method of taxation. A tenth of the tenth, and a fifth of the tenth is sometimes mentioned, but Elder Gilbert's interpretation of one-tenth for the Levites, who had no inheritance, with an additional one-tenth for the service of the sanctuary, seems to be entirely correct, then every third year an additional ten per cent for the poor, seems to add up from 20 to 30 per cent of the income of the Israelites which must be paid in tithes.

The commandments given to Moses on Mount Sinai, appeared to limit the tithes to 10 per cent, but other demands arose, which appeared to be reasonable and for good cause, and other levies and demands were made.

The Constitution of the United States places certain limits and restrictions upon levies made for taxation, but under the claim of reasonableness and need, these restrictions have been so interpreted as to let in such increases. Under our own system of government we can see a parallel of the increased burdens which grew so heavy under the law covenant, they could no longer be endured. The only cure for these burdens was Jesus, who came

once in the end to make an offering that was complete and satisfying. The only cure for our present troubles, I am persuaded, will be the second coming of Jesus.

There was nothing wrong with the law which demanded the tribute of one-tenth, but the greedy people who interpreted and enforced the law seemed to have no conscience in their oppressions of the taxpayers, and the increased demands upon them.

It was to this tax burdened, tribute-ridden people that Jesus came as a welcome offering, so that their hearts, lives and consciences may be saved in the day when the tax collector comes around—to him and to the law we can say, "our friend 'Jesus' has made settlement of all that is due."

Regarding the tenth for the Levites, much might be said, but for our purpose, suffice it to say, they were selected and designated as the servants in the tabernacle of the congregation, and to officiate in all the offices except the priesthood, and for their services, they were to live on the tithes thus imposed, but were forbidden other inheritances commonly enjoyed by other citizens. This, no doubt, was for the very good reason that such privileges would tend to practice corruption in office, and to use the power thus given for what we commonly know as graft. To avoid this practice, they were segregated in cities to themselves, and were not thrown in contact with the rest of the congregation except in the tabernacle. A good purpose intended, but any principle which will separate the Lord's servants from the rest of the

lock, has its ill effects. The tithing system will do that and makes classes which the servants will show special favors. Because of the greater amount of tithes paid by the rich they will receive the greater attention.

From the scriptures cited, we can see the law of Moses given on Mount Sinai, authorized tithing of the flocks, grain of the field, or fruit of the trees, or whatever the income should be. There could be no redemption or substitution therefor. If one should even will to redeem it, he would be assessed $\frac{1}{5}$ th, or should he arrange any exchange, both the tenth and what he intended to substitute, must be dedicated to the Lord. (Lev. 27:31-33.)

The priests occupied the highest office of the tabernacle, and presided in all important matters, and were supported by the people. The administration of the things of the altar, entitled them to live of those things. Not as a matter of charity, but in obedience to law given in the commandments of God.

The commandments of God, written upon tables of stone by His servant Moses, were His inflexible laws, but the administration of them by a sinful and corrupt people, so corrupted and burdened the subjects, until a change was imperative. God found fault with His people, not His laws, and sent His Son to magnify and fulfill these laws, even to a jot and tittle, and so all the ordinances written there which are against us and contrary to us, are taken out of the way and nailed to the cross. So for all, under this law of condemnation, their sins are forgiven, and put out of the way.

Covetousness is said to be the most potent influence of corruption of any of the evils. "The love of money is the root of all evil, which while some coveted after, have erred from the faith, and pierced themselves through with many sorrows." 1 Timothy 6:10. It is a sword which cuts both ways, and, if used to extort money from the other fellow or the contributor, it will kick back through the money-loving souls of such extortioners, and condemn to the woes of the worst of the transgressors.

A compendium of the commandments of Sinai, as put forth by our Lord Jesus, who fulfilled the law as written in the commandments, 1st, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." 2nd. "Thou shalt love thy neighbor as thyself." Then he said, "On this hangs all the law and the prophets." (Matt. 22:37-40.)

It appears that the church of today is under this New Commandment, which is written in the fleshly tables of the heart, rather than the old and unwieldy laws of commandments written upon tables of stone.

Jacob gave us this sentiment in its original beauty, when he said, "This stone which I have set for a pillar, shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. 28:22.)

This vow was in response to the inward working of God's spirit in the heart, in which he said, "If God will be with me and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord

be my God." (Gen. 22:20-21.)

The rule of the New Testament church appears to be what Jacob found it to be in what he said, "Was none other than the house of God, and the gate of heaven." (Gen. 22:17), and that is that the Lord charges us with a service to him which is to be rendered in the presentation of our bodies at His house, and with the substance with which He has blessed us. Here the rule is, "Every man according as he purposeth in his heart, so let him give; not grudging or of necessity; for God loveth a cheerful giver" (2 Cor. 9:7.)

When God puts His law in your heart, and writes it in your mind, He charges you with its enforcement, and you must give a direct account to Him for all failures to comply. The church, synod, associations, priests nor preachers are under no obligations to enforce that law. The preacher can tell you what the Lord does in such cases, and how you may withhold in such a case when it will tend to poverty, but the enforcement of it is left between you and your Maker. Under this rule, covetousness may exist, but the covetous preacher is not permitted to fatten thereby. The guilty are punished directly for his sins, and the preacher is given enlargement from some other source, and in the end permitted to feel in his heart "He has not coveted any man's silver or gold or apparel. (Acts. 20:33.)

Here we would like to give a little of our own experience. In the fall of 1938, while with one of our most consecrated ministers, a precious servant of the Lord, we felt deeply impressed to give him \$5.00.

We had the money, but we reasoned that we owed obligations which must be met, and that this minister would be taken care of in some other way. The poor man was making his sacrifices in the service of Our Lord under most trying circumstances. His wife was paralyzed, and could not walk a step unassisted. His only daughter then in the hospital where she had undergone more than a dozen operations for curved and ill shaped limbs, from which she had not been permitted to walk since a small child, and she was then old enough to be grown, but in her condition had grown but little. (Let it be said to the credit of surgical science, and the everlasting praise of God, in whom she had implicit confidence, that she is now walking where she wants to go, and with apparent ease). We went from this place rather dejected, but sadly tried to justify our course, with never any comforting results. We attended several associations that fall, but almost every trip had some unpleasant expensive results, motor trouble, blow outs and other car trouble, and with each trouble I was reminded of how I was dwindling to poverty because of my failure to do what was impressed upon me. A number of times we tried to speak in the great name of our Lord, and at each service felt humiliated with my own sin and rebellion. What little income I could gather from time to time was dissipated in an effort to continue my rebellion. The troubles mounted so steadily, we broke away from an association in progress in South Georgia, and drove over two hundred miles to another association in progress in North Georgia, where

we met this dear man of God, and I hurried to him, and said, "Here is your money. I have carried it long enough, and it has cost me many times more than that to get it to you, but it is yours, and I am glad to be relieved of it." He cried and I cried, and we had a good meeting there before others had gathered for the service.

There can be no substitution for this sort of service, and if you undertake it, what you have substituted will be dedicated to the Lord, and the original amount must be paid as well. The trouble with the "Old Rule," enforced by officers of the law, it grew burdensome and unreasonable, while the New System is reasonable, and not subject to be tampered with by covetous and unreasonable men. May God help us to live in line with such inner teachings, and feel the Lord's presence along the way.

Lovingly and prayerfully submitted.

J. A. Monsees.

EXPERIENCE.

Mr. John D. Gold,
Wilson, N. C.
My Dear Friend:

I so much appreciate the way you are conducting your paper of late that I feel I must tell you about it. The brethren and sisters are all writing so sweetly, leaving off the controverted points, especially the word "absolute" which I think is so hurtful. Predestination is strong enough for me and I think it ought to be strong enough for all Old Baptists. We can't get along without that and I am glad of it. Dear Mr. Gold, have written some two or

three pieces to you in early spring that I thought would be interesting to you, but after reading and re-reading them, I decided not to send them. Well, it has been almost two years since I asked you to republish the experience of A. M. Williams. I have almost forgotten what issue it was. I have told you two or three times it was perhaps about May, 1904. Now I shall not bother you again. If you can't see your way to publish it again, all is well.

I don't know what is best, but I may tell you some of my experience and the way I have been led by that unerring hand. About the year 1901 I became much concerned about my future welfare, but had not accepted it seriously until one night, feeling as well as usual, all at once there came a strange feeling over me. So I got to feeling so badly that I couldn't endure it any longer. I began calling on the Lord for mercy, this being the extent of my prayer, "Lord, have mercy." I didn't sleep much day or night until about eight days. Then I discovered my troubles had gone. I felt good. Oh, how fine I did feel. Well I wanted to tell some one how good, so I told one of my sisters some of my feelings and she rejoiced with me. In about 24 hours I would have given anything had I not told her. So much so I took her into my confidence and asked her not to say anything about it. She promised me she would not if I didn't. So it wasn't long before I began telling it myself again, and I began to have great impressions to offer to the church. Finally I got where I felt a little important. I

had heard so many good experiences and they would say they didn't know what was the matter. I thought I had learned better than that. So I lay down on my father's front piazza and fell asleep and dreamed, or something seemed to say there has been something accomplished. I awoke at once and felt like I knew just what it was (religion.)

Behold, it wasn't long before something said, "That something that was accomplished could be anything else." So it only left me with a hope, and that is all I have yet. So on the second Sunday in May, 1909, if my memory serves, I offered to the church of Pine and they gave me a sweet home.

Most of those precious brethren and sisters that received me in the church have gone to their eternal home. I am now more than three score and ten years old. I shall soon be called now to conquer my last enemy, death, as I feel it is now.

Our church at Pine is in peace. We have been having some sweet meetings of late. Hope you can visit us in the near future. Your father visited us several times.

H. A. Williams,
Lexington, N. C., R. 5.

**"FOR UNTO WHOMSOEVER
MUCH IS GIVEN, OF HIM
SHALL MUCH BE RE-
QUIRED, ETC."**

Dear Elder Denny and Family:

I arrived home safe and well, and found my wife well. Surely the God of love has shined most gloriously upon poor unworthy me, in having been blessed to make such a trip in the sunny southland of our

great country. My visit with you and your dear family, together with the different churches where we all met to worship together, has humbled me more than ever before. It almost seems too good to be true, yet as my mind this morning has been recalling some of those sweet seasons of spiritual rejoicing.

My mind is made to rest upon the scripture, "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." (Luke 12:48) I had some very comforting thoughts concerning this scripture. I will not attempt to say but little here, as time forbids me, but I could not but see you as one who had been given much, and how you were measuring up in fullness to that which was required of you. A servant in the household of faith has been given one of the highest positions among men upon this earth. There rests upon him the greatest weight of responsibility in the watch care of the people of God. It is a sacred and solemn duty, that he be found faithful in that trust. His sins, his weaknesses, his erring ways, have perhaps been great; but God has forgiven him all, and appointed him to this high office. Therefore given and bestowed upon him much. What then shall we see in this one so blest? Why we must see much of the fruits of the spirit. Not much of the works of the flesh, but of the Spirit. What a great difference there is between the works of the flesh and the fruits of the Spirit? I have often heard the above scripture quoted, and perhaps I have sometimes myself so spoken of it,

"Where much is given, much is expected." How wonderful it is that the scripture is not only the "Truth," but every word is perfectly placed to bear record of the "Truth." Required, (not expected) of you. I am so glad to have witnessed the fulfilling of these things among the people over which the Holy Ghost has made you overseer. As much is given you, both in the kingdom of God, and in your position among men, there is much required, and more will be asked. I do want you and all your dear people to know I did appreciate, and rejoiced in, the love and fellowship accorded me. I shall never forget their kindnesses and forbearance with me while among you. It gives me courage, and I am stronger to continue the race which is before me, looking unto Jesus, the Author and finisher of my faith, ever trusting whatever may befall me. I can, like Him, endure the cross, despising the shame, and at least be seated with Him in eternal glory, where suffering, persecution, sorrows and death will all be done away.

May the God of all grace continue to bless you in your labors, both temporally and spiritually, and the peace of Zion once more be restored so that all her people, small and great, rich and poor alike, might be gathered together as one, in one place, and of one accord, sing praises unto His Holy and righteous name.

My wife joins me in Christian love and fellowship to all. When at the throne of grace, remember me as one of the least among you.

C. E. Benson.

Clark's Summit, Pa., R. 1.

A GOOD LETTER FROM A SOLDIER BROTHER.

Elder L. J. Chandler,

Roxboro, N. C.

Dear Brother Chandler:

Will try to answer your good letter which came to hand some time past. Sure was glad to hear from you and to know you were getting along fine. I am getting along fine, only mighty lonesome for you good people back home. Wish so much I could be there and go with you to the association and hear you preach the introductory sermon. Feel sure the Lord will bless you as He has in the past. I have never doubted you as a minister. I feel when the Lord calls them and sends them out as I feel he has you, they will never go empty. I hope I saw you and the church many years ago. I was at dear Surl Church. I saw the membership. I thought they were the most beautiful people I ever saw. I saw you go in the stand and give out the hymn, No. 339,

"How sweet the name of Jesus
sounds

In a believer's ear;

It soothes the sorrows, heals his
wounds,

And drives away his fear."

The following meeting day I saw this fulfilled just as I had seen it. I have never doubted as to where the church was, from that day until the present time. I feel the Lord has been much better to me than I deserve. Glad you all had a good meeting and hope the Lord will continue to bless you to have them. I so often go in doubts and fears. I have never doubted the power of

God; it is self that I doubt. I know without His mercies I am a lost sinner. If not deceived I love the church, I hope with an everlasting love, which will never fail.

I was walking guard Saturday night and it came up the worst rain storm I ever saw. I walked under a shed. No one was there but myself. I hope I was given a mind to try to pray. I had a wonderful time there all alone. I feel the Lord was with me. I was made to cry aloud. It is a wonderful thing to be in the hands of a living God. I am sure there is nothing else just like it. I so often get blue and watch the moon and stars, then the thoughts come that these are the same that father and mother see back there and the same God rules here as does there and none can stay His hand. If I only knew I was a member of His wonderful flock. I only hope. This little word hope covers it all. If in this life we only have hope in Christ we would be of all men most miserable.

I will close for this time. Please pray for poor me if you have a mind. Give my love to the church. Please write to me often as your letters are so comforting.

Pvt. Walter C. Blalock,
34302753 Co. No. 122nd,
Prov. Bn., Oak Branch Station,
New Orleans, La.

Dear Mr. Gold:

I'm inclosing this good letter that I received from this soldier boy who is a member of one of the churches I serve. It was so comforting to me that I felt that others would enjoy it. Please publish it in the Landmark.

L. J. Chandler,
Roxboro, N. C.

APPRECIATED LETTER

Brother Lester E. Lee,
Dunn, N. C.,

Dear Brother:

I received your much appreciated letter a few days ago, and was very much surprised to receive a letter relating to the piece I wrote in the Landmark. I felt that it was not worthy of the notice of one of God's servants who can bring sweet messages from the Father above to the comfort of such a weak and unprofitable servant as I feel to be.

We are strangers in the flesh, but not in the spirit of the Lord Jesus Christ, who can make us brethren. I feel that we can walk, talk and eat together in our experiences that we have gone through in this world of sorrow and disappointments by our disobedience unto the Lord.

You had a wonderful experience when the lightning killed your mule, and the voice warned you of the danger. You suffered many things for not obeying the command of Jesus when He touched your heart with a finger of His love and said "Take up your cross and follow me, and I will give you rest unto your soul."

When Paul was converted he conferred not with flesh and blood, but straightway preached Christ.

I feel there are many outside the church who have been touched by a finger of God's love, who should be encouraged to follow Jesus in the liquid grave, and come home to the church and their friends without having to suffer so long for not doing their duty. He that knoweth to do good and doeth it not shall be beaten with many stripes.

"In this world you shall have trou-

bles, but in me peace," Christ says. "You are for me or against me." If you are outside the church you are not casting your lot for the Lord and not letting your light shine that others may see your light. There is more rejoicing in Heaven over one sinner that repents than over ninety and nine just persons that need no repentance. I think this could refer to the good members of the church, and the ones outside the church who need to come in and receive the blessings. We should encourage and be interested in those outside the church who have that sweet hope in Christ. Of course the sheep that are in the fold must be fed. When the prodigal son returned, the father rejoiced more than he did over the ones that had been with him. He rejoiced because his son had repented and come home. You mentioned that some brother asked you if you believed in predestination of all things, both good and bad. That is a dangerous belief to say that God makes us sin. God is not the author of sin, but it comes of the lust of the flesh. Predestination belongs to God and is for the salvation of His people and we should not worry about that. But preach Christ and Him crucified.

I like your letter and would like to have it printed in the Landmark.

Your brother, I hope,

W. H. Worsley,

Rocky Mount, N. C.

CORRECTION.

Mr. W. H. Worsley,

Rocky Mount, N. C.

Dear Brother:

I want you to know that I enjoyed your article in the July 1st

Landmark, and would to God that the Baptists would heed your timely remarks, but it seems that some are joined to their idols, and I fear for them.

Brother Worsley, in your appeal to those on the outside, you say, "Dear sinners on the outside, etc., whom God has not touched, etc." I fell sure you meant to say, "Whom God has touched, etc." I wish you would have that not stricken out.

Yours in Christian love,

Obe Tingen,

Apex, N. C.

We have already explained that this error was the fault of the proof reader.—J. D. Gold.

STILL STRONG IN THE FAITH.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Sirs:

Enclosed find two dollars, P. O. Money Order, on payment for subscription to Zion's Landmark.

I saw Brother Sikes' name there the other day and was so glad to know he is still living and strong in the faith.

"E'en down to old age,

My people shall prove,

My Sower's determined

Unchangeable love;

And when hoary hairs

All their temples adorn,

Like lambs in my bosom

They still shall be borne."

Respectfully,

Mrs. M. C. Story,

Ramer, Ala.

ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

WILSON, N. C., AUGUST 1, 1942

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VOL. LXXV. NO. 18

"AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT."

Matt. 16:18.

These were the words of Jesus to His disciples, and the subject under consideration was the security of "The Church of God."

In this time of world conflicts, wars, and rumors of wars, with all the chain of destruction, privations, and death of millions, in war, and by famine; its is some consolation to read the Holy Bible, and to see the promises left upon record concerning the security, and everlasting life of glory awaiting all true believers in Christ. We think of the church of our membership as our church; but with Christ, His church embraces all the God given subjects of grace, and all are objects of His love and guardian care.

Nations may rise and fall, and go into oblivion; but the church of God

will live and abide to all eternity.

Men have ever disagreed as to the life, work, purpose and final end of all things pertaining to what men call religion, and the end of it all; but God, who is over all, in all, and through all, is allwise, all powerful, eternal in all His attributes, and His promises shall never fail, nor can His kingdom be removed. It is an everlasting kingdom, and will abide forever.

The gates of hell may open wide, and would engulf the church of God; but God is over all, and no power in earth or in hell can shake, or destroy the Redeemed Church of God, but all of the true born children of God will ere long meet and greet their Lord, and God Himself will be with them, and they shall all together sing the song of redemption to His eternal praise, and glory.

We read, "Thy watchmen shall lift up the voice and together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. 51st ch.)

Christ asked His disciples, saying, "Whom do men say I, the Son of man am?" They answered, "Some say you are John the Baptist, some (say) Elias, and others say you are Jeremiah or one of the prophets." But Jesus made it apply not only to what men say; but said, "What say YE, that I, the Son of man, am?" And so far as we know Simon Peter only answered, saying, "Thou art the Christ, the Son of the Living God."

Christ did not commend Peter for his natural wisdom, but said: "Blessed are thou, Simon Barjona, for flesh and blood hath not revealed

this unto thee; but My Father in Heaven (hath revealed this unto thee). The subject under consideration was how we may know God and His Christ. It is only by DIVINE REVELATION. Jesus said, also, unto Simon, "Thou art Peter, and upon this rock I will build MY CHURCH, and the gates of hell shall not prevail against it."

Things divinely revealed cannot be overthrown, here or hereafter. Christ is the Rock, the sure Foundation Stone, He being the revealer of divine things. Christ is the Mediator between God the Father, and the children of God, and they can only know Him by the Spirit of Divine Revelation.

The FOUNDATION OF GOD STANDETH SURE, having this seal THE LORD KNOWETH THEM THAT ARE HIS. Jesus said, "I go to prepare a place for you, (His people). And if I go I will come again and receive you unto myself, that where I am there ye SHALL BE ALSO."

In hope,
O. J. Denny.

WITHOUT GUILF.

"Behold an Israelite indeed, in whom is no guile."—John 1:47.

These words of Christ are peculiarly interesting. They contain an interview between Philip, Nathanael and Christ Jesus. So often does a true Christian desire and seek in prayer and solitude, where he thinks no one sees him.

Elder Sam McMillan, of North Carolina, told me of an experience that was somewhat amusing in that attitude he once had. He said families lived all around his home,

and that he had desired that he could in privacy have a place to pray where no one could see him. Finally, he discovered a cluster of oak bushes. He took his ax and made him a booth. But he had to go to one of the churches, and soon after returning home he thought he would go to his booth for secret prayer. When he bowed and began to pray he heard leaves rattle, which had dried. On opening his eyes he saw a rabbit sitting in front of him. Then knowing it was only a rabbit, but he could not think of anything else when he had knelt to pray, and could see the rabbit just as well as if his eyes were open. He said he left and never went back to pray to a rabbit again.

I have so often wondered why I so often went out of my house in the dark to pray instead of reading the scriptures and praying in the presence of loved ones. While I would not commend a man to go out from his family and pray in secret as I many times did, having acted conscientiously in my weakness, and from the teachings of His word, He knowing that I am a dust worm and not a man, to know the deep things of God. I have been led to believe that He will pass over the mistakes, frailties, pardon the imperfections of a weak man, "according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

Evidently God's children are often moved by His grace to act from grace when they feel to have neither light nor knowledge. For when Philip spoke to Nathanael about Jesus of Nazareth, Nathanael answered by saying: "Can there any good come out of Nazareth?" Philip

said, "Come and see." He had heard from leaders that where Jesus was born was an obscure and wicked place. Now, when Jesus met him, He said: "Behold an Israelite indeed, in whom is no guile."

When He said "in whom there is no guile," it distinguished him from others of his nation; for all are not Israelites that are of Israel. Paul said, "He is not a Jew (an Israelite indeed) which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

Now note when Jesus said of the man he had no guile, He did not mean or say He had no guilt, for no child of God lives sinless. He meant he was not a deceiver, or hypocrite. All have sinful weakness in some way. No one can doubt but what Saul of Tarsus was born again, made a new creature in Christ, and no longer a law-righteous man; for after being taught of God, he said: "For the good that I would I do not; but the evil which I would not, that I do."—Rom. 7:19. By his confession we learn that a true Christian will not assume a character that he is not. Nathanael thought Jesus was like other men, but when Jesus told him He knew him under the fig tree in solitude, he was convinced of His Messiahship and exclaimed, "Rabbi, thou art the Son of God. Thou art the King of Israel." To know His people and all their acts is the prerogative of God only. "The eyes of the Lord are in every place, beholding both

the good and the evil." Prov. 15:3.

"But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2. The Lord said to Ananias, "Arise, and go to the street which is called straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth." Acts 9:11.

Let us consider that some are strangers to divine grace because they do not express in words a like sentiment with us; then let us not try to force a doctrine upon them who are not prepared to receive it. God says, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers on the grass." Deut. 32:2. "The secret of the Lord is with them that fear the Lord; and He will show them His covenant." Psalms 25:14.

His mercies will be manifest to His people in every generation.

M. L. Gilbert.

IN MEMORIAM

In memory of my dear sister, Virgia Paschal, born September 23, 1910, died April 7, 1942, making her stay on earth 31 years and almost 7 months.

The Bible says honor thy mother and father that thy days might be lengthened on earth. And I feel like she did, and the memory of her will linger a long time with every one that knew her. She had lots of friends to mourn her departure, but they did not wish her to stay here like she was. For seven long years she was helpless, and everything was done for her comfort that could be done. We sisters and brothers, of whom there are twelve, always tried to meet her with a smile and a cheerful word whenever we went home. And sometimes she was jolly and would join with us and then again she felt so bad she did not want us in her room. And that caused us heartaches. Mother and daddy were always ready day or night to do anything for her that could be done. I could not be with her much in the first years of her sickness, but toward the last I could be

with her more and enjoyed hearing her talk at times. I feel like she had an experience of grace and it meant a lot to her.

The last three weeks of her life I was by her bedside most of the time. My sister Ada and I were the only ones of us that could stay with her, at times, she was so bad off. It was night after night we would be by her bed expecting the last breath. The last weeks of her life she would cry to go home and tell us Heaven was her home. She had a dream about 5 years before she died. One morning she told me she was lonely, afraid and worried. And she said she was not going to get well and didn't want to. And sometimes everything was all right with her and then again it wasn't. And all I have is that little dream. It is with me this morning as plain as it was 5 years ago. I tried to comfort her and said to her, "Well Virgia, that is enough." She dreamed of seeing herself a little babe in a little casket dressed in white. But the casket was black. Although she could see herself grown like she was standing under a shade tree in the yard. And the dream was made plain to her in this way, that she should see trouble according to the size of her under the tree before she could become as the little babe in the casket. When she told this to me I tried in my weak way to comfort her and told her that God revealed things to His children in this way. That dream was precious to her and lifted her up when she was in trouble. In her last years she would often times tell it to me and I was made to feel like I wanted to give her the right hand of fellowship about ten minutes before she died, and did take her hand. She told members of her family in November before she died in April that she wanted Preacher Gilliam to preach her funeral, and selected two songs to be sung, "Death Is Only A Dream," and "It Is Better Farther On."

Please have patience with me and publish this if it is not too lengthy.

Written by her sister, Minnie.

RESOLUTIONS OF RESPECT

It is with much sadness that we attempt to write a tribute of respect to our much beloved brother, James A. Creech, who passed away at his home in Four Oaks, April 23, 1942.

The funeral service was held at his home on Friday, April 24, 1942, at 4:00 o'clock. The funeral was conducted by his pastor, Elder R. B. Parrish and assisted by Elder T. Floyd Adams. The body was later laid to rest in the Four Oaks cemetery.

Brother Creech died at the age of 64 years, leaving a wife and eight children to mourn their loss. We all feel that our loss is his eternal gain. We are told in His blessed Word that the Lord giveth, and the Lord taketh away, blessed be the name of

the Lord.

Brother Creech united with the church at Four Oaks some thirty years ago. On July 18, 1937 Brother Creech, with his wife and others, moved his membership to the church at Clement, where it remained until his death.

Be it therefore resolved, that we, Clement Primitive Baptist Church, bow in humble submission to the will of God, "who worketh all things after the counsel of His own will," and that we thank the Lord for the fellowship of the death brother.

This done by order of the church in conference on Saturday before the second Sunday in June, 1942.

Elder R. B. Parrish, Moderator,
W. A. Langdon, Clerk,
H. A. Johnson,
Sallie Johnson,
Vonnice Massengill,
Committee.

RESOLUTIONS OF RESPECT.

Resolved, that in the passing of our dear brother, J. D. Cobb, the Church at Pleasant Grove has lost one of her good and worthy members. Brother Cobb had been a faithful member and was highly esteemed by all. Brother Cobb was a brother of many virtues, though he was very quiet and unassuming, and stood high in the confidence of his brethren. He was faithful to attend his meetings as long as his health would permit.

Resolved, that the Church at Pleasant Grove bow in humble submission to God in removing our dear Brother Cobb, and feel that our loss is his gain.

Done by order of the Church in Conference at her May Meeting, 1942.

J. W. Gilliam, Moderator,
Mrs. Evelyn Walker, Asst. Clerk

SMITH RIVER ASSOCIATION MEETING

The Smith River Primitive Baptist Association, D. V., will be held with the church at Dan River, Patrick County, beginning Friday, Saturday and first Sunday, September 4, 5, 6, 1942. This church is located on Route 58, J. E. B. Stuart National Road, between Stuart and Hillsville, Va., near National Parkway Road.

Those coming by Stuart will pass the famous Lover's Leap before they reach the top of the Blue Ridge mountains.

All lovers of the truth who are identified with us are invited, along with the friends to be with us during this meeting.

Elder S. L. Moran is our Moderator and Elder S. D. Kager is our Assistant Clerk.

Thank you,

J. G. L. Hash, Clerk.
Ferrum, Va., R. 3. Box 50.

Mr. Gold: Visit us at this meeting if you can do so.—J. G. L. Hash.

ANGIER UNION MEETING AT BETHANY.

The next session of the Angier Union Meeting is appointed to be held with the Church at Bethany Johnston County, Saturday and fifth Sunday in August, 1942.

Elder F. W. Rhodes is chosen to preach the introductory sermon and Elder T. F. Adams is alternate.

Bethany Church is located in the town of Pine Level, a station on the Southern Railway and on the Smithfield-Goldsboro Highway.

Any one desiring further information may communicate with W. H. Woodard, Pine Level, North Carolina.

All lovers of truth are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk.

Angier, N. C.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held with the church at Kehukee, in Halifax County, one mile from Scotland Neck, on hard surface road, Friday, Saturday and fifth Sunday in August. Elder W. E. Grimes to preach the introductory sermon, with Elder R. B. Denson, alternate. We invite as many of the brothers, sisters and friends that have a mind to come to be with us, especially ministering brethren. I think at this crucial time we should meet together as often as we can.

W. S. Peele, Union Clerk,
Williamston, N. C., R. 2.

BLACK RIVER UNION

The next session of the Black River Union Meeting will be held, the Lord willing, with the church at Hickory Grove in Johnston County, near Peacock's Cross Roads, on the fifth Sunday and Saturday before in August, 1942.

All lovers of the truth are invited.

Elder L. A. Johnson, Moderator
Brother W. V. Blackman, Clerk,
Lester E. Lee, Assistant Clerk.

THE EASTERN UNION

The Eastern Union is to be held with the church at Concord, commencing Saturday before the fifth Sunday in August, 1942.

We invite all who have a mind to come, especially ministers.

A. W. Ambrose,
Church Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Tabor City Saturday and fifth Sunday in August.

M. Meares.

LOWER COUNTRY LINE UNION MEETING

The next session of the Lower Country Line Union is appointed to be held with the church at Rosses, near Durham, N. C., on Saturday before the fifth Sunday in August, 1942. All lovers of the truth, and especially ministering brethren are invited to meet with us.

Elder L. J. Chandler was chosen to preach the introductory sermon with Elder O. C. Hawkins as alternate.

Clyde Satterfield, Union Clerk.

CONTENTNEA UNION MEETING.

The 279th session of the Contentnea Union Meeting is appointed to be held with the Church at Autrey's Creek, Edgecombe County, North Carolina, the fifth Saturday and Sunday in August, 1942.

Elder J. B. Roberts is chosen to preach the introductory sermon and Elder W. B. Kearney is chosen alternate.

The Church is situated about 3 miles north of Fountain, N. C., on the Farmville-Tarboro Highway. Buses will stop at the Church at request. All lovers of the truth are invited to attend. A special invitation is extended our ministering brethren.

J. E. Mewborn, Union Clerk.

WHITE OAK UNION MEETING

The White Oak Primitive Baptist Union will convene with the church at North East on Saturday and fifth Sunday in August, 1942. We invite all primitive Baptists in order that have a mind to be with us.

North East Church is located about eight miles north east of Jacksonville, N. C., in Onslow County.

Elmon J. Pollard, Union Clerk.
Jacksonville, N. C., R. 3.

BLACK CREEK UNION MEETING

The Lord willing, the Black Creek Union will be held with the Church at Contentnea, Wilson County, N. C., the fifth Sunday and Saturday before in August, 1942. The church is located near the Wilson and Clayton Highway, about 5 miles west of Wilson, N. C.

Elder W. G. Pate was chosen to preach the introductory sermon and Elder E. L. Cobb to be his alternate.

We would be glad to have a goodly number of ministers and other brethren and sisters visit us at this meeting.

Isaac A. Lamm, Union Clerk.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

AUGUST 15, 1942

NO. 19

ELIPHAZ, THE TEMANITE, ANSWERS JOB.

"Why is light given to a man whose way is hid, and whom God hath hedged in?

For my sighing cometh before I eat, and my roarings are poured out like the waters.

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Then Eliphaz the Temanite answered and said,

If ye assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

Behold, thou hast instructed many, and thou hast strengthened the weak hands.

Thy words have upholden him that was falling; and thou hast strengthened the feeble knees.

But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?—Job 3:23-26; 4:1-7.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

TOTAL DEPRAVITY OF THE HUMAN FAMILY THROUGH THE FALL OF ADAM.

Modernism is fast getting away from the doctrine of the Bible, and setting up instead, a doctrine which ignores the teaching of Jesus and all the Prophets and Apostles.

God pronounced Adam not only good, but very good, but it doesn't seem that he remained in this good state very long. No one knows just how long he maintained his good and perfect state, as the Book gives no dates, but it seems to have been of very short duration.

In studying the sacred word, let us not forget the important fact that Adam was placed under a restrictive law. "Of all the trees of the garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." We all know of the nature of death and need not be told about it. We all know that it brings about a state of inactivity, a state of inability, a do nothing state, but from all indications, there are many educated men and women, too, who seem not to have come to a realization of this great fact, and especially so in a spiritual sense.

When a person dies naturally, we know by the nature of things that they cease to be active, and we get busy and put them away and expect no more activity of them. Why? Because we know by experience

that such have never acted after death. This is also true of all other animals. When a mule, horse, or cow dies, we know we must look for another, and I have never seen any one trying to plow a dead mule, but I have seen lots of highly educated people trying to work dead men, but they were not naturally dead, but spiritually dead, and in the spiritual realm, just as inactive, as the naturally dead person.

Now then, we will proceed to prove it by the Master Himself. In the sixth chapter of John, He says, "No man can come unto me, except the Father which sent me, draw him." If man cannot go except he be drawn, he evidently must be in a dead state, and in this case, must have been killed in a spiritual sense, to all that is spiritual, and therefore totally depraved, and cannot please God in anything that he does, or tries to do. He first must be raised from his death in sin to spiritual life in Christ, and that by no less power than God. Except the Father draw him, he just simply cannot come, for Christ said so. Again John says, speaking of God's elect, "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Who were born. This language is in the past tense, not present, nor future, which proves beyond any doubt at all, that man had not one thing to do with his birth. If we had nothing to do with natural birth, why should we

presume that we did, or could take part, or render assistance in the spiritual? It is ignorance of the teaching of Holy Writ, that causes people to have such vain imaginations and nothing short of spiritual revelation will disillusion them.

Paul says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither indeed can he know them, because they are spiritually discerned." The natural man here means the unregenerate, or depraved man. The same writer says again, "We preach Christ, unto the Jews a stumbling block, and unto the Greeks, foolishness, but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God."

Man in nature cannot do one thing, not even the least thing in a spiritual sense, except he first be called with an holy calling. Why? Because he became totally depraved in the fall of his father, Adam. All the human family were in the loins of Adam when, and before the transgression of the law, and therefore went down in him, and became just as depraved as he.

We would not dare handle a baby rattle, because it is of poisonous parentage. So is the human baby. It has the same poison in its system as its parents, and requires the same treatment to eradicate this poison as its parents, which is nothing short of the blood of Christ. "The blood of Christ, cleanseth us from all sin." "What can cleanse us from our sin? Nothing but the blood of Jesus. What can make us whole again? Nothing but the blood of Jesus." This poetry is in perfect

harmony with the scripture quoted above, and is the everlasting truth, and cannot be refuted by all the infidels of the world.

All who are pretending to preach Christ, the way, the truth, and the life, are not called of God, as was Aaron, but lots of the more self-called, and are outright infidels themselves. They do not believe that man became totally depraved by the fall. They believe that he only became about half way so, and that he still possessed wonderful power, and ability to act upon choice.

Poor, depraved man has but one choice and that is to do wrong, which he always does; and if this **are not true, Christ** would not have died. This is meant in a spiritual sense only. It is freely admitted that all men can and should live moral and honorable lives, but morality is far from spirituality, while it always as a rule, goes hand in hand with it.

The first two born to Adam and Eve, Cain and Abel, were both depraved men. The first had not faith, and therefore could not please God, and so his offering was rejected along with himself. The second had faith and God had respect unto him; and his offering, which was a lamb without blemish, a figure or type of the Lamb of God, Jesus Christ.

We are told that Cain was rejected because he had not faith, and without it, it is impossible to please God, and that all men have not faith. It is clear that those who have it not, can in no way do that which will be pleasing to God in a spiritual sense, it matters not

how earnestly they may try. There must be faith mixed with their works.

We are also told that "Faith is the gift of God. And if it is a gift, it cannot be attained by any effort on our part; for in that event, it would cease to be a gift, but wages or pay.

We are compelled to conclude then that those who have not faith are totally depraved so that before they can do anything that would be acceptable and pleasing to God, the blood of Christ must have been applied unto them, and within their hearts by the faith of Jesus Christ, for "Without the shedding of blood, there is no remission of sins."

Obe Tingen.

EXPERIENCE.

Dear Mr. Gold:

With the consent of the writer I am sending you for publication in the Landmark an experience of a dear sister whom I had the privilege of baptizing last Sunday morning into the fellowship of the Norfolk Church. Hope you may find space for it, for I feel it would be of some comfort to others that have been led along the same way. It coincides with my experience in many ways.

Yours truly,

R. B. Denson,

Rocky Mount, N. C.

Dear Brother Denson:

I am going to try with the help of the Lord to tell you some of the good things that I feel have been like dealings of the Lord with me. I feel that I have been blessed with the love that God sheds abroad in

our hearts, and will try to write so you can understand it.

I have often been concerned of my mean and sinful ways, and felt that I ought to change and do better, or I would be lost, but I did not know what to do. So I thought that if I would go to church somewhere regularly, that would be all right (thinking there was something I had to do that would make me a better person.)

So I would start going to church and Sunday school, taking my children with me when they were small, for I knew that they should be taught to go to church. I would go every Sunday for a while, and then I would forget my sinful ways and would be content with the way I was living until I got to thinking again; but I never had any desire to join any of them. When I lived in Wilmington, N. C., I went to the Primitive Baptist Church, of which my mother, Della Reece, was a member there until she recently moved her membership to Norfolk. My grandfather, J. B. Casteen, was a deacon there for years. I enjoyed going there because I always went there when I was a child, and until we moved up here in Virginia. And I always went to meeting there when I was home on visits. I did not understand the doctrine, because I never had been enlightened, as I hope I am now. I liked to go there, but I did not have that love that I now have for all of the Primitive Baptist people. I knew nothing about it.

I was in trouble over my lost and ruined condition all last summer and fall. One day last June, while I was busy with my work here at

home, it seemed a voice spoke to me and said, "You are under conviction," and repeated the words, and I felt that I was one of the meanest persons in the world. I did not think so much about it until the last of June. I was taken sick; and I was very sick for a week. Well, I just felt like I was going to die. So I told mother that I wanted you to preach my funeral if I did die. And I knew if I died then there was no hope of eternal life for me. So one morning about light (I hadn't slept but very little that night) I prayed for the Lord to heal me. And I know that He answered my prayer, for I was better all that day and continued to improve, but I could not get away from the thought that I was lost and that without help from God I would be lost forever.

So in my weak way I tried to pray and I felt like my prayers did not reach Him. I felt as if I was one alone without a friend in the world and that God had forsaken me. I could find no peace or rest anywhere. I would visit around, thinking I would get it off my mind, and I was miserable until I got back home. When I got back home I was no better off. I could not eat nor sleep. I would just stay awake and think about being lost and no hope for me.

One Sunday, Brother Denson, I stayed in bed most all day. I had no desire to get up. And I got to the place where I could hardly lift my hand up, which I believe was God showing me just how helpless I was. All my strength left me. I was so distressed I cried most of the time. I felt every one was against me. Friends told me they

believed I was on the verge of a nervous breakdown, but I did not tell them of my trouble. I told no one except my mother, and wrote to my friend, Sister Annie Higgins, who wrote me some very comforting letters. I could not get rid of that heavy burden. I tried to pray this way, "Lord, save me from my sins, for there is nothing I can do."

(Brother Denson, there is nothing we can do but call on the Lord to help us. He has all the power and we will call on him to have mercy when we realize the ruined state we are in.) I kept on in this trouble for awhile, praying every night and through the day, also, and I began to think that the Lord was hearing my prayers, for these words would come to me through the day and at night, too, "I will never leave you, nor forsake you." And that was very comforting, and also your sermons were comforting to me. About the last of November I had a very beautiful vision. I was not asleep. I had just gone to bed. I could see the Lord preaching His wonderful gospel to a crowd of people by the water, which I hope was revealed to me, was the doctrine of the Primitive Baptist Church. I now love that doctrine. I couldn't hear enough preaching and I loved all the Old Baptist people. Verse after verse of scripture came down in my mind. I did not even know where to find some of them in the Bible. I was rejoicing because I now felt the Lord had heard my prayers and was answering them, but I still had that burden on my heart.

Then around the 18th of December I knew it was the week before Christmas, Brother Denson, this I

feel was when the change took place, and I received my hope of eternal life, which is very precious to me.

It seemed that my whole life was filled with the Spirit and I could not praise the Lord enough. I kept saying, "Bless the Lord, oh my soul. Praise His name." I was so happy that my Saviour had sought me out when a stranger wandering from the fold, and that was in the day time and that same night I saw a very beautiful vision. Brother Denson, I was not asleep. I had just gone to bed. I saw my blessed Saviour going to the cross, and in the distance I saw the cross and all the time I was viewing this, a voice was coming down from heaven saying, "God sent His only begotten Son down to death to die on the cross for the redemption of thy sins." And all that time I seemed to be held by the power of God. I could not move until it was over. Then I was astonished and amazed to think that such a wonderful vision should come to me as unworthy as I felt to be. And, Brother Denson, the next night I had the very same vision right after I went to bed, and the very same words were spoken only at the end of these words were added, "Take up thy cross and follow me." It was wonderful. I can't express it.

I got along fine for a while, and then I began to have doubts and fears as to whether my sins had been forgiven me or not.

And one day a voice spoke the words to me, "Thou hast found favor with God. Thy sins have been forgiven thee," which made me very happy that I could have this blessed hope, a gift of God to go with me

always.

Then these words came to my mind one night when I was at work here at home in my kitchen. "Go and tell thy friends what great things the Lord has done for you. Go to the church." But I did not think I was good enough to go to the church.

So I would not go then. This spring I went two or three times with the intention of offering, but didn't. You see, I had to be made willing to go to the church. We cannot go of our own accord. We have to wait. But these words went with me, "It is not complete (my experience) until I join the church and be baptized."

So I feel it was the Lord's will that I join Saturday and be with my people. After hearing that beautiful sermon that you preached, I couldn't stay away any longer, and I was very happy about it, although I feel to be too unworthy to belong with such good people. And Sunday when I started to the water to be baptized, I lost most all of my strength, it seemed. I just felt not good enough to be baptized, but I soon felt better and the wonderful rite was performed and then I could say it was complete. (My experience of grace.)

I want you to pray for me, for I need your prayers.

Brother Denson, I hope I have not tired you with the length of this writing. I felt like I had to write it this week as I have had the desire to tell you my experience ever since February.

From your little sister, in hope.

Mrs. Thelma Reece Leigh,
2010 Glasgow St.,
Portsmouth, Va.

SEEKS THOSE THINGS WHICH ARE ABOVE.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

I am enclosing a letter I received from Sister Beadie M. Meads, and with her consent I am asking you to publish same in the Landmark. Her membership is at Flatty Creek Church below Elizabeth City, N. C. She is a very lovely sister, and her mind seems to be exercised on spiritual things.

If all our people seem to have their affection set on things above, where Christ sitteth on the right hand of God as much as dear Sister Meads, how pleasant it would be to be in their company and hear things talked that pertain to God, and His kingdom, instead of hearing so much of worldly things discussed, which things will perish with the using. It has been my pleasure to be in her home, and to meet with her on other occasions, and enjoy her spiritual conversation which proves she is risen with Christ, and seek those things which are above. May God bless all of His people to show by a Godly conversation that they are risen with Christ.

Yours very truly,

A. B. Denson,

Rocky Mount, N. C.

Dear Brother Denson & Wife.

After waiting so long to answer your much appreciated letter, I'm in the same state of depravity, unable to write a word of comfort, unless I'm guided by a God of power, whose mercies and grace is sufficient for our needs, one who never leaves nor forsakes, comes to the

water brook in time to quench the thirsty soul. I trust the very zeal of my heart is craving the God who I feel at times has brought me out of the miry clay and placed my feet upon the rock, while at other times I'm so low I feel His mercies are gone forever and He's forgotten to be gracious. Then is when we have the panting of the soul and stumble upon the mountains and our very soul groans within for mercy and not justice, desiring grace to suffice to deliver us out of bondage. What a sweet thought that it's free grace given as He sees fit, not as we desire or work out, for our works are as filthy rags. How thankful we ought to be to have a Father of mercy and one mind so what His soul desireth that He doeth, who works in us both the will and the do of His own good pleasure, leads us in paths we know not, and who can bring good out of evil. Oh, I trust that's what will happen during this war and tumult. I hope God will intervene, as I'm sure He will in due time and command Satan to get behind.

Brother Denson, when you're blessed with the spirit of prayer, please pray for our dear ones and nation as a whole. I know our prayers have to be in accordance with God's will, but we're also commanded to pray without ceasing. Pray for me and mine that we may be able to cope with whatever abides. I think Brother Ayers has one of the greatest liberties to pray with the most desire and remembers all things. God surely blessed us in a way we knew not when he sent him to us, and I pray we may be blessed to have him through these

trials and tribulations that are upon us. The church and others love both him and his wife. He as a true shepherd of the flock and she as a true sister and minister's wife.

May God bless us with a way to meet together in heavenly places and not forsake the assembling of ourselves together. Hope you and Mrs. Denson are well and enjoying the nice change in the weather. I have written this through love. Write me some time for I get awfully lonely for you all.

Your unworthy sister,
 Beadie M. Meads,
 Elizabeth City, N. C., R. 4.

**SENDING LANDMARK TO SOME-
 ONE UNABLE TO PAY.**

Mr. John D. Gold,
 Wilson, N. C.

Dear Sir:

Just a few lines to let you know that I have not forgotten that I am way behind in my payment for this good Landmark. So I a begging you to please excuse me for this time. So please find a two dollar (\$2.00) postal money order to pay for the Landmark, and a one dollar bill to help you send this good Landmark to a friend. I have had a mind to write more at this time, but will write you later. As ever,

Yours in hope,
 D. E. Mizelle,
 Palmyra, N. C.

MARTHA H. JOHNSON

Whereas, it has pleased our Heavenly Father to remove from our midst by death our beloved sister, Martha H. Johnson, who was born April 2, 1880, and died November 25, 1940, thus making her stay on earth 60 years, 7 months, and 23 days.

She united with the church at Hannah's Creek the third Saturday in June, 1928,

and was baptized on the Sunday following by Elder Xure Lee. Sister Johnson was a true and faithful member of the church and she dearly loved the doctrine of salvation by grace. She always filled her seat when not providentially hindered and able to go. She lived with the church for more than 12 years and died in the triumph of faith.

Therefore be it resolved:

First, that we, the members of the church at Hannah's Creek bow in humble submission to our all-wise Heavenly Father who doeth all things well after the counsel of his own will.

Second, be it further resolved that we extend our sympathy to her bereaved loved ones who are left to mourn, that our loss be her gain.

Third, that a copy of these resolutions be spread upon our church record, and a copy be sent to Zion's Landmark for publication and a copy to the bereaved family.

Done by order of the church at Hannah's Creek in conference the third Saturday in December, 1940.

Elder Xure Lee, Moderator,
 C. A. Johnson, Church Clerk,
 T. E. Johnson,
 Walter West,
 Mrs. Walter West,
 Committee.

KEHUKKEE ASSOCIATION MEETING

The 176th Annual Session of the Kehukee Primitive Baptist Association will be held (D.V.) with the church at North Creek, Beaufort County, North Carolina, October 3rd, 4th, and 5th, 1942. All visitors coming from the west will leave Washington, N. C., by Highway 264. A sign will direct visitors where to leave highway. Elder W. E. Grimes was appointed to preach the introductory sermon and Elder A. B. Ayers, alternate. All lovers of truth invited, especially ministers.

B. S. Cowin, Clerk

LITTLE RIVER ASSOCIATION

The one hundred and thirteenth session of the Little River Primitive Baptist Association will be held with the church at Little Flock, on Friday, Saturday, and fourth Sunday in September, 1942. Elder J. S. Stephenson is to preach the introductory sermon. The church is located two miles east from Coats, N. C., and eight miles west from Benson, and thirty miles south from Raleigh, N. C. All lovers of the truth are invited to attend.

Elder J. S. Stephenson, Moderator,
 Benson, N. C.
 R. F. Smith, Associate Clerk,
 Benson, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

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"REASONABLE SERVICE UNTO GOD."

(Romans 12:1)

Paul wrote to the Roman Church, or rather to the church in Rome, saying: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is only by the mercies of God that an acceptable service unto God can be rendered.

Some ministers advance the thought that it is within the providence and power of man to so serve God as to bring down His blessings upon them; the general teaching of the scriptures show, conclusively that it is God that worketh to will, and to do His pleasure.

Paul taught very clearly that the electing love of God, the redeeming grace of the Lord Jesus Christ, and the regenerating and revealing

work of the Holy Spirit was all of Him, and to Him is due all the honour and praise.

"The foundation of God standeth sure, having this seal, the Lord knoweth them that are His." The unity of God and His people, chosen in Christ is shown very clearly as the Apostle says: "For as we have many members in one, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:4-5.)

All is by the mercies of God. Without Him we can do nothing. With Him, and by Him we can do all things well through Christ which strengtheneth us, giving the will and the power to render unto Him acceptable service. Therefore we can truly say, "Not unto us, not unto us; but unto Thy Name be all the glory.

Christ, by the one offering of Himself, hath forever perfected them that are sanctified. (Heb. 10:14.) The holiness spoken of by Paul cannot mean the self-righteousness of man.

Hannah prayed, saying, "My heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over mine enemies, because I rejoice in Thy salvation. There is none holy as the Lord, for there is none beside Thee; neither is there any rock like our God." (1st Sam. 2:1-2.)

Isaiah said, concerning the security of the people of God, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." This is not what they have merited; but said the prophet, "This is the heritage

(the inheritance) of the servants of the Lord, and their righteousness is of me saith the Lord." Not part of it; all of it. (Isaiah 54:17.)

Isaiah followed this remarkable statement with the call to faith, saying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money and without price." It is all of God, and of His free and unmerited gift. (Isaiah 55:1.)

Paul taught that it is only by the power, grace, and mercy of God that any one is accepted in the beloved. To the Ephesians he said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ, according as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, etc. Therefore all, praise is due to Him, "In whom we have redemption through His blood and the forgiveness of sin according to the riches of His grace." And all "To the praise of Him, and unto the glory of His grace, wherein He hath made us accepted in the beloved." (Eph. 1:6-7.)

The true church, or people of God, are said to be partakers of Christ, from an union in the Spirit with Him in all His communicable holiness, grace and glory. "If ye suffer with Him ye shall also reign with Him." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, today if ye will hear His voice, harden not your hearts as in the provocation." (Heb. 3:14-15.)

Christ showed the unity with His children as he said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one, as Thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou hast given me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in me, etc. What a consoling thing it is to know, that Jesus thus prayed for His people. His prayer was not made in vain.

Jesus said, "Father, I will that they, also, whom thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me; for thou lovest me before the foundation of the world." (St. John 17th ch.)

What Paul said to the church in Rome, is applicable to all the true church of God. We read, "For if ye be carnally minded, ye cannot please God. "For to be carnally minded is death, but to be spiritually minded is life and peace." The reason is also stated, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness." Romans 8th chapter. O. J. Denny.

**"FOR MANY ARE CALLED, BUT
FEW ARE CHOSEN."**

(Matt. 20:16; 22:14.)

In these parables of our Lord respecting the laborers in the vineyard and the marriage of the king's son, will be shown the selfish and independent nature of the Lord's people in this militant kingdom. The election and calling, as given in these parables, are not to the same state and condition as referred to by David in Psalms 65:4, which caused the one chosen to "approach unto Him"; neither the calling is like to that Paul mentioned in 2 Timothy, 1:9, "called with an holy calling."

The householder agreed to give them a penny each for their work. About the third hour he found others idle at the market place. He put them to work for what was right. About the sixth and ninth hours he put others to work likewise. And about the eleventh hour he went out and found others standing idle, and sayeth unto them, "Why stand ye idle all the day?" They answered him, "Because no man hath hired us." He put them to work, saying, "I pay thee what is right." So when the evening was come, the lord of the vineyard sayeth to the steward, "Call the laborers and give them their hire, beginning from the last unto the first." All were present and saw that the ones who worked one hour and the ones who worked 12 hours doubtless thought they would get 12 pennies, and when they only received one, one began to murmur against the good man that employed them. He answered one of them, saying, "Friend, I do thee no wrong. Did'st not thou agree with me for a penny?

Take that thine is, and go thy way. I will give unto the last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few are chosen"—choice ones.

Note the selfish old nature when they saw that they in the first group did not get any more than those who only worked one hour. Doubtless if he had paid the first group their penny first they would have gone away satisfied before the last were paid.

When their vile nature is changed and they awake in the nature of Jesus Christ as heirs of God and joint heirs with Him to eternal glory, they will not be satisfied.

Note, also, that self-will independent spirit that was called to the marriage supper of the king's son. After the feast when the king took a review of the guests, he spied one who had not donned the wedding garment that had been prepared for each guest; and when the king asked why he had not put it on he was speechless. If he had been a hypocrite or a pharisee, when cast out where there was darkness, weeping and bound and cast out, he may have said, "I do not care. I did not want to be there any way," but being a child of God he doubtless cried to the Lord as did David, "Before Thee have I done wickedness and sinned." When the disobedience of a child of God is manifest, then he wants the joys of salvation restored. The man that was cast out should have put on the wedding garment, which represented the new man, but he did not, just

as the children of God could put "on" the new man, but cannot put him "in," and put "off" the old man, but cannot put him "out."

For the most part the parables of our Lord refer to the church kingdom.

Many are called into the gospel or church kingdom, but only a few that honor their vocation.

M. L. Gilbert.

**"I AM NOT COME TO DESTROY,
BUT TO FULFILL."**

All the Old Testament is one great type and prophecy, which finds and will find its full accomplishment in Jesus Christ. As He told His disciples, both before and after His resurrection, "All things which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me, must be fulfilled." Think not, said He in His sermon on the mount, "that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." Said the angel to John, "The testimony of Jesus is the spirit of prophecy." "Pure gold is not found in large masses; the value of the mass lies mostly in the small particles of the rich metal scattered through it."

The golden vein of Messianic prophecy runs through the Old Testament scriptures, and gives them a divine unity; and the New Testament, with the same unity, describes the fulfillment of these predictions in Jesus of Nazareth. The Messiah was to be the seed of the woman of the family of Shem, Abraham, Isaac, Jacob, Judah, Jesse and David. He was to be preceded by a messenger like Elijah, crying in the

wilderness, "Prepare ye the way of the Lord." He was to be born of a Virgin in Bethlehem of Judea, just before the sceptre departed from Judah, in the days of the fourth universal (Roman) empire, about 460 years after the issuing of the Persian king's decree for the restoration of Jerusalem; and before the destruction of the second temple. Rachel, who was buried near Bethlehem, was poetically represented as weeping for her slaughtered children, and God was to call back His Son out of Egypt. That Son was to grow up before His Father as a tender plant, and a root out of a dry ground. He was to be pre-eminently the Anointed One, a prophet like Moses, a priest like Mechizedec, a King like David. He was to be the King of Zion, higher than the kings of the earth, altogether lovely; the Ruler of Israel, whose goings forth have been from of old, from everlasting; the Maker, Redeemer and Shepherd of Israel; the Shiloh or Peace Giver; He was to open the eyes of the blind; unstop the ears of the deaf, make the lame man leap as a hart, and the tongue of the dumb to sing. He was to have the law of His God in His heart, and delight to do His will, and He was to preach righteousness; He was to be the glory of Israel, and a light to the Gentiles; the Star of Jacob and the Sceptre of Israel, who should smite His foes and have dominion; the Son of Righteousness, arising with healing in His wings to all who fear the Lord; He was to be the Lord of the temple, the Messenger of the Covenant; not only the Son, but the Lord of David; the Son of Man, and yet

the Son of God; a man and yet the fellow or equal of God; identified with God; Immanuel, or God with us; the Lord our Righteousness; the Divine Redeemer, who should stand at the latter day upon the earth; who should come with dyed garments glorious in His apparel; traveling in the greatness of His strength, speaking in righteousness, mighty to save, treading the winepress alone, perfectly able, without any help, to bring salvation to all His redeemed, and to destroy all His enemies; the Spiritual Zerubbable who would make the great mountain a plain, lay the foundation of the Lord's house, and also finish it, bringing forth the headstone with shoutings of grace, grace unto it; though a child born, a son given to us, yet Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace, of the increase of whose government and peace there should be no end; his name to continue as long as the sun, and men to be blessed in Him; His dominion to be universal and eternal; His throne to be the throne of God, and to endure forever and ever; and yet—wonderful, indeed, according to His name—He was to be a servant of God, with visage more marred than any man; despised, and rejected of men, a man of sorrows, and acquainted with grief; He was to come to Jerusalem, as a lowly King of righteousness and salvation, riding upon the foal of an ass; He was to be conspired against by the kings and rulers of the earth; though never guilty of fraud or violence; He was to be betrayed by His own familiar friend for thirty pieces of silver, which should be

given to the potter for a field to bury strangers in; He was to be derided by His ungodly enemies; and having been made a little lower than the angels, for the suffering of death; and being doomed to have His heel bruised while He bruised the head of the serpent, He was to be numbered with the transgressors, and pierced by the house of David and the inhabitants of Jerusalem, but be bitterly mourned for by them, and open to them a fountain for sin and uncleanness. He was to have His hands and His feet pierced, and His garments parted, and lots cast for His vesture; be given gall and vinegar to drink; He was to be smitten by the sword of Divine Justice, the sun being turned into darkness; stricken for the transgression of His people; bruised by God's appointment, for their iniquities; cut off but not for Himself; make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness; make intercession for the transgressors; take from His people their filthy garments and clothe them with a change of raiment, and remove their iniquity in one day; by the blood of His covenant; send forth His prisoners out of the pit where is no water; yield up His soul as an offering for sin; be forsaken of His God; be with the rich in His death; not to see corruption, but to rise again the third day; prolong His days, see His seed, and the pleasure of the Lord prosper in His hands; see the travail of His soul and be satisfied, and by His knowledge justify many, because He shall have borne their iniquities; He should be as a hiding place from the wind, and a covert

from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land; He should come down like rain upon the mown grass, as showers that water the earth; not cry or lift up or cause His voice to be heard in the street, nor break a bruised reed, nor quench the smoking flax; He shall purify His people like gold and silver, that they might offer to the Lord an offering in righteousness; He should be anointed immeasurably with the spirits of God, (as His very name, Messiah, indicates) to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified. Hassell's History page 177-179.

These are some of the things Jesus is, and has been to His children in all ages; and what have we done for Him; but as His own nation did so have we, when He was crucified for our sins we gave our voice against Him, because we did not know till He sent His spirit in our hearts that He was the Lord of glory and our Redeemer.

B. S. Cowin.

**IN MEMORY OF
SISTER MARINDA J. GARNER**

The Primitive Baptist Church of Newport River, Newport, N. C., in Conference on March 14, 1942, appointed a committee

of three brethren to write a sketch of the life and death of Sister Garner, who departed this life on January 19, 1942, at the age of 86 years, 6 months, and 29 days, being born June 21, 1855. She, with her husband, Brother William F. Garner, joined the church at Newport, N. C., the third Sunday in July, 1891, both living with this church until death. Brother Garner served as deacon a long time, until death, of which we have no record. Brother Garner preceded Sister Garner to the grave by right many years. We loved them, but God loved them best and called "come home." May the Lord be praised for ever and ever, amen.

Sister Garner's funeral was preached by Elders R. W. Gurganus, T. H. Edwards and E. F. Pollard. Then her body was laid to rest beside her husband beneath a mound of flowers. We will miss her but may our loss be her eternal gain. And may we press onward and upward to the mark of the prize of the high calling, as in Christ Jesus, our Lord.

So be it resolved:

1st: That we bow in humble submission to Him who doeth all things well.

2nd: That a copy of these resolutions be recorded in our church book and a copy sent to the Landmark for publication and a copy sent to her daughter, Sister Lena Garner, with whom she lived the last few years of her life.

Written by a committee and approved by the Church in Conference June 20, 1942.

T. S. Garner,
Adrian A. Garner,
Walter R. Mann
Committee

Elder R. W. Gurganus, Moderator
Walter R. Mann, Church Clerk.

SISTER LEAH M. SIMPSON.

By request, through my poor, weak and ignorant way that I will make the attempt with the good Lord's help to write some words concerning the death of our beloved sister, Mrs. A. F. Simpson. Though I feel too unworthy to make the attempt to write anything concerning such a good and faithful sister as Sister Simpson was. Sister Simpson was born Auguts 5, 1892, and died February 14, 1942, making her stay on earth 49 years, 6 months and 20 days. Before her marriage she was Miss Leah Pollock of a prominent family of Trenton. On January 22, 1908 she was married to Bro. A. F. Simpson, of Maysville, and to this union were born seven children, six of them surviving her to the grave, four boys and two girls, as follows: Lester Simpson, of Jacksonville, William W. Simpson and Everette Simpson, of Maysville, Eugene Simpson of the U. S. Army, Selma Ruth Rhodes, of Richlands, Velma G. Simpson

of James Walker Hospital in Wilmington. Sister and Brother Simpson raised up a good honorable family of children and we are glad to say that they are all doing well.

In September, 1925, Sister Simpson offered to the Primitive Baptist Church at Old White Oak, on Saturday before the fourth Sunday and was received and baptized by her assistant pastor, Elder B. F. Eubanks, the father of the writer. And there Sister Simpson remained a good and faithful sister until death. She always filled her seat at church unless providentially hindered. Sometimes she would go to church when she looked like she was not able to. Sister Simpson was loved by all who knew her. We greatly miss Sister Simpson, especially at the church, and around her home. We feel like our loss is her eternal gain, for we believe that she is now resting in the arms of her Saviour where in that home there is no affliction. She was greatly afflicted for the last year or two here on earth. She took her afflictions with great patience. She seemed to be resigned to the Lord's will. She seemed to realize that the end was near to her. And sometimes would talk it to her companion and sweet children.

Our heartfelt sympathy goes out to her dear companion and children in their bereavement, that the Good Lord may reconcile them to His will, realizing that He works all things after the counsel of His own will. Realizing that when He calls for His children there is no one that can stay from the cold hand of death. And it is not with the family as it would be as with those who did not have a hope of their loved ones. For we have a hope that her spirit has gone back to God that giveth and her body back to the ground where it came from.

Dear children, remember that the dear mother's love that she had for you while she was with you that you might travel along that straight and narrow way that she did in life, that you might meet her again in that sweet by and by; there to remain forever and eternity.

Funeral services were conducted from the home by her pastor, Elder R. W. Gurganus and assisted by Elder E. H. Edwards, both of Jacksonville. Her remains were laid in the Maysville cemetery under a beautiful mound of flowers, there to await for the second coming of her Lord, where He will come in the clouds and call her from her sleeping dust and take her back to the glorious home, where He has prepared for those who loveth Him on the sunny banks where those who meet past no more.

Written by one who loved the dear sis-

ter for the Christ-like life she lived in this world.

N. K. Eubanks,

Pollocksville, N. C.

P. S.—Please send Brother A. F. Simpson, of Maysville, N. C., a copy of this.

MISS JESSIE LEE ALLEN

With deepest regrets for our seeming negligence of this delayed report of our deceased sister, Miss Jessie Lee Allen, who passed away July 29, 1940.

Sister Allen was the daughter of Mrs. Margaret Davis Allen and the late Henry Allen. She was a native of Plymouth, N. C., but had resided in Norfolk for several years. Besides her mother she is survived by a sister, Mrs. Alexandria Kinneer, and a nephew, Henry Allen, with a host of friends who loved her so much. We grieve with that grief that can find no utterance in mere words. She was a great sufferer for many years. Her spirit was as radiant as the spring. She lifted and inspired everyone. We miss her bright and sunny smile. We mourn our loss though we know it is her gain. She expressed a desire to unite with the Primitive Baptist faith. She was received by Elder John Adams Shaw. Hers was a rare spirit and a brave one despite her afflictions, she gave cheer and comfort to those about her. She spoke no evil but found good in every one and attributed to all the same lofty ideals which were the guiding lights of her own life. When the summons came for her to go home, she was ready to answer, "Thy will be done, oh Lord." Like some storm tossed ship that lifts its anchor at even tide and moves away to the great deep at set of sun, her soul winged its way to the land where there is no night, and sorrow never comes.

She made us richer, better than she knew,
And having done what she was sent to do
She finished her task and she has gone
away

Where we hope to meet her some appointed
day.

Her life's work was ended as the sun rose
in the east,

It seems as though an angel said, "Come
loved one, to eternal rest,

Beyond the sunrise of celestial dawn, your
soul will be at rest,

To dwell with those whom the Saviour
blessed."

Elder R. B. Denson, of Rocky Mount, N. C., conducted the funeral services from the scripture she loved so well, with her favorite poem she loved so well "Saved By Grace."

We recommend a copy of the Landmark be sent to her mother, Mrs. Margaret Davis Allen, 123 W. 11th St., Norfolk, Va.

Why should we weep,
Why should we mourn
For one so Heavenly blest,
While we are struggling day by day,
Her soul is now at rest.

Submitted by,

Bertha E. Jordan, Church Clerk,
Gertrude Bowen, Assistant Clerk.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

I am forwarding you an obituary notice that has been handed me for publication in the Landmark, of a precious sister who has fallen asleep in the arms of her Redeemer.

During her life in the church she was afflicted and had to be baptized in a chair. It was my privilege to visit her on many occasions after I became her pastor, and never did I hear her say a word about her condition, but her whole conversation was upon the mercies of God, and how good He had been to her. Others told me she manifested that same sweet disposition in their presence also. I did not mean to add anything else to the notice, for I feel it is very complete. But these thoughts were so forcibly in my mind, I penned them.

Very truly yours,

R. B. Denson,

Rocky Mount, N. C.

IN MEMORIAM

In loving memory of my dear father, Joe Dill Cobb, age 73, who passed out of this life of sin and pain to that beautiful haven of rest, April 30, 1942. He leaves to mourn his departure, a wife and seven children. He was a faithful member of Pleasant Grove Primitive Baptist Church for about five years. He and his wife united with the church at the same time.

He is gone, oh how we miss him
Since he left our dear old home,
It is so sad to live without him,
In this dark world all alone.

He has left us in this world of sin and pain
He has gone to Heaven, forever with Jesus
to reign.

This glorious truth I love to tell
Our dear Saviour does all thing well.

The golden gates were open
A gentle voice said, "Come,"
And with farewells unspoken
He happily entered home.

He bore his sufferings well,
Didn't murmur or complain.
We have this to comfort us,
"Our loss is his eternal gain."

He is gone, but not forgotten,

Never will his memory fade,
Sweetest thoughts will always linger,
Around the grave where he was laid.

Dearest one, thou has left us,
And thy loss we deeply feel,
But 'tis God who hath bereft us,
He will all our sorrows heal.

We didn't realize how much you meant to
us,
Until you passed away.

Our hearts are sad and lonely
When we think of you gone on before,
But just a few more days, and, I hope,
We will all meet on that happy golden
shore.

Written by his daughter,

Miss Melba Cobb,

Ruffin, N. C., R. 1.

MRS. HARRIETT BARBOUR AND MRS. MALISSIE IVEY.

Whereas, our Heavenly Father has taken from our midst two of our beloved sisters, Mrs. Harriett Barbour, aged 80 years, whose death occurred June 8, 1940, and Mrs. Malissie Ivey, 74 years of age, who died Jun 3, 1940.

We, the members of Hannah Creek Church do hereby pass a resolution of respect to these two dear departed sisters. Sister Barbour professed a hop in Christ in 1896 and united with the Hannah Creek Church, Johnston County, where she remained a loyal member and a regular church attendant for 44 years, when we feel the Lord gave her a welcome call from all sorrow and pain.

Sister Ivey came to the church in 1919, where she remained a true and faithful member until her death. Be it

Resolved, That we, the members of Hannah Creek Church do humbly submit to God's holy will in taking from us these two departed sisters. That we express our sympathy for and offer up our prayers in behalf of the bereaved family of each of the deceased, to ask that they may find comfort in the thought that their loved ones were prepared in spirit to rest peacefully with their loving Saviour. Be it further

Resolved, That we place a copy of this on our church record and send a copy to each family of the deceased.

Done by order of Hannah Creek Church while in Conference on June 15, 1940.

Elder Xure Lee, Moderator,
C. A. Johnson, Church Clerk.

T. E. Johnson,
W. W. West,
Cartha West,
Committee.

MARTHA ANN ALLEN

Whereas, it has pleased our Heavenly Father to call from our midst, our beloved sister, Martha Ann Allen, on March 24, 1942. She united with the church in 1920, and was a faithful member as long as her health permitted her attending. We feel we have lost a faithful follower of our blessed Lord, and His family a kind sister, realizing too that our loss is her eternal gain, for we can truly say of her, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." May we be submissive to God's will, for we know He doeth all things well. Our deepest sympathy reaches out to the bereaved family and we trust God will give them grace that they may be reconciled to His divine will.

Resolved, that we, Hannah Creek Church, send a copy of this to the Landmark for publication, a copy to the family and a copy on our church book.

Done by order of Hannah Creek Church while in Conference on April 18, 1942.

T. E. Johnson and wife,
W. W. West and Wife,
Committee.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION

The 110th Annual Session of the Bear Creek Primitive Baptist Association, the Lord willing, will convene with the church at Smith Grove, in Stanly County, North Carolina, commencing on Friday before the first Sunday in October 1942, and close Sunday following, embracing October 2, 3, 4.

Smith Grove Church is situated 2 miles east of Oakboro, N. C., of 14 miles west of Albemarle. Highway between Charlotte and Albemarle, No. 27, passes Red Cross with buses daily from both ways. Red Cross is 2 miles north of Oakboro.

For more definite information write either of the following brethren: C. D. Whitley or Cliff Allen at Oakboro.

Ministers, brethren, sisters and firends invited to attend.

J. W. Jones,
Peachland, N. C.

LITTLE RIVER ASSOCIATION

The next sitting of the Little River Association will be held with the church at Mt. Zion, in Benson, North Carolina, the Lord willing, beginning Friday before the fourth Sunday in September and continuing through Sunday following.

The grove in which the Association will be held is about two or three blocks east of the railroad from the main business street.

Benson is located on the U. S. Highway No. 301 about half-way between Dunn and Four Oaks.

All lovers of the truth are cordially invited to meet with us and especially the ministering brethren.

T. F. Adams, Clerk.
Willow Springs, N. C.

SEVEN MILE ASSOCIATION.

The next session of the Seven Mile Association is appointed to be held with the church at Reedy Prong, Johnston County, N. C. This church is located a short distance off 55 highway, between Dunn, N. C., and Newton Grove, N. C., about 12 miles east of Dunn. Those coming by bus will be met at Newton Grove or Peacock Cross Roads. For further information write to J. P. Barefoot, Four Oaks, N. C., Route 2, Elder L. A. Johnson, Benson, N. C., or the undersigned.

W. V. Blackman, Clerk,
Benson, N. C., Route 2.
L. W. Turner, Ass't. Clerk,
Erwin, N. C., Box 205.

APPOINTMENTS FOR ELDER JARRELL

The following appointments are for Elder W. E. Jarrell, of Lexington, N. C.:

White Oak Church in the Black Creek Association, September 29th.

Meadow Church in the Contentnea Association, September 30th.

Red Banks October 1st.

Robersonville, October 2nd.

Then on to the Kehukee Association.

Tarboro, October 6th, at night.

Falls Tar River, October 7th, at night.

Autrey's Creek, October 8th.

Farmville Church, October 9th, at night.

Then on to the Contentnea Association to be held with the church at Meadow, October 9th, 10th, and 11th.

His wife will be with him.

Z. R. Gay,
Farmville, N. C.

KEHUKKEE ASSOCIATION MEETING.

The Kehukee Primitive Baptist Association is expected to convene with the church at North Creek on the first Saturday, Sunday and Monday in October (being the 3rd, 4th and 5th). It has been one hundred and fourteen years since the Kehukee Association was held at this church. Elder W. E. Grimes is to preach the introductory sermon.

The church is located on the old Belhaven Road, about 26 miles eastward from Wasington, about 8 miles from Belhaven and 6 miles from Bath.

S. Gray, Moderator,
Box 81, Kinston, N. C.
John W. Smith, Clerk,
R.F.D., Pinetown, N. C.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

SEPTEMBER 1, 1942

NO. 20

HOW TRUE THIS IS TODAY.

"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

By the blast of God they perish, and by the breath of His nostrils they are consumed.

The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

Now a thing was secretly brought to me, and mine ear received a little thereof.

In thoughts from the visions of the night, when deep sleep falleth on men,

Fear came upon me, and trembling, which made all my bones shake.

Then a spirit passed before my face; the hair of my flesh stood up:

It stood still, I could not discern the form thereof: an image was before mine eyes; and I heard a voice, saying,

Shall mortal man be more just than God? Shall a man be more pure than his Maker?

Behold, He put no trust in His servants; and His angels He charged with folly;

How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

They are destroyed from morning to evening: they perish forever, without any regarding it.

Doth not their excellency which is in them go away? They die, even without wisdom."—Job 4:8-21.

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT_____Dade City, Fla.

ELDER B. S. COWIN_____Williamston, N. C.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MADE FREE AND REJOICED.

Dear Mr. Gold:

After writing my experience, and seeing it in publication, I was made to ask myself this question, did any who had read this believe it or not, and I felt a great fear that maybe I had done wrong, and that it might be just imagination, and that maybe I was mistaken in it all, and it made me fear and tremble, and I prayed God that He might reconcile me, or I have only written what I've tasted and handled with my own hands, and oh God, if this is true, and not imagination, please let me be free from fear, and so I was made free and rejoiced in that hour. But my greater joys were when I met my brethren and sisters. Oh, I'm not worthy of the joys I've seen of late. Still greater was my joy when I received a letter from Brother and Sister Jarrell. Oh, I've feasted so much on the good things they wrote that I feel like it will be a feast to others as well as me. So, if you have space, please publish same. I have a feeling they would not object.

Yours in hope of salvation by grace,

Florence Williams,
Richlands, N. C.

Dear Sister Williams:

I have received my Landmark today and have feasted over it so much. You told such a rich experience and you crossed my path so many times, until I feel like I am

bound to answer it. If that isn't an experience of grace you have written I do not know anything about one. It is so rich to hear the dear children of God tell the good news from a far country. Such writings as you write, and lots of others, come from Heaven. No one could tell or write such an experience unless it be given them from Heaven. Oh, I do enjoy reading the good news, and I love to go from church to church and from home to home, and be among the dear children of God and hear them talk about the goodness of our God. Oh our tongues could not be used for any better purpose than to be talking about the blessed Lord. We read the Bible and it tells us to be followers of God as dear children, and be singing spiritual songs and making melodious songs in our hearts, and not to be foolish, jesting. Oh, it is so sweet when we can have our minds placed on the handiwork of our Saviour. He is a whole and a complete Saviour. He is all of our salvation. He is all of our obedience. He is all of our duty. He is above all and in all to His believing children. He blesses us to love to meet together in Heavenly places and worship Him in spirit and in truth. O Lord, make us love each other and bless us to pray for one another when we are miles apart. O Lord, bless us to look over each other for good instead of evil. O Lord, have mercy on us, and our

children. We know, O dear Lord, that thou dost have plenty of grace in heaven for us and our children if it can be thy righteous and holy will to give it to us. But we know, dear Jesus, that our arm is too short to reach it for ourselves or our children. But, dear Lord, if it is thy will to look down from thy lofty habitation and pour out thy Holy Spirit on us, we can worship thee, O Lord. Bless our children when they are miles out of our sight. We read, dear Lord, in thy holy word where thou has said the promise is unto you and unto your children and to them that are afar off, and O Lord, today it looks like that our children are afar off in these days, some being called to the camps and some of our boys are crossing the briney deep and going to war. But O Lord, if it is thy will, be with them, for we know if it is thy will thou canst be with them, yet we cannot help but grieve over our children unless thou overshadow us with thy holy spirit and make us forget everything naturally. When our children were small they tramped on our toes, but now they are out of our sight, and they are tramping on our poor hearts. But when we are blessed in the Spirit we can pray for them wherever they may be.

Well, I must close. I don't know where to stop at, but if the Lord wills I will close. This is from your least brother, in hope of mercy in this world and in hope of a sweet home in Heaven when I am done traveling and suffering in this old world, where we can meet together and my wife and myself will not have to leave home and our chil-

dren to see the children of God. But we will be together where there will not be any trouble. There we hope to hear that welcome call, when the Father will say, "Come in, darling Son Jesus, and bring your family, the ones I have given you before the world was." There we will be enabled by the grace of our God to sing equal and undivided praise with Jesus. And all lovers of the truth answer if you have a mind to do so.

Your least brother and sister,
W. E. and Alma Jarrell,
Lexington, N. C.

SOME MORE COMFORT TONIGHT.

I love to meet God's children here,
They're near and dear to me,
If I did not have a home here
Where else could I go then?

They are so good and kind to me
But oh how little I feel,
But do appreciate their love
They show toward me here.

They've given me a home for twenty years,
And have put up with me,
Oh let me live my days out here
And then meet them in Heaven.

How sweet it is to know the Lord,
He is so good to us
He always comes in time of need
He is the Jesus that did bleed.

I want to do my suffering here,
And when I die be gone
I want to meet saints and Jesus
Will all be peace and love.

Your least brother,
W. E. Jarrell,
Lexington, N. C., R. 2.

GOD'S POWER.

Dear Children of God:

It is now in the late hours of night, 12:30, and if I sleep no more this night God has been so gracious I hope to be reconciled to His divine will.

I got up, my eyes so heavy for the sweet sleep that was denied me, picked up my father's dear old torn and faded Bible, and at first I could hardly see the words which I had turned to, third chapter of Daniel, 7th verse: "Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery and all kinds of music, (please notice what the scriptures say here) all the people the nations and the languages fell down and worshipped the golden image that Nebuchadnezzar, the king, had set up." Somehow I wonder what those people would think, who are trying to preach a gospel or doctrine that every man, woman and child in this world have a chance to be saved. What would they do with this scripture (all the people) which did not include Meshach, Abednego, and Shadrach. If so, why did they not fall down and worship the golden image? What was their hindrance? The great wisdom and fear of Jehovah God had made them wise. They could tell the works of hay, wood, and stubble which have no power. They trusted in God, the mighty one. They were afraid of Him who is able to destroy both soul and body in hell.

Oh, sweet blessed thought that same God has not changed, but is able this night or any time he shall see fit to turn the strength of men into weakness, yes and to astonish

our great rulers even as he did in that day, for instead of three men, behold four men were seen by the king, walking in the midst of fire and the fourth was like the Son of God.

What was the king's decree then? That every people, nation, and language which speak anything amiss against the God of Shadrach, Abednego and Meshach shall be cut in pieces and their houses shall be made a dung hill because there is no other God that can deliver after this sort.

We remember Jesus said to His disciples in one place, God is able of these stones to raise up children unto Abraham. In one sense we are all as stone until God in His love and mercy melts the stony heart and gives us a view of our inward parts. There we see sin in all its hideousness, vile and wretched. We plead, "Lord forgive us, and wash us clean and pure in thy blood. Purify us, O Lord, through thy holy child, Jesus. Pardon and forgive us of our many sins. Take us to thy arms of love. Keep us, Lord, forever thine." Then when we can feel to be forgiven and all our cares laid upon Him. I believe we have about the same feeling the old king had. We would not have anyone worship any other God if we could help it. But I can't believe that everybody born into this world have this repenting. It is only the chosen ones of God that come to repentance and they are the only ones that fear him and I believe they strive from day to day to live soberly and righteously with all men. But sometimes they are led of or enticed by that old serpent, the devil,

into the world only to find death again even as the man who was going down from Jerusalem to Jericho. We notice that the scriptures say he went (down) from Jerusalem to Jericho and fell among thieves which stripped him of his raiment and wounded him and departed leaving him half dead. I believe that is what happens to every child of God when he goes down into the things or is enticed by the glittering things of this world. They go down in sin, not up, and there

none who can come to the rescue but Jesus. This pen cannot write, neither can this tongue tell the depth of feeling that comes to me sometimes when I can think of such love as he has bestowed on such a being as I am. He has kept me from childhood until now, and had it not been for His love and tender care, I know not where I would be now or what I would do.

Oh, He has been so good and merciful to this poor worm. I know it is not because I am good, neither because I have worked for these blessings. When I look out upon this green earth and view his handiwork, the trees, the flowers, the earth, what mysterious works He has wrought, then look at myself, what can I do? It seems there is nothing I could do. One might say be obedient, but I can't do even that for behold Christ is our obedience. Therefore, what is man that thou art mindful of him and the son of man that thou visitest him, but a father of the fatherless and a judge of the widows is God in His holy habitation. He comes to us in sickness and in death. He comforts us in the lonely dark hours of the

night when there is not a friend to hear your sad complaints. He is listening to every sigh. He knows every pain, every fear. Oh, it seemed He came so near me a few day ago. I was resting on my bed, but had not thought to even call His dear name. Oh, how forgetful we are. And how thoughtful is He, our great Redeemer. I was in some kind of feverish condition, and being tired and worn out, I thought to relax and rest. I closed my eyes and in an instant I began praying, pleading and begging God, when it seemed to me He appeared so real and came so close to me I hardly dared to breathe for fear He would vanish away, but I remember the sweet conversation I had with Him there, for the words, "Behold, thou art fair, my love, behold thou art fair. Thou hast dove's eyes."

And, oh, how I begged him to take me home with Him. I wanted to go where no sorrow, pain, sickness or death would be felt and feared no more.

"Come with me from Lebanon, my spouse, with me from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravaged my heart, my sister, my spouse; thou hast ravished my heart with one chain of thy neck. How fair is thy love, my sister, my spouse! How much better is thy love than wine and the smell of thine ointment than all spices. Thy lips, oh my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

I am tired and I trust that I can rest, if not sleep, so with these words

I will close:

"Awake, O north wind, and come thou south, blow upon my garden that the spices thereof may flow out. Let my beloved come in to his garden and eat of His pleasant fruits."

I am one in hope of eternal life,
Miss Minnie Batchelor,
Box 168, Richlands, N. C.

GOD DEMANDS OBEDIENCE

Dear Mr. Gold:

Enclosed you will find a letter written me by Elder Lee of Dunn, N. C., in regard to my piece in the Landmark. I enjoyed it so much that I am sending it to you for publication in the Landmark, by his consent. I trust that what he says will be comforting to the dear saints of God, and that God will turn it into a blessing. I need the prayers of the saints.

W. H. Worsley
Rocky Mount, N. C.

Dear Bro. Worsley:

I certainly did enjoy reading your piece in the Landmark. I want to say that I hope that you may be blessed to live many more years and that you will continue to have a mind to warn the brethren of the dangers that are slipping in. I want to tell you what took place with me once. I was in town and met up with a brother and we had a long talk, and I being just a young member if one at all, thought that what the older brethren said was all right, and this brother was getting very old and I didn't even stop to study a question he asked me, but **greed with him, and here is what** he asked me, "Don't you believe that God predestinated all things,

both good and bad and that it is fixed and we can't help it if we do wrong? If a person gets drunk it was so fixed, and he had it to do?"

I told him I did, and left him and soon started home on a wagon. To the best of my memory I hadn't gone far before it seemed someone spoke to me and said, "You have lied," and yet I saw no one. Then things began to come in my mind and proved to me that I had lied, and it seemed to me that same voice said unto me, "Sometime you will have to preach this, as it is only a hiding place for the flesh." That predestination should be believed as far as "thus saith the word, and not according to the way of man."

That taught me a lesson I have never forgotten.

But I am glad that I was taught that God rules and reigns and reveals to us and our children the things He would have us to know. I am not interested in who made the devil, or where he came from, but my desire is that God will give me grace to resist temptations that come before me.

I believe we should encourage those in whom we see the mark to go to the church too, because I had to suffer many things before I was made willing to go to the church. I also thought I would suffer death before I would go before the Lord's people and declare His gospel. But I want to tell you in the day of His power, when He brought me to the ground and showed me that my time was His time, and that I was rebelling against my Maker, and that I was no more than the dust of the earth as far as my natural strength was concerned, I was made willing

to go and I realized that He had to bless me or I could not speak one word of comfort to his little ones.

I had made promises before, once when it was spoken to me that my baby would die and I knew the rest would be taken if I didn't go, and I promised then and lied, and it was not long before I lay down one night and pulled off the light, and a face came before me, a very angry face, and the eyes were red as blood, and I was so fearful there was no rest for me. But I desired to see the power of the Lord made manifest. I had seen it once when I promised I would tell the church, and the child was made well, but that was not sufficient for me. So on Wednesday before the second Sunday in June, 1941, I believe I saw His power made manifest, or saw the results of it.

I went off from home after dinner to plow and put out some soda and kainit, and it was not long before a cloud came up. But I didn't think there was much to it, so I plowed till it began to rain, and I went to a shelter that was nearby, and when I went under the shelter it seemed a voice spoke to me and said, "Get away from that mule." So I went across to another shelter and the wind was blowing under it so very strong that I went back to where the mule was, but I was not satisfied. I happened to think my wife would be afraid at home, and I decided to go out from under the shelter and see how bad the cloud looked, and just as I looked up, it seemed there was a flash, and the lightning struck the building, ran down it, and killed the mule, and knocked me down, and split the

post down, and one fell right behind me. When I came to, I believe I was on my knees and hands, and I just knew I would die, but I did not. It even made a small spot on me over my heart, and I was very near the mule. I had a hog about three-fourths of a mile away from where the mule was, and it paralyzed her, and she soon died, and it seemed that a voice spoke to me and said, "It will be in your family the next time." That was enough for me. I went on Saturday to the church and tried to tell the church about my burden, but I couldn't for crying. I was made willing to declare the truth in Christ, and not to shun anything but to preach Christ and Him crucified, and also to encourage others to be obedient.

I feel like the most of the time I am mistaken, and am deceiving the brethren and don't see how they had confidence enough in me to ordain me. But I hope that there is a hope abiding within me and I do believe I love the brethren.

Somehow I had a mind to write you after I read your piece in the Landmark. Even though we are strangers in the flesh I trust we are not in Christ, and from your piece I believe you love peace, and I do like to see peace and love manifest.

I like to see the younger brethren following in the footsteps of the fathers who have kept the faith, and not taking up new ways and styles in the church. The church of God is pure, and when discord comes it is of man.

I believe we should let our light shine, and I am afraid I have failed to do this. Another thing we need is to examine ourselves and not

others until we first see ourselves, and we need a forgiving spirit abiding in us, and I feel that we should look over each other for good and not for evil, carry out the proper disciplining as we should, and pray the Lord will guide us through the thorny path of life.

Guess I had better close, and now I hope and pray the Lord will bless you and all of His little ones and all that are near and dear unto you.

A little brother in Christ, I hope,
Lester E. Lee,
Dunn, N. C.

SIN IS THE TRANSGRESSION OF THE LAW.

(Excerpts from Eld. G. Beebe's
Editorials, Vol. 2.)

Whosoever is born of God is redeemed from the law of sin and death. They are not under the law but under grace. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus has made them free from the law of sin and death. Being therefore no longer under its domination, they can no longer transgress the law, and consequently they cannot sin in that sense." "We would seriously appeal to our brethren and correspondents: is it in harmony with the rule of our faith and practice; and in accordance with the spirit of our calling, to vent our feelings to the prejudice of each other, through the columns of a public journal? Will such a course result in the peace of Zion, or the declarative glory of God? Is it calculated to bring ag-

grieved parties nearer together, and so promote and facilitate an amiable adjustment of difficulties?"

"Sin, which is the opposite of God, hated by Him, and loathed by all who possess His Spirit, is overruled by the superabundance of grace." "Where sin abounded, grace did much more abound." "That men may be persuaded by argument to abandon some vicious practices, and thereby become better citizens of the world, better husbands, fathers, sons, neighbors, etc., we freely admit; and all this may be done without one spark of grace." No right to say such reformation will prepare one for a home in Heaven.

"When God gave a conditional covenant to the nation of Israel, embracing temporal blessings and curses on condition of obedience or disobedience, * * * He knew precisely how these conditions would be treated." "That covenant was typical and only provided temporal blessings and curses."—Conditional.

"There is not a condition stated or intimated in all the scriptures, either directly or indirectly, expressed or implied, wherein God has offered, proffered, or proposed to save a sinner from condemnation of the law, or from the just penalty thereof, upon any condition, of any kind whatever; for all that are saved, or ever were or ever shall be delivered from wrath and condemnation are saved and called with a holy calling; not according to their works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." * * * "We believe that men generally act voluntarily in sinning against God. * * * They act volun-

tarily in the development of their sinful propensities." * * * "Who that has traveled far in the divine life, has not learned that the things urged by Peter are essential to their peace, happiness, fruitfulness, confidence, and assurance? Wherefore the rather, brethren, give diligence to them, and may the gracious Lord in the fullness of His grace enable us to walk worthy of the high and holy vocation wherewith He has called us." "As in the resurrection of Christ His risen body stood no longer related to the fleshly stock of Abraham, Judah or David, so in the resurrection, the saints shall be released from all relationship to those who are now their kindred after the flesh; not to be known in the resurrection as Gentiles or Jews, as male or female, as married or as given in marriage, as parents or as children, but simply as the sons of God. The notion of some that parents are waiting now in Heaven to embrace their children, husbands, wives, etc., is altogether unwarranted by the faith and testimony of the gospel. The immediate relationship which we stand in to each other here belongs only to our time state; but all that relationship must be dissolved."

* * * That Jesus whom John saw in His risen and glorified body was the same that had been dead. The identity must have been presented to fulfill the scriptures. His flesh should not see corruption; and what He had given as a sign of His Messiahship. * * * "While thus we contend that the identity of the bodies of the saints shall be preserved, even as we have that the identity of Christ was preserved. We

also believe that the change which the apostle speaks of in 1 Cor. 15th chapter, shall be gloriously realized by all the saints."

"He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." Not by our preaching, nor by our use of means. What, then, is the gospel? It is the power of God unto salvation to every one that believes. It is Christ, the power of God, and the wisdom of God. (1 Cor. 1:18.) The gospel is the thing preached, not the preaching. Strange that the distinction should be lost sight of by any who have ever felt its power. The gospel calls who are saved, but the preaching of it has no such power. It was often preached by Christ and His apostles where it only occasioned the gnashing of teeth; but the gospel itself never failed, whether preached or otherwise applied to the soul, to produce salvation perfect and complete." "The old covenant could only command and demand everything, but could furnish nothing; the new covenant demands nothing, but furnishes everything."—Eld. G. Beebe, Editorials, Vol. 2, 1845.

Remarks.

Elder Beebe was a wonderful gift. I have thought the Lord brought him to the kingdom for such a time as was in His day. The modern mission spirit made its appearance about that time. He was able to meet their Goliaths and cut off their theological heads with their own swords. He, like Jonathan, wrought a great salvation in Israel, saving them from false doctrines and practices.

None are perfect. The greatest men make some mistakes. "There is not a just man upon the earth that doeth good and sinneth not."

Once brethren could differ on some little points and still love each other as brethren and dwell together in peace. It should be that way now. It is wrong to deal in bitter personalities in our papers. Be kind, tender, loving and forbearing.

In love,

Lee Hanks.

Cantonment, Fla.

COMMON SENSE.

Dear Mr. Gold:

This is my first effort at writing for the Landmark. Hope it is acceptable.

Yours for the good of our cause.

In hope,

C. W. Miller.

A sister told me recently of her marriage, consummated in early life—in early womanhood: husband youthful; a boy-and-girl match. Said she, "It was all so foolish; little in prospect, nothing to go upon, nor to depend upon; no common sense to the arrangement, if arrangement there were. People are so foolish in and about marriage. But we were as happy as if we had owned a million. We were young and strong, and the world was before us. Working for a living was fun so long as we could work together and be together. A pine-board table and frugal fare were pleasure so long as we ate together. Walking to the village store and to church were pleasures so long as we could walk together. Children were born to us in our poverty, and poverty

was forgotten in our new-found riches—in the joy the little ones brought to us; and no burden seemed heavy because we were together and life was so wonderful—a real fairy-land.

"In all this our hope came—hope concerning the world to come. There was certainly no common sense in this any more than there had been in the babies coming to us in our poverty; but, like the babies, our hope was so delightful and full of joy that we forgot trouble and weariness of body, because we looked for a time when disease and death would trouble us no more; when we'd see our Saviour's face in peace, and joy unspeakable would be ours. Then, too, we had this hope together, for my husband came to the church soon after I did."

"Now there was little common sense in any of the foregoing: In the youthful and poverty-stricken marriage; in the children that came to us before we realized our responsibility. But the burden was upon us and no amount of common sense would or could relieve us. We loved our children; they were more pleasure than burden..

"I still love the hearty, helpful companionship of my husband, and the thrill and the pride the little chubby grandchildren bring when they come home.

"So it seems we haven't learned much common sense. Yet I would not have wanted to go through life alone, or with some other man because he was rich. Not much common sense in riches; they have a foolish way of melting from one's grasp, leaving the possessor poor,

and a fool for putting trust in uncertain riches instead of in the God that that has given me all my blessings, and never has fooled me. I don't believe He'll deceive me in my hope. I know my Bible is true, and hope becomes sweeter as years go by. When the years of my appointed time have passed, and I must quit this world of trouble, I have the promise of complete satisfaction (Psalm 17:15) when I come to possess that crown of righteousness Paul spoke of, 'laid up for me, and for all that love His appearing!' (See 2 Tim. 4:8.)

When God made the world and put man and woman here He went far beyond and above common sense, in the animals coming into the ark unto Noah, when not driven by men, and none in the scripture, saying that God shut him in. (See Gen. 7:15-16.) No common sense in the truth that these animals, wild by nature, acted peaceably in the ark for ten months or so; no common sense in darkness coming upon the Egyptians when light was in the tents of the Hebrews; no common sense in marching seven times around Jericho and blowing the trumpets, but **the walls of the city fell**; no common sense in dipping seven times in the river Jordan rather than in some other river, but Namaan's leprosy was healed; no common sense in Christ dying for His people when He could have saved them another way (so say the wise men of this world); but it seemed good in His sight to fulfill the law, to prove Satan a liar, and to show us the resurrection of the dead, and life hereafter.

"Common sense is for common

people to use about common things of this life, and is not sufficient to explain birth, death, how the bones grow in the womb, the law of inheritance both natural and spiritual, nor natural and spiritual love."

"For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways," saith the Lord. For as the thoughts." (Isa. 55:2-9.)

(Note: The foregoing is not the experience of one person alone but the composite experience of several.)

Submitted in love,

C. W. Miller.

Box 86, Rosslyn Station,
Arlington, Va.

AN INTERESTING LETTER.

Dear Mr. Gold:

Some two years or more ago you published in the Landmark a letter written by a dear sister in Holland, Va. And in that letter she stated how she enjoyed reading the Landmark, for it was all the preaching she got, since she lived so far away from churches. Since I do not remember the sister's name, I would like for you to publish this letter in the Landmark. As I am trying to serve the church in Norfolk, Va., each third Saturday and Sunday in the month, and go through the town of Holland every time, I would be glad to meet her and have her join my wife and me sometime when I am going.

I am writing this trusting I will be able to contact her through the Landmark.

Now, just a word concerning the

three churches I am trying to serve. I feel that I want to thank the Lord for them, and I hope I love them with the true spiritual love that Paul and Timothy loved their churches with. I am constantly thinking about them, as the time rolls around for me to visit them and I look forward to each meeting and try to arrange my work so when the time comes for me to go, that there will be nothing to hinder me. Although considering my unworthiness as a servant of God and pastor of churches, I can say that at no time have I had a mind to not go when meeting time comes, for the more I am with them, the more I want to be.

I hope that my preaching brethren won't think that I am jealous over the churches I try to serve, for it is a great comfort to me to have other preachers visit the churches and I desire that more of them would have a mind to visit the Norfolk and Richmond churches. The brethren would really appreciate them also. They are both small in membership, only 11 members in each place. But they are very much alive spiritually speaking and are not dead branches, and manifest much interest in the church as well as others who are not members. They, too, also show an interest of which we are very thankful. I would like to take this opportunity, of which I think is the sentiment of the churches, that we appreciate having the visiting brethren and sisters, and especially ministers, come among us and hope you will continue to do so.

Mr. Gold, I want you to continue publishing the Landmark to the best

of your ability. I think all of us will agree that you are not perfect, neither is any other man, and that all of us make mistakes. But since it has fallen your lot to be a publisher you will be criticized as is every other man in public life, even to preachers. I sometimes think that we preachers are the biggest fault finder. I would like to commend you on one thing and that is you are open for correction and don't seem to get offended when the brethren attempt to show you your error. So continue on and give us good Bible doctrine to read, and not so much contention.

Humbly submitted in love,

R. B. Denson,

Rocky Mount, N. C.

We regret that the above letter was misplaced and that explains why it has not been published sooner.—J. D. Gold.

A GOOD LETTER.

Zion's Landmark,

Wilson, N. C.

Dear Brethren:

Herewith find remittance for the Landmark, as I notice that my time is overdue. I dearly love the articles contained in the Landmark of a sound nature, and also like to keep in contact with Predestinarian Primitive Baptists everywhere. On my trips in North Carolina and Virginia, I have met so many who were firm in the faith, and I have greatly rejoiced to be with them and miss them so much. I hope that I may be able to attend some associations up there this summer and fall. Elders Oscar Broom and H. L. Almond attended our last association, and

Elder J. W. Wyatt and wife recently spent some time in my home. These dear brethren came in demonstration of the spirit and power and spoke comforting messages to our people. We were made to rejoice in their visits.

My youngest son is in the U. S. Army Air Corps, where he is radio operator on one of our large bombers, a very dangerous position, but I feel that he is just as safe there as anywhere, inasmuch as I believe that God's omnipotent power is shielding, guiding, and directing our boys in this mighty conflict. I am constrained to believe that we have one friend who will be with us in times of trouble, in hours of trials, in distresses and successes, and will never, no never, forsake any of us. He has promised to be with us always, even unto the end of the world, and I believe that He will ever carry His promises into a successful execution. My boy was recently assigned to special duty when his ship sailed without him for the first time in three months. The assistant operator was in charge and upon their return he sent a special message for all to stand by for an emergency landing, as the bomber was in trouble. Before the plane reached the field it crashed, killing six instantly, while the seventh died the next day, and the eighth and last member of the crew is in a serious condition. My son wrote me, "Daddy, I feel awful blue since all my crew are gone to their eternal home, but one. You know I miss them so much. I feel that God is with me and will be with me all the way until I return home. I have faith in Him. Don't be in any

trouble about me. God is with me." Dear brethren, no one can know how much those words mean to me, from my dear boy who has a duty to perform.

May this be of some comfort to the dear saints everywhere who have sons in camp, or on distant battlefields.

God is at the helm. He is an everlasting friend. In Him is our strength, our hope, our life, and our

1. **Without Him** we are nothing and less than nothing. He is the one Master, Architect of all things. He has a reason for the existence of each and every thing that is, hath ever been, or shall ever be. He speaks, and it is done. Nations exist on His firm decree. Yes, all the nations of the earth are as a drop in the bucket. How insignificant, then, are we! We are in the hollow of His hand. May He keep us as the apple of His eye. May He lead us about and instruct us. May He direct us in all things. May He ever be with our dear boys. May He direct them in that path that the vulture's eye hath never seen, nor the lion's whelp ever trodden! I feel, dear saints, that I am speaking for millions of fathers and mothers everywhere. Oh! may our boys be kept safely in God's everlasting hands wherever they may be; on the Australian plains, in India's monsoons, on the bleak Alaskan ice fields, in the dreary Siberian tundras, beside Iceland's geysers, on Eire's verdant fields, on the chalky fields of Albion, in Norway's stormy fields, and on German battlefields. Yes, dear fathers and mothers everywhere, your boy and mine have a wondrous advocate before

the dazzling throne of God. If on earth no more we meet, oh, may we meet again in a glad reunion on the celestial plains, where wars and rumors of wars are unknown, where death never comes and pains are unheard of. Truly in that land we shall serve Him in the beauty of holiness, free from every error. In that land where no chilling breezes blow, no storm clouds arise, and nations exist in perpetual peace. Yes, the peace that passeth understanding. Sometimes, dear saints, will you remember one who often thinks of you at a throne of grace.

Yours in hope,
J. J. Collins,

Newton, Ala.

We have enjoyed the above letter and trust Brother Collins will be able to attend our associations this summer and fall.—J. D. Gold.

DESIRES YOUR PRAYERS.

Dear Mr. Gold:

I'm still sick and can't get out to hear any good Old Baptist preaching. And if you have any Zion's Landmarks left will you please send same to me to read. I am staying here with my daughter's family. She has epileptic fits. I want you good Baptists to pray for us. We have tried doctors so much. The Bible says, "The prayers of the righteous availeth much." Some doctors say I have asthma and some say I have a bronchial cough. Wish some of the dear good Baptists could tell me something to do for my awful cough, and my daughter.

What do you think about the war I've got a dear son in the

Navy. He doesn't get to write to me often and is not allowed to tell me much about the war. I hope it won't last much longer. I'm so weak and nervous to see and hear the airplanes go over. They make a terrible noise when several go over at once.

Mrs. W. L. Perdue,
Route 6, Box 341,
Roanoke, Va.

We were glad to send Mrs. Perdue copies of the Landmark. God is able to take care of your son wherever he may be. Trust in Him.—J. D. Gold.

HELPS THE NEEDY

P. D. Gold Publishing Company,
Wilson, N. C.

Dear Mr. Gold:

I am sending you two dollars (\$2.00) for the Landmark for one year, to be sent to Mrs. L. L. Andrews, Route 1, Box 216. This is my niece. She is not a member, but a strong believer in the doctrine of salvation by grace. She is a helper in caring for the church, visiting the sick, giving to the needy, whom she loves. She has four sisters that are faithful members, one brother and her mother are all lovely members with the Primitive Baptists at Cypress Creek Church. We all love her and her husband and son, and hope the Lord will bring her home to her friends.

As ever, I hope, your friend,
R. P. Batchelor,
Richlands, N. C.,
Route 1, Box 155.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

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THE BEGINNING AND THE ENDING.

In the beginning God created the Heavens and the earth, and the fullness thereof; man being a formation, and not a part of the creative work; but was formed from the dust of the earth, and God gave to man the breath of life, and man became a living soul.

The same God that fashioned man in his own image or likeness gave him commands which he broke and thus became a lost creature, with none to help, save the God of creation, and the Christ, the Son of God.

Notwithstanding the fallen state of man, God in His goodness and mercy hath visited His people, and redeemed them from the curse of the broken law of God through Christ, by the imputation of, and the cleansing power of His Spirit.

Jesus came not to destroy, but to

fulfill the demands of the broken law of God, and thus He became the end of the law for righteousness unto every believer in His name.

We read "He that beginneth a good work in you, will perfect it unto the day of Jesus Christ." Therefore, it is evident that God and His Christ, and the operation of the Holy Spirit, is joint work, and will never fail.

Jesus taught that it is "I in you, you in me, I in the Father and the Father in me." And said: "I am the vine, ye are the branches, and my Father is the husband man." This shows the origin of all Spiritual life, and its fruits, is in God, the husband-man; and all the fruits of the Spirit is like unto the root that bears it, and the vine out of which the branches are a living outgrowth, and the branches exist, spiritually, solely because they are of the spiritual branch, and the life, and fruits come solely from that divine source.

Therefore, we read, "Paul may plant, Apollos may water, but it is God alone who giveth the spiritual increase." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against which there is no law." And they that are Christ's have crucified the flesh, with its affections and lusts. The fruit of the Spirit is set over against, and is the opposite of the works of the flesh, which are manifest as "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murder, drunkenness, revelings, and such like. (Gal. 5th. Ch.)

Jesus said the field is the world,

the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that soweth them is the devil, and the harvest is the end of the world, and the reapers are the angels." Who would dare question the truth of the words of Jesus, who was with the Father in the beginning, and who will be with His redeemed people in the end of the worldly and fleshly dispensation, to call them, as a shepherd would call his own sheep, so will Christ, the Lord, receive His people into the fold, for there shall be one fold and one shepherd.

"Now before the Feast of the Passover, when Jesus knew that His hour was come that He should depart out of the world unto the Father, having loved His own which were in the world, He loved them unto the end."

So Jesus prayed for His own and said, "The glory which Thou hast given me, I have given them, that they may be one even as we are one."

"I in them, and Thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and loved them, as Thou hast loved me." And Jesus left a testimony as to His Will, saying, "Father, I WILL, that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me, for Thou has loved me from the foundation of the world."

The will of the Father, who is all wise, all powerful, omniscient, omnipresent, omnipotent, cannot fail, nor can the will of the Lord Jesus Christ, the mediator between God

and His people ever be amended, or set aside; but in the end He shall see of the travail of His soul, the purchase of His blood, and be satisfied. Therefore, Jesus is the beginning and the end, the first and the last, as the redeemer of His people and to God and unto Christ, all honour, dominion, praise and glory is ever due.

O. J. Denny.

MRS. LEAH POLLOCK SIMPSON

By request I will attempt to write a few lines in memory of our dear sister, Leah Simpson, who departed this life on February 14, 1942, at the age of 49 years.

She was the daughter of Mr. and Mrs. W. W. Pollock and was united in marriage to Brother A. F. Simpson on January 22, 1908, to which union were born seven children, as follows: Lester, of Jacksonville; William W. of Maysville; Arthur P. died in infancy; Eugene of U. S. Army; Everett, of Maysville; Mrs. Selma R. Rhodes, of Jacksonville, and Miss Velma G. Simpson, of Wilmington.

Although reared by strict parents of the Methodist faith, she became convinced of her sins and was delivered into a sweet hope in Christ, and asked for a home among the Primitive Baptists at White Oak Church, in Jones County, and was received and baptized by the late Elder B. F. Eubanks, on the fourth Sunday in September, 1925, and lived a faithful member until death.

She was not only faithful to the church but in her home, which was always open to the brethren and friends of her faith.

Although she was an indulgent mother, she was firm and positive in home discipline and reared a family of respected citizens.

We feel that we can truly adopt the language of King Lemuel, Prov. 31:26-28. "She opened her mouth with wisdom, and in her tongue was the law of kindness. She looked well to the ways of her household and ate not the bread of idleness. Her children rise up and call her blessed, her husband also and he praiseth her."

She was a great sufferer with kidney trouble, one having been removed some years ago, but she bore her afflictions with great manifestation of patience and cheerfulness.

The unworthy writer made many pleasant visits in the home and always received a welcome.

Her funeral was attended at the home

by Elders E. F. Pollard, T. H. Edwards, Eddie Humphrey and Brother J. D. Key, and her body was laid to rest in the cemetery near Maysville, N. C., there to await the second coming of the Lord, when He shall come to call for the bodies of the Saints, when they shall arise in His glorious likeness and be satisfied.

I was unable to attend the funeral on account of sickness, but hope that I loved her for Christ's sake.

Lovingly submitted,

R. W. Gurganus.

BEST ROUTE TO KEHUKEE ASSOCIATION.

Dear Mr. Gold:

I am enclosing letter from Mr. John W. Smith, Pinetown, N. C., which shows the way to Kehukee Association. If you can I would love to have it in Landmark before October 1st.

Hope you can publish it and go to North Creek the first Sunday in October. The enclosed letter tells how to get there.

With kind regards and best wishes,

B. S. Cowin.

Dear Bro. Cowin:

Received your card yesterday and was glad to hear from you. About the road to the church, I think that the nearest and surest way is to follow 264 to the Midway service station, which is about 12 miles from Washington, and then, instead of following 264 you keep straight, right into Bath. Go right through Bath and follow the highway about 2 miles, and then the dirt road begins. There are about six or eight miles of that, and you are to the church.

There is another way, but it would be more complicated to direct you that way, and, too, it is farther. I'll tell you, anyway. You can follow 264 to Yeatesville, and then drive through Yeatesville for about 1½ miles, then turn right on the dirt road and you'll come to where I live. This dirt road is about three (3) miles long.

Here's hoping that you are enjoying good health. I am,

Your brother in hope,

J. W. Smith,

Pinetown, N. C.

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association will, the Lord willing, meet with the church at Sappony, beginning Friday, October 23rd, at 11 o'clock, War Time, and continuing Saturday and Fourth Sunday. The church is located 1 mile South of Sandy Cross, and Sandy Cross is on the Highway from Wilson to Nashville, which is about 14 miles from Wilson and 5 miles from Nashville. We invite our brethren and sisters, also our preachers, to meet with us.

E. L. Cobb, Association Clerk.

ELDER GRAY MODERATOR OF CHURCH AT NORTH CREEK.

Dear Mr. Gold:

You have the wrong idea about Elder Gray being Moderator of the Kehukee Association as Elder A. B. Denson of Rocky Mount is Moderator, and Elder Gray is Moderator of the Church at North Creek, where the Association was appointed to be held, and if I understand his letter to you, he wants you to print a notice to the effect that he is moderator of the church and not of the Association.

John W. Smith is Clerk, and I sent you his letter to publish in next issue of Landmark to show people the way to get there.

I do not think any correction is necessary, as most people know who the Moderator is, but you might state that Elder S. Gray wants to say he is Moderator of the church at North Creek, but not of the Kehukee Association.

Respectfully,

B. S. Cowin,

Williamston, N. C.

CONTENTNEA ASSOCIATION

The next session of the Contentnea Association is appointed to be held with the Meadow Church, Greene County, North Carolina, commencing on October 9, 1942 at eleven o'clock A. M., and lasting through the following Saturday and Sunday. Elder G. G. Trevathan is appointed to preach the introductory sermon and Elder J. C. Smith is chosen as alternate. The church is situated about four miles west of Farmville, ½ mile south of Wilson-Farmville Highway. For further information write L. A. Mewborn, Farmville, N. C., or Elder J. B. Roberts, Farmville, N. C.

J. E. Mewborn,

Association Clerk

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, \$2.00 per year; Daily Times, \$6.00 per year, and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL LXXV.

SEPTEMBER 15, 1942

NO. 21

ENVY AND WRATH

"Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

For wrath killeth the foolish man, and envy slayeth the silly one.

I have seen the foolish taking root; but suddenly I cursed his habitation.

His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

Yet man is born unto trouble, as the sparks fly upward.

I would seek unto God, and unto God would I commit my cause;

Which doeth great things and unsearchable; marvellous things without number:

Who giveth rain upon the earth, and sendeth waters upon the fields:

To set up on high those that be low: that those which mourn may be exalted to safety."

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT_____Dade City, Fla.

ELDER B. S. COWIN_____Williamston, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

HE CAME TO SAVE SINNERS

"And when they saw it, they all murmured, saying, That he was gone to be a guest with a man that is a sinner" Luke 19:7.

Men by nature do not understand the fact that "Christ Jesus came into the world to save sinners," that He came not to call the righteous, but sinners to repentance;" and that "the whole need not a physician, but they that are sick." So very naturally Jesus was criticised for going to be a guest of a man that is a sinner, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

The popular idea seems to be, that if one desires the notice of Jesus he must "take the first step, make a start toward being good, and for this he will receive attention, and by keeping up good works will finally be saved.

All this false teaching frustrates the grace of God, for good works do not grow in nature's garden. To begin with "Ye must be born again." None dead in trespasses and sins can take the "first step." There must be a new birth, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Zaccheus, the subject of this sketch, was "chief among the publi-

cans" or public men, a man who had been appointed from among the Jews to collect taxes of his fellow countrymen for the Roman government. They were given authority to levy taxes according to the ability to pay, and to this levy they added their fee. It is said that the system reeked with fraud and corruption, so that all publicans were heartily hated by all Jews, and they were not allowed to come into the Synagogue.

But according to Zaccheus's account of himself, his business life was honest for he "said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Now according to the popular teaching, the reply of Jesus to this statement should have been "Yes, Zacchaeus, I know all about your good deeds of charity to the poor, and of your honest and upright dealing in gathering taxes, but Jesus took no account of the good works at all, because "it is not by works of righteousness which we have done"; but "Jesus said unto him, this day is salvation come to this house, forsomuch as he also is a son of Abraham, for the son of man is come to seek and to save that which was lost", so it is plain that "it is not of works, lest any man should boast."

It reads that Zacchaeus "sought

to see Jesus and who he was; and could not for the press, because he was little of stature, And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way."

Now when "he ran before" he was going away from the object which he sought to obtain. It means that all our efforts to find Jesus avail nothing, all our running and climbing are just so much waste energy and amount to nothing, absolutely nothing. And all his running and climbing did not avail, for how was he to "see Jesus, who he was" in all that 'press' a multitude of people, when he had never seen him, and did not know him at all?

"None by searching can find out God." We cannot find him. He must find us, we never seek him until he seeks us, for he "is before all things, and by him all things do consist."

This incident proves the order of the salvation of the people of God. For it reads, "And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zacchaeus, make haste, and come down; for today I must abide at thy house" "And he made haste, and came down, and received him joyfully."

The fact that Zacchaeus chose to climb a Sycamore tree to see Jesus was in its self a display of inventive genius, for it is said to have been a beautiful tree, one that a passer by might stop to admire, so that he may have anticipated this with the idea that in case Jesus should stop to admire it he might possibly see him; it may have been one of the many inventions that man has sought out, but be that as it

may it is a matter of speculation, for nothing is said of Jesus paying any attention to the beauty of the tree, and the wonderful thing is that he should address Zacchaeus by name, both of them being naturally entire strangers. It goes to prove that he knows his sheep, and is known of mine, and that he calls them by name.

This incident proves that the relation of the sheep and shepherd can never begin with the sheep, that the Shepherd goes before. He calls them by name and when he calls there never fails to be a response. While Zacchaeus was in the tree he was above his Lord, not a proper position for him to occupy, but when he was called down, he was below his Master, being "little of stature, the proper position for all poor worms of the dust," for the servant is not greater than his Lord."

This incident proves that when Jesus calls, his call is always obeyed, for when he said "Zachaeus make haste and come down" "he made haste and came down, and received him joyfully," and this is the manner that Jesus is always received, "joyfully," for to all His, he is the "chiefest among ten thousand, the one altogether lovely."

Yours in faith, hope, charity, these three, but the greatest of these is charity.

Everett R. Kinney,
Ashokan, New York

THE MERCIES OF GOD

Dear Mr. Gold:

I have learned experience by sore trials and afflictions, but I do enjoy the good experiences contained in Zion's Landmark. But I feel I am

so near nothing that I would not put my little experience before the people of God, as it might not be comforting to them. But I have a law written in my heart and in my mind which I believe Christ put there, and I feel I have died to sin and Satan and have given all of Satan's goods back to him through Christ who strengthens me.

I love to sing and talk and assemble myself with God's people. I believe Christ died to set me free and has given His life to overcome the devil; and since I have a little hope in Christ, of eternal life, I live not after the world, but after the things of Christ and his kingdom. I know that I am a sinner by nature, and I hope I have received a part in the first resurrection. I was a beggar for mercy and a prisoner, naked, hungry and thirsty when I was given a home with the church about thirty years ago. I still retain my home with them and hope I am in full fellowship.

We cannot serve two masters, Christ and the evil one, and I truly love God's children. Christ first loved me, and I feel that He has forgiven my sins.

Brother Obe Tingen, I heartily agree with you in the July issue of the Landmark. What you say is real good. I am so glad that Christ has interceded for me at a throne of grace, for of myself I can do nothing. I remember several years ago when the season was very dry, I wondered why the Old Baptists did not pray for rain. I had listened for

meone to say something about the drouth, but never a word. About this time I came to the house one evening at dark and the word of the

Lord spoke to me saying I must fast or pray tomorrow and I said, "Oh Lord, if this is of You remember me in the morning." Next morning when I went down into the field it was a beautiful day, with the birds flying and singing. I got off in a little thick place and I saw myself as nothing to approach such a God as my God. But I was made to cry out to my God. My wife called me to breakfast, but I said I didn't want breakfast. I didn't tell anyone of my burden, but went back to the place I first tried to pray and stayed alone until I heard it thunder about eleven o'clock. I went to the house and lay down. A few drops of rain fell, and then it was fair again. The Lord spoke telling me I hadn't done my duty. I got up and went in the corn field and fell on my knees and the Lord gave me a prayer, and I prayed. I felt I never would doubt the Lord again for he gave the rain. These things are why I have a hope in Christ. He feeds my soul, gives me food and raiment, gives blessings when it pleases Him. All things are His and all things praise Him when it pleases Him.

Just a word about the famine among the children of God. I believe I have seen and felt this great famine and have spoken of it some few times. I know the Bible sets forth in these last days there will be false teachers causing God's people to err. We see that many have forgotten their first love, going after the things of this world when once they confessed to the church that they were dead to the love of sin, but have practised sin.

May God forgive all my sins. God bless us to pray for each other and

preach Christ to the comfort of God's humble poor.

If this is worthy please publish. I am sending you one dollar. Please put it to my account for the Landmark.

Yours As Ever,

R. P. Batchelor,
Richlands, N. C.
Route 2, Box 155.

A COMFORTING LETTER

F. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

I am enclosing a letter I received from Bro. F. D. Long, Roxboro, N. C. while my wife was in the hospital in Durham, N. C. It was such a comfort to me and also my wife, that we want others to enjoy it. Brother Long is truly a faithful member and strong in the faith. We have his consent to publish it, at our request.

Yours truly,

J. A. Herndon
Chapel Hill, N. C.

Elder J. A. Herndon
Chapel Hill, N. C.

Dear Brother Herndon:

Just a few lines to let you know that I and our entire Church and friends often think of you in your affliction and especially since your dear companion is sick and in the hospital. I have been to see her twice. I think she is very cheerful, standing up under the strain of examinations and ex-rays just fine. She has some good, natural physicians, which is a wonderful blessing to have, but she is trusting in one that has all power in Heaven and on earth, one that never slumbers

nor sleeps, but is ever watching over His people by day and by night, and blesses them with grace to trust in Him, of whom is ever-lasting strength.

Sister Herndon seems to be patient and reconciled to her affliction, and her faith does not fail her in this trying hour. I think she feels confident that the Lord will restore her to her usual health again. I think it is wonderful, and something we ought to be thankful, that we have a God that can be touched with the feeling of our infirmities and remember that we are dust, and is able and does make us submissive to His will, and in our affliction visits us in the Spirit, and gives us faith to feel that all is well and that we will be restored to health again.

I hope I have had a mind of the Lord to ask in my petitions to Him to restore your dear companion back to you in your lonesome hours, and somehow I feel confident that she will soon be back with you, for she is so faithful and thoughtful of you in every way, in looking after your comfort and welfare. She is a real companion indeed, one that God has given you to stand by you through these many years, to be a help-mate and to encourage you in your trials and tribulations, and to comfort and be as a staff for you to lean upon in affliction, and I know you appreciate and are thankful for her.

I know you have missed Sister Herndon, but I am sure the Lord has been with you in these dark hours and has made you reconciled to His will, and to be thankful that you have a noble daughter and son-in-law to look after you so nicely.

I don't think I ever saw any one any more thoughtful of their parents than Mr. Edwin and Nancy, and seem to do it so willingly, and have provided such a comfortable place for you both in your declining years.

I know you are thankful for these things and we love you both so much we feel that we are thankful and love them as you do.

Brother Herndon, our little flock at Roxboro wishes you to know that we are interested in you, and hope that we are thankful to the Lord that He has given us such a wonderful pastor all these many years and that you have been blessed to preach with so much power this wonderful Gospel, Salvation by Grace, and have brought no new thing among us. You have preached peace and love to the extent that our people have never been divided. We are, I hope, united in one great bundle of love; all believe in the same thing, and in your declining years and affliction, I think the Lord has blessed you to do some of the best preaching you have ever done. And I feel like I know there has never been anyone that is afflicted as you have been and more humble and reconciled than you are.

We often think of you not being able to see the visible things of this world with the natural eye, but I feel like I know you see with the spiritual eye the sweet and beautiful things in the Kingdom of our Lord. Our sincere desire and prayer is that the Lord will continue to bless you with health and strength, to come in and out among us many years yet to come, and will continue to visit you in manifestation of His

love and mercy, to be blessed to preach this wonderful gospel, and fail not to declare the whole council of God, ever looking unto Him who is the author and finisher of our faith; who can bring strength out of weakness, light out of darkness, and will do all of His pleasure in Heaven and among the inhabitants of earth, and none can stay His mighty hand, nor say "Why Doeth Thou?"

I am so glad that I believe in God, and that He has promised to never leave nor forsake His people while here on earth, and also I hope I am thankful that I have faith and believe in the glorious resurrection of the dead. That when His little flock have finished their course here on earth, and fall asleep in what we call death, that when that great day comes, when the Lord of Glory shall come, put one foot on earth, and one on the sea and declare that "time shall be no more", that all the people that Christ died and rose again for, at the command of our great and precious Savior, they will come forth and live again; not to live here in this sinful world, but to be carried to Heaven above where they will be made just like Him who suffered and died for them. To sit down and mingle with the family of God, who hath gone on before to sing His praises for ever and ever. Won't that be enough?

Brother Herndon, these are some of the things that I have a sweet hope in my breast, that I am looking forward to. Yet much of the time my imperfections and short-comings are so plain before me, I am made to wonder whether I have ever known the Lord as the Savior to me

or not. And sometimes I almost get to the place to give up, but I can always have one thing to cling to, and that is I remember that Paul says "we know that we have passed from death unto life, because we love the brethren." And if I know my heart, I do love the brethren and sisters, and do hope and pray the Lord will continue to keep me in such a way that I may continue to live in peace with these people that are so dear to my heart.

Brother Herndon, I have and am still going through some trying times, but I am trying hard not to worry other people with my troubles and sorrows. I am living a lonesome life. I had a good companion so long, no one knows just what it means unless they have like experience. I have begged the Lord to reconcile me to His will and feel that He has answered my prayer to a certain extent, as I know she is out of her suffering and is much better off than I am.

I did not intend to write this much. Don't know whether this will be of any comfort to you or not, but if it does, give God the praise and I desire an interest in your prayers, that I may be kept humble and at the feet of the brethren and be kept in the faith.

Your little brother in fellowship,
I hope,

F. D. Long,
Roxboro, N. C., Rt. No. 1

ARE WE WORTHY OF HIS LOVE?

Dear Mr. Gold:

I appreciate your kind words so much, and hope you are feeling better after your vacation, that I want to write to you.

You have lived a long and useful life and have spread sunshine into many hearts, including my own. After all, it's not so much in what we believe, but the life we live, and by our own works shall be judged, for we must all stand before the judgment bar of God and give an account of the deeds done in the body, whether they be good or bad, and there we will receive our due reward. There will be no big "I's" or little "You's" there, and from that court there will be no appeal, for King Jesus will sit on the throne and separate the sheep from the goats, and he will present his own to his Father without spot.

We can preach the absolute predestination of all things or conditional time salvation just as we please, but without charity it is impossible to please God." If we show no mercy, we shall be judged without mercy.

We can class out and pair together here in this life, and declare non-fellowship against our brethren and sisters, and cast them out as evil, but there will be no classes in the courts of our blessed and holy King, for he will give to every one their due reward according to his own works.

Some have been cast out as evil, because they preferred to follow God instead of man, but remember Jesus said in such cases "Be exceeding glad, for great is your reward in heaven."

Mr. Gold, write us a long letter in the Landmark and may the good Lord of Heaven bless you and keep you for His own name's sake.

I have become afflicted and so

nervous I can hardly write at all, and sometimes I can hardly hobble along at all, but I don't want to give up until I have to.

W. L. Parker,
Schoolfield, Va.

I appreciate very much your kind words and trust that God will heal you and restore you to health.

With you I deeply regret bickering and strife among the brethren and in the churches.

If I had my way about it, I would settle all of the existing differences tomorrow, unite the children of God under the banner of the holy Son of God, which is love, under Him who gave His life that we might live.

When I think of our Blessed Redeemer suffering a cruel death on the shameful tree of the cross, which at that time was the most ignominious death that could be visited upon a man, and that too between two thieves, and by his own chosen people, I fail to understand why his children today will fall out with one another.

See how forgiving the Saviour was. While in the agony of death and suffering the most excruciating pain, his blessed heart filled with love for us, and he cried out "Father, forgive them for they know not what they do." Do not we crucify Him when we fall out with each other?

So, when we realize and appreciate what He suffered for us, it is impossible for me to understand why brethren who have made a profession of faith in Christ, will allow the little foibles and differences of this life stand in the way of

making peace with their brethren.

None of us are perfect, for we "are carnal and sold unto sin," and all of us have come short of what God would have us to be, but Christ sits at the right hand of God, making intercession for us, with groanings that cannot be uttered and that too after praying for those who had crucified Him.

How many brethren who have fallen out with their brother pray "unceasingly with groanings, that cannot be uttered" to God to lead them to be able to see the good points in their brother rather than what they think are the bad ones?

I don't suppose there is any man in the world who has more fault found with him than the newspaper man; but while I know, like Paul, I am the greatest of all sinners, and do not deserve the mercies God has showered on me all my life, when I come up in front of the bar of God, I hope I will not be ashamed, or afraid to look into the face of my Saviour, with the marks of the nails in his feet and hands and be compelled to admit that I bear malice in my heart towards any one.

I shall be very grateful if He forgives the sins I have committed in the flesh. You know what He told us to pray, "Forgive us our trespasses as we forgive those who trespass against us", and "vengeance is mine, I will repay saith the Lord".

The question in my mind is whether I am worthy of is love, for I esteem all things else as dross.

Sumbitted with a heart full of love, and hoping you will bear with my many imperfections.

John D. Gold.

TRIED AND TRUE

John D. Gold:

My Dear Friend, and I must say brother, for indeed and in truth you have been all of that, and been more if possible by sending me our paper right on, not knowing, and I dare say thinking if you would or could ever get pay for it. Yet as I have told you, I am poor, not only financially but poor in spirit. Yet I am glad that I am, for such characters are blessed, yes in time, as well as in eternity—thrice blessed.

My hope is in the finished work of Christ, the perfect work, without addition, subtraction, multiplication or division. The whole and complete plan of Salvation was ordered and made sure in the covenant relationship, between Father and Son, before time was, yes even before the stars sang together, or the dust on the highest hills were laid. Even then was Christ with His father.

Oh when I think, ponder and meditate upon the wonders of God, like Job I have to put my hand upon my mouth. Yes I am dumb and can't utter a word. It is too wonderful. I can't attain unto it. My finite mind can't grasp the excellency, grandeur and matchless power of God. A self existent under no law; a law unto Himself, yesterday, today and forever, unchangeable. He sits as a refiner's fire, and fullers soap, and how often has not every child of God been tried and tested in these furnaces and fires. Yes indeed, been refined and tried. How bitter has been the taste. Yes, as worm-wood and gall, and it seems that it takes so much purging, purifying, for they are indeed a stiff necked and rebellious people, loath

to quit the fleshpots of Egypt. Yet they must come away from such alluring attractions, and have to learn obedience through and by each and every one who have to suffer.

I am enclosing two dollars (\$2.00) for which you can put my paid subscription when and where you please. I thank you so much for bearing with me. I felt that I desired so much to reach out across the distance and clasp dear Brother Cowin's hand, and say God bless you for he did so vividly voice my sentiments, and struck such a responsive chord, that vibrated in unison and mutual harmony, when he spoke of living people that spoke their minds and convictions. I would to God that there were more of them, feeling they had no friends to lose, nor no foes to gain, letting the chips fall where they may, seeking only the service of their God and Him only to please. Crying aloud, and sparing not, lifting up their voices like a trumpet, not failing or sparing to declare the whole counsel of God, being instant in and out of season, in reproving, rebuking, exhorting with all long suffering and doctrine, ever studying unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. To be diligent, not slothful, be bold, brave, fearless, yes bold as a lion, and harmless as a dove. To be wise as serpents and to preach the gospel, being shod with the preparation of the gospel, having the two edged sword, the law and the gospel to go forth conquering and to conquer in the name and fear of your God.

From one that loves all the true

Israel of God, and the bold defenders and contenders of that faith that is common to all the heirs of glory.

Your sister in bonds of love,
Effie H. Carawan,
Swan Quarter, N. C.

MAY GOD KEEP THEM FROM HARM

Mr. John Gold,
Wilson, N. C.

You will find check to pay one year subscription to Landmark for Mrs. Lucy Ann Gooch, Clarksville, Va., and one year for Mrs. Henry Fox, Roxboro, N. C., Route 3.

I was at Roxboro church last Sunday and enjoyed it so much, but would like to tell you about my trip to Willow Springs church 4th Sunday in August. They had what we call there all day meeting with dinner on grounds; had 5 or 6 preachers and the best of it was to me Brother and Sister Bullock of Fuquay Springs had a son to join on Saturday, and was baptized on Sunday at the lake. This young man came home on a furlough as he is in the navy. And I will have to say it was most beautiful to see him in the bloom of life come forth dressed in white uniform, harnessed in service for our country, and the sweet meditations I had were harnessed in the yoke of fellowship of his Lord and Master, which passeth all understanding. I understand he has been on two vessels that were torpedoed from under him and was out in open sea for eight hours on some little raft, but thank God he was just as safe as Jonah, or Paul, for they carried out every command that was given. I enjoyed the meeting very much. Elder David Spang-

ler preached before dinner and it seemed his sermon was so comforting in connection with the young man, as he preached about Paul's journey to Rome, shipwrecked and carried there in the hands of his enemy, how marvelous is His works and ways. When blessed to get beyond this world of trouble, turmoil and confusion where there seems to be no rest with such a conflict the world has never seen before, is then we forget the things that perish with the using and soar around on the wings of his love, sitting together in heavenly places in Christ Jesus; but it seems as if that is a short journey, because we soon have to come back to all these things which make us bow low and lament, feeling as if he has clean gone for ever.

I feel sad tonight. The only boy I have is preparing to leave Thursday to some place to serve his country. How can I be reconciled to just that, the one I ask the Lord to give me 25 years ago and have been blessed to have him with me all these years, seen him grow to manhood, a fine young man of good qualities, never gives us any trouble, and filled his seat most every time on Sunday at our church, which was such a comfort to me. How we will miss him in our home and in so many ways, but must bow in submission asking God to go with him and be his shield and refuge, and will ask him to reconcile me to every dispensation.

I feel sure there are many mothers and fathers that have gone through some of these trying hours, and may grace and mercy be with all of us.

J. J. Whitley,
Durham, N. C.

PEOPLE OF GOD ARE ONE IN CHRIST

Dear Mr. Gold:

I am still rehearsing in memory the pleasant visit I had with you, and family. It is indeed a treasured joy, and hope it may be possible for me to meet you all again, while here upon the shores of time. My trip all the way through was a most joyous one. The people I met at all the places were so very kind and Christ like.

Surely the people of God are one in Christ, and when his Spirit is in exercise in the heart, they are at peace one with the other. Only by the works of the flesh do we see strife, variance, and confusion among them. I do love peace, and harmony; without it, real happiness is done away. There has been a growing interest with me in the Landmark, and its publisher, which has increased since visiting you. It is hard to get many subscribers because most of our folks are of limited means and of time, as more money is spent for newspapers, than for religious reading. However I hope this may add a little encouragement to you, and all those laboring with you in your great task.

Divine and Heavenly blessings rest and abide you, and all near and dear to you.

Also I am enclosing an article which I wrote for our paper which ceased publication during the depression. It was sent as a New Year's greeting (1929). Having come across it and after reading, felt it expressed my present trend of mind toward the Landmark and its readers. I have made a few minor changes in the wording of

the address, as you will see. Look it over and if you feel or think it worthy of space, use it. If not return it and all will be well. I have been thinking of writing again as I have received many requests to do so, which gives me much comfort, and encouragement. Since my return home from your state, I have been unusually busy. I have quite a large correspondence, and do not keep up with it all very promptly.

I do hope you are still gaining in health, and able to attend to your business more fully. You are truly blest to have such good help, and those who are so willing to assume the great responsibility that befalls them in the management of such an enterprise.

I am enclosing check for four dollars (\$4.00) for which send Zion's Landmark to the following addresses: Wilmer L. Jones, Montchanin, Del. and George Fouraker, 3405 Jefferson St., Wilmington, Del.

C. E. Benson

Clark's Summit, Pa., Route 1

Hope you can visit us again soon. I am improving in health and able to do some work. Will publish your article as soon as possible, as we have a great deal of copy on hand for the Landmark.

John D. Gold.

THE EGYPTIANS ARE GONE

Dear Editor Landmark:

Some scripture came into my mind and an impression to write something concerning it to the Landmark, but I do not know if it is of the Lord or not. If the editor does not think it is he can throw it in the wastebasket.

The scripture is this:

"These Egyptians which ye have seen today ye shall see them no more forever." All Bible readers will remember the setting or circumstances under which this scripture was recorded. It was at the Red Sea, when the children of Israel were hemmed in on every side and saw no way of escape. And I am sure that they felt in their hearts that if the Egyptians did destroy them it would only be just. Just as you and I felt when we were condemned by the law and saw no way of escape. For they had spoiled the Egyptians. They had borrowed their vessels of silver and gold and precious jewels and they knew they were guilty even as you and I. And they were not concerned about predestination either, and neither were we. What they wanted and what we wanted was deliverance. But they couldn't see any and neither could we. Then Christ appeared and in that still small voice said; "These Egyptians which ye have seen today ye shall see them no more forever." So it was with you and I, brother and sister, when we were brought to our wits end and knew not what to do or which way to turn, and that still small voice spoke peace to our troubled souls. I don't know what your problem was and you don't know what mine was, but we do know, when that voice spoke peace to us and we know what He said.

No doubt He did not say the same thing to me, that he said to you, but whatever it was that He said it fitted our case perfectly. For while other problems may have arisen, and other trials may have brought

us low, these same Egyptians have never been seen any more and never will be. Preachers may fight over predestination and over who shall be the greatest in the kingdom, and the sheep may be scattered into all nations but blessed be God those Egyptians are gone forever.

Percy Davis,
108 S. Carolina Beach Ave.
Wilmington, N. C.

SPECIAL NOTICE

Some complaints have come to me in regard to the Landmark being late, in reaching its readers, at times, recently.

To many of our readers the Landmark is about all the preaching they hear, as many of those express it; who, for various causes, are prevented from attending Church services in person. All such, dear people, have our most sincere love and respect. We can readily understand their desire to have the paper come on time, and also to have its pages filled with such matter, as will be a comfort; and not be filled with contentions to no profit.

We have no apology to make for the publishers, except to say they are, like all other publishers handicapped for various reasons.

1st. Mr. Gold has been ill for a year or more, not seriously; but under the advice of his physician has spent much time in bed; but we are glad to say that he is much improved.

2nd. Due to the drafting of a substantial number of the employees, of the P. D. Gold Publishing Company, they have been handicapped. And too, there has been others ill from time to time.

There is not a publishing house in the U.S.A. that has not had its troubles since the outbreak of the War.

A little patient understanding, and a disposition to sympathize with all our publishing houses is timely.

We may, yet have to worship in dens and caves, and the right to publish any religious paper, may yet come to this country as it has come to others. Let us hope, and pray that such a fate does not await us.

A few words of encouragement to our editors and publishers would do much to ease the load all are having to endure. May the Lord bless and comfort you all is our prayer.

Elder Denny is correct, and, we trust soon to have the Landmark on time in a short while.

September first is mailed, and September 15th is in type and we hope to have it printed and mailed out by the first of next week. Losing help, sickness and changes are responsible. We appreciate the interest of the readers in the Landmark and regret its delay which we trust the Lord willing will soon be remedied.

With love to all of you,
John D. Gold.

YOUR LANDMARK WILL CONTINUE.

Dear Mr. Gold:

Please find personal check for payment of Zion's Landmark for 2 years from September 1, 1940 to 9-1-42. I believe this is correct \$1.00 per year for ministers.

I have been a subscriber for your good paper for many years, and so

did my parents and grandparents before me. Perhaps I can be financially able later to take your paper again, but for the present time I am asking you to please discontinue the paper.

My former address Sevierville, Tenn., is now Gatlinburg, Tenn., Box 122.

May God bless you and the publication of the Zion's Landmark to the Glory of God and for the lasting good, peace and comfort of God's dear little ones.

Yours in Humble Hope,

W. C. McMillon,

Gatlinburg, Tenn.

P.S.—I have met your father a number of times. He was a dear faithful father in Israel and I dearly loved him for the truth sake.

—W. C. M.

We are continuing your Landmark from the gift fund.

May God bless you,

John D. Gold.

FULL OF GOOD THINGS

Dear Sir:

Please find enclosed \$3.00 dollars to pay for my Landmark until July 15, 1943 and \$1.00 to pay on someone else's subscription.

I love the Landmark very dearly because it is so full of good things I love to read about. Hope I won't ever have to be without it. Please excuse all mistakes and remember me when at the Throne of Grace.

Sincerely,

Mrs. Heber Smith

Kinston, N. C.

R. 4, Box 158

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

VOL. LXXV.

NO. 21

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

SEPT. 15, 1942

JACOBS TRIALS

Jacob had many trials, conflicts and bad disappointments, his children often shunned him. They sold Joseph as a slave and told their father that wild beasts had devoured him, but that which uneased, troubled and brought him down so low could not deprive him of the promise nor make it null and void.

The Lord told him to go to Bethel and dwell there; which did not mean for him to spend the remainder of his life there, but he was to dwell within the bounds of the promise which embraced his hope, his faith and love for the precious things that God had shown him. God was at the top of the ladder which reached to heaven forgetting His coming to earth bodily to do His Father's will, and put away sin by the sacrifice of himself.

It became necessary for him to go to Egypt, but he hesitated, and the

Lord renewed His promise to him, assuring him that He would go with him and not forsake him, and though he must leave Caanan to dwell in a strange land yet God's promise to give the land to his seed still remained in full force, and after a sojourn there of two hundred and fifteen years, then the Lord would bring all his seed back to Caanan again. God's promise cannot fail, as there is no provision in it for a failure nor even a hindrance.

When we get to the place that our hope has perished from the Lord, when distress, sorrow, sadness and disappointments stand in every lane of our lives, when we strain every effort to look into the dark, gloomy future for some encouragement, but cannot perceive a ray of hope to brighten our pathway, and we feel like David. "That some day I shall die by the hand of Saul," we think our religion is and has been a failure all the while, and we are making the sad discovery that in all our professions God was not in the matter; it is then the Spirit takes us back to Bethel to again review the promise given us in the beginning of our experience; the same promise given to all the poor sinners that God claims as His own, while His son came to save, which He will raise at His second coming and present to His Father, "Saying behold I and the children which Thou hast given me."

After Jacob had obtained his father's patriarchal blessing, he perceived that he had gained his brother's enmity, and his mother saw that it was necessary for him to go away. She sent him to her brother who lived on the other side of the

Syrian desert. The first night he encamped at Bethel where he took a stone for a pillow. There was no town there, but one near by; but he preferred to be alone rather than among the idolatrous people with which the land was peopled. During the night he saw a ladder reaching from earth to heaven and angels ascending and descending on it. When morning came he said, "This is none other than the house of God." He poured oil on the stone and called the name of the place Bethel. The Lord stood above the ladder and said, "I am the Lord God of thy father Abraham and the God of Isaac: the land wheron thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed: and behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28:13-15.

He must have been surprised beyond measure, to think what the Lord had done for him during the lonely night; for no doubt he lay down with a heavy heart to think he was a fugitive, deprived of the sweet associations of his precious mother whom he never would see again. He was to go far away to the land from whence his mother came, to travel the great distance through the lonely desert all alone, having no human companion, but

God had said He would be with him, and bring him back to Bethel again. How wonderful is this promise which does not take any notice of any hindrance that might be encountered by the way, or any evil beast, robbers or any other enemy he might come in contact with; but nothing can hinder the promise from being fulfilled. Jacob's path for the next twenty years was not strewn with roses, the rocks and stumbling stones were not removed out of the way, but the promise given at Bethel was to be fulfilled it matters not how many obstacles lay in the way. No wonder he was able to lift up his feet as he passed on to meet Rachel who was to be his beloved wife. Jacob's going away served a twofold purpose. One was to get away from the wrath of Esau, the other and most important was to get a wife that was not of the idolatrous Canaanites, and both were accomplished although it cost Jacob many a sad and lonely recollection of the past. He disguised himself and deceived his father, and Laban deceived him by giving him Leah in the dark for his wife after he had served seven years for Rachel. He served the first seven years for Rachel no one can deny, he served the next seven for Rachel also, but he did not serve any time for Leah. His father-in-law was treacherous, envious and covetous, and Jacob charged him with changing his wages ten times during the six years he served Laban for a part of the flocks. Jacob was not without faults, for he took advantage of Laban by putting white strakes before the water troughs so when the strong cattle conceived he

put them up, but when the weak cattle conceived he took them down. So all the strong cattle were Jacob's and the weak cattle were Laban's. Jacobs cattle were ring-streaked and speckled while Labans were solid or of a different color.

Jacob is a type of Christ. Rachel is a type of the true Church, whom Jacob loved devotedly, and Leah is a type of that church that only wants to be called by the Lord's name. There are many instances recorded to show how devotedly Jacob loved Rachel, but not one instance to show he loved Leah. Rachel, means a sheep, Leah, means a wild cow.

As the end of twenty years drew near, and Laban's countenance portrayed his malice toward Jacob, and Laban's sons were heard to say that Jacob had got all Laban's cattle, Jacob held a consultation with his wives, and most important of all, the Lord told Jacob to go back to Caanan even to Bethel, where God had given him the promise, which was the same promise given to Abraham and to Isaac, which was to be his sweet treasure all the days of his life; not for any good seen in him, but because of His covenant love he would not leave nor forsake him.

B. S. Cowin.

MARTHA ANN ALLEN

Whereas, It has pleased our heavenly Father to call from our midst, our beloved sister, Martha Ann Allen, on March 24, 1942. She united with the church in 1920, and was a faithful member as long as her health permitted her attending. We feel we have lost a faithful follower of our blessed Lord, and His family a kind sister, realizing too that our loss is her eternal gain, for we can truly say of her, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that

they may rest from their labors, and their works do follow them. May we be submissive to God's will, for we know He doeth all things well. Our deepest sympathy reaches out to the bereaved family and we trust God will give them grace that they may be reconciled to His divine will.

Resolved, that we, Hannah Creek Church, send a copy of this to the Landmark for publication, a copy to the family and record a copy on our church book.

Done by order of Hannah Creek Church while in conference on April 18, 1942.

T. E. Johnson and Wife,
W. W. West and Wife,
Committee.

IN MEMORIAM

Jones Russell Hall was born August 29, 1861, the son of Radford and Priscilla Speer Hall, and died September 14, 1942 making his stay on earth 81 years and 16 days.

On January 27, 1895, he was married to Ada Ellen Fletcher who survives. Unto this union were born four girls who are all living: Mrs. W. R. Boaz, of East Bend, Mrs. J. A. Osborne, of Glade Valley, Mrs. C. A. Martin, of Boonville, and Miss Treva Hall, of the home. He is also survived by four grandsons; Arvil Martin, of the U. S. Navy, Hollywood, California, Carl Martin, of Norfolk, Va., Clyde Martin, of Boonville and Russell Boaz, of East Bend; one brother, W. A. Hall, of Yadkinville.

Mr. Hall professed a hope in Christ, and was baptized in the fellowship of the Primitive Baptist Church of Deep Creek November 1903, and served as a deacon for a number of years.

He was a kind, affectionate father, and a friend to all. While we are deprived of his bright and cheerful presence, and his willing, and helpful service, we cherish the memory of his life which will be an inspiration to us all.

He wished to live to be with his wife and children; but he knew his stay on earth was short and often expressed his willingness to go.

A precious father from us has gone,
A voice we loved is still,
A place is vacant in our home
That never can be filled.

The golden gate was opened,
A gentle voice said "Come"
As the angels stood awaiting there
To welcome our father home.

The funeral rites were conducted by Elder S. H. Reid a former Pastor, O. J. Denny and George Denny. He was laid to rest, in a near by cemetery, at Friendship Church near his home East Bend, N. C. R.F.D. The floral display and the many people attending his funeral bespoke

well for the community in which he spent his long and useful life.

O. J. D.

AN ENCOURAGING LETTER

Dear Mr. Gold:

My subscription expired July 15th I enclose one dollar (\$1.00) for 6 months to renew my subscription. I left Fuquay Springs about 3 weeks ago. My address is now Dunn. If you have the copies of August 1st and 15th I would appreciate having my subscription entered August 1st if you do not have those extra copies it is alright to enter September 1st. Mr. Gold please continue to write for the Landmark. Who are they that cannot endorse all you have ever written for it's readers?

Unworthily,
Azubah Lee,

Dunn, N. C.

We're pleased to forward copies of Landmark to you.

John D. Gold.

PSALM 11

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

If the foundations be destroyed, what can the righteous do?

The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

The LORD trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

APPOINTMENTS FOR ELDER WYATT

Eld. J. W. Wyatt will fill the following appointments the Lord willing:

Mewborns, Monday, October 12.

Kinston at night, October 12.

Newport, Tuesday, October 13.

Morehead City at night, October 13.

North East, Wednesday, October 14.

Southwest, Thursday, October 15.

Bay, Friday, October 16.

Thence to White Oak Association.

Muddy Creek, Tuesday, October 20.

Sand Hill, Wednesday, October 21.

Farmville, Thursday, October 22.

Arranged by Eld. E. F. Pollard.

E. L. Cobb.

WHITE OAK PRIMITIVE BAPTIST ASSOCIATION

The 109th annual session of the White Oak Association is appointed to be held

with the church at Maple Hill, Pender County, N. C. Commencing on Saturday before the third Sunday in October, 1942 and close on Monday, embracing the 17-18-19.

Maple Hill Church is located on State Highway No. 53 leading from Burgaw to Jacksonville, County seat of Pender and Onslow Counties.

Those coming Via Goldsboro will follow U.S. 117 to Burgaw. Take No. 53 for 16 miles to church near brick school building. Those coming from south via Wilmington, follow No. 17 to Burgaw, and to the church as directed above. Those coming from North and East via New Bern follow No. 17 to one mile West of Jacksonville at Junction, take No. 24 for about one mile to Junction of No. 53 take No. 53 for 16½ miles to the church, those coming by bus or train will be met at Jacksonville.

Please advise Eld. R. W. Gurganus, and he will arrange further conveyance.

Those coming from West or South via Wilmington, Clinton and Goldsboro will be met at Burgaw. Please advise Eld. W. A. Walton, Pastor of Maple Hill, church.

Ministers, Brethren, Sisters and friends invited to attend.

ASSOCIATIONAL NOTICE

The Primitive Baptist Association of Eastern North Carolina, will convene, this year, the Lord willing, with the church at Fremont, in the city of Fremont, N. C., On Saturday and Sunday, Oct. 16th and 17th.

Cordial invitation extended to all interested in meeting with us.

Eld. S. B. Denny, Moderator,
Wilson, N. C.

THEIR FIFTIETH ANNIVERSARY.

Dear Mr. Gold:

Please say in the Landmark, if the Lord will, that wife and I hope to celebrate our fiftieth wedding anniversary on the second Sunday in October. We were married on the second Sunday in October, on the 9th of October, 1892, that being on the second Sunday of October that year.

I have passed my 70th birthday, and my wife has passed her 68th birthday. All are welcome to come and bring a lunch. We hope to have some one preach that day.

E. C. Oakes,
Leasburg, N. C., Route 1.

Our congratulations and best wishes, and we trust that God in His mercy will enable you to celebrate a great many more happy reunions and anniversaries of your wedding day.

John D. Gold.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, \$2.00 per year; Daily Times, \$6.00 per year, and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock p. m. Associated Press dispatches, market reports, general and local news.

Price per year.....	\$6.00
Price for 6 months.....	\$3.00
Price for 3 months.....	\$1.50
In club with the Landmark, both papers sent for one year.....	\$7.00

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

Price for 12 months.....	\$1.00
Price for 6 months.....	.50
Price for 3 months.....	.25
Clubbed with the Landmark, both papers sent for one year for.....	\$2.50

Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

Address

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

OCTOBER 1, 1942.

NO. 22

GOD PROTECTETH THEE

"He that disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

He taketh the wise in their own craftiness: and the counsel of the forward is carried headlong.

They meet with darkness in the daytime, and grope in the daytime as in the night.

But he that saveth the poor from the sword, from their mouth, and from the hand of the mighty.

So the poor hath hope and iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth: therefore despise not the chastening of the Almighty.

For He maketh sore and bindeth up: He woundeth and His hands make whole.

He shall deliver thee in six troubles: yea in seven there shall no evil touch thee.

In famine He shall redeem thee from death: and in war from the power of the sword.

Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth." Job. 5:12-22

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT.....Dade City, Fla.

ELDER B. S. COWIN.....Williamston, N. C.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"YET FORTY DAYS, AND NINEVEH SHALL BE OVER- THROWN" JONAH 3:4

So far as I know, this is the shortest sermon that was ever delivered, and yet it converted more than one hundred thousand people, to be exact, more than 120,000: let those preachers take notice of this who are given to the delivery of those tedious, lengthy, two hour orations that seldom convert anybody, but only serve to weary the flesh.

For years I was under the mistaken idea that Jonah said that "Nineveh was to be destroyed" but it reads "overthrown" which means "to be upset" that is the Kingdom was to be overthrown, or upset, and did not mean the death or destruction of the people.

I tried to speak from this subject at the Jefferson Meeting recently, and was converted from the word "to be overthrown" by Elder Mead, who made the correction "before them all."

At the first command of God to Jonah "Go to Nineveh, that great city, and cry against it "He" rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa, and he found a ship going to Tarshish, so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord." Now it was all in the purpose of God that Jonah should do all this, for there

was a whole ship load of mariners to be converted, and Jonah was not told which way to go, when he should start or arrive at Nineveh, and further there was that "great fish" waiting enroute to swallow him, and he must not wait in vain for God had "prepared" him to meet this very emergency.

"But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea" etc. After Jonah had been awakened by the shipmaster, the mariners said, "Come, and let us cast lots" . . . and the lot fell upon Jonah." Then said they unto him, tell us, we pray thee, for whose cause is this evil upon us; what is thine occupation, and whence comest thou? what is thy country? and of what people are thou? These five questions signify the five Books of the Law, which these mariners have fulfilled in crying "every man unto his god" and casting forth the wares from the ship, all of which availed them nothing; their false gods did not help, neither did their good works in throwing the wares overboard, nor their rowing hard to bring the ship to land.

Of the five questions asked Jonah, he only answered one when he said

"I am an Hebrew" and it is very noticeable that he did not reply to the first question "What is thine occupation?" for all true preachers are not fast to take this honor on themselves, modesty and humility forbid it, but he simply told them that he "fled from the presence of the Lord."

Mariners are among the best informed people in the world, their business takes them to all parts of the earth, so that when Jonah told them that he was an Hebrew they knew that he was of that "peculiar people whose God is the Lord" and after they had taken him up and cast him into the sea, and it ceased from its raging, just as Jonah told them it would "then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows". Now they were converted from calling every man his god, which with all their effort and good works had amounted to nothing, and five times the name of the Lord is mentioned in their beseeching Him, fearing Him and making vows in which they acknowledged His power, saying "for thou, O Lord hast done as it pleased thee" and these five times mention of the Lord again signify that they have fulfilled the law, "receiving at the Lord's hand double for all their sins."

When the Word of the Lord came to Jonah the second time he was obedient, having learned obedience by the things which he had suffered. I have heard it said that Jonah learned that "Salvation is of the Lord," while in the belly of the great fish, but my opinion is that he knew that before the great fish swallowed him, else God would not

have told him to go to Nineveh and preach; the only thing that Jonah lacked was the willingness to go, he had vowed that Salvation is of the Lord before he started it seems, now all he lacked was to "be made willing in the day of His power."

It seems that while "Nineveh was an exceeding great city of three days journey" that Jonah only made one day's journey into it, for "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them, for word came unto the King of Nineveh, and he arose from his throne, and he laid his robe from him, and he caused it to be proclaimed and published through Nineveh by the decree of the King and his nobles" etc.

"And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." Here is a banner text for those who declare that God changes his mind, that he is not of one mind, and none can turn him, and that he is not the same today, yesterday, and forever. But we will prove by Jonah that God did not change his mind, but that the mind of Jonah and all the Ninevites was changed, listen to him. "But it displeased Jonah exceedingly, and he was very angry, and he prayed unto the Lord, and said, I pray thee, O Lord, WAS NOT THIS MY SAYING WHEN I WAS YET IN MY COUNTRY." Therefore I fled before thee unto Tarshish, for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee

of the evil."

This was what Jonah told the Lord at the first command to "go" saying in so many words that God would not overthrow Nineveh, that it was not in his mind to overthrow it, but that you are simply making

fool of me in sending me down there to tell them that it will be overthrown, when you have no intention of doing it, and Jonah's pride made him run from doing the Lord's bidding; but three days in the belly of the great fish seems to have humbled his pride, and taught him a severe lesson that made him will to "be God's anything."

To repent, means to "turn from", and as God rested from all his work at the finish of creation his mind was made up then that he would not overthrow Nineveh, at the same time that he "prepared" a great fish to swallow up Jonah" and as he is able to "declare the end from the beginning, and from ancient times the things not yet done, saying my council shall stand, and I will do all my pleasure." He must do—all his pleasure with these Ninevites, and his council in this as well as all other matters "MUST STAND."

Yours in "faith, hope, charity, these three, but the greatest of these is charity."

Everett R. Kinney,
Ashokan, New York.

HITLER'S STAR IS FADING

That the Russians are putting up a good fight, and theirs is the most active front on all the battlefronts, is indicated by the fact they have broken up Hitler's plans for the winter and slowed him down.

Hitler has decided not to take

Stalingrad, and to ease the minds of his people, he gives them according to his own views plausible excuses. If one believes the Bible Hitler has about run his race.

Those who have read the Old Testament will remember Nebuchadnezzar, and Belshazzar, who were very successful in their time in conquering most of the known world, and proud of their exploits, forgot that God still controls the world and works after His own will, and is responsible for every being and every animal on the face of the globe; gives them life, sustenance and strength, and has an intimate knowledge of all that goes on. When one realizes that the hairs of our head are numbered and not a sparrow falls to the ground without His notice, we may well understand that His hand is working in all the affairs of men.

It is strange that when a man thinks he has achieved something, and as far as the world is concerned, is making great headway in accomplishing his objectives, that he begins to think he did it all by himself and forgets to give God the glory.

It was so with Nebuchadnezzar and Belshazzar, and those who are familiar with Bible history, and all should be, will recall that God had placed the responsibility of conquering the world upon Nebuchadnezzar and had given His chosen people, the Jews, into his care, and they were in bondage in Babylon.

The Jews were moved around by the Lord among the heathen kingdoms of the world, with their prophets, such as Daniel, to bring to these heathen kings some know-

ledge of the true God who rules in the armies of heaven and among the inhabitants of the earth.

After He had given this power to Nebuchadnezzar the king decided he was alone responsible for what he had achieved, and you remember the story, how he was made to eat grass like an ox and his nails grew out like the talons of an eagle. After a time he was brought to his senses and realized what a weak man he was without strength from on high.

Then, there was Belshazzar, who, during the feast days of the Babylonians, asked for the sacred vessels of the temple at Jerusalem that were brought to Babylon by the captive Jews, and he and his drunken courtiers drank wine from these vessels, thus desecrating the holy ornaments and the sacred vessels of God's house.

You also recall the hand that wrote on the wall in the midst of their feasts, "Mene, Mene, Tekel Upharsin," which means "Thou art weighed in the balances and found wanting," and before the words had disappeared from the wall, the soldiers of Cyrus, who was the servant of God, were killing Belshazzar's troops in the streets of Babylon and broke into his banquet hall.

We are reminded of these incidents, when a short while back we published an article from a number of leading Germans who, seduced by the exploits of Hitler and fearing their master, discredited God and His Son.

Dr. E. N. Jelke, a high German official on July 15, 1938, said "God has not manifested himself in Jesus Christ but in Adolf Hitler."

Another top flight Nazi, Theodore

Fritsch, is quoted as saying, which is true of the German character, "the teaching of mercy and love of one's neighbor is foreign to the German race, and the Sermon on the Mount is, according to Nordic sentiment, an ethic for cowards and idiots."

Another leading German, Julius Streicher, at Munich on July 22, 1935, is quoted as saying: "It is only on one or two exceptional points that Christ and Hitler stand comparison, for Hitler is far too big a man to be compared with one so contemptible as Christ.

Here is one from Hitler himself, in 1935: "We are not out against the hundred and one kinds of Christianity but against Christianity itself. You can't make an Aryan a Jew, that's nonsense. One is either a German or a Christian. You cannot be both." And then the declaration from another high German source, "There is complete religious freedom in Germany," which everyone knows is a lie.

The world must be taught to believe, and the Bible tells us that God is above all things and to Him all honor, love and praise are due, and He will trip any man who thinks he is equal with His Maker or Creator.

Hitler planned to take Stalingrad, to dig in for the winter and next spring to take the Caucasus and its store of oil and follow that with an invasion of England. Then he planned an invasion of America and this continent. In the meantime, Rommel and his forces were to take Egypt, the Suez Canal and join the Japanese by conquering and taking over India. He did not expect to stop there.

There is more activity on the Russian front than any other of the war fronts and it is possible God is saying to all of us, "Stand still and see the salvation of the Lord." The Russians deserve praise from all those who love liberty and the pursuit of happiness, and probably the Father is giving the Russians some rest from 45 weeks of ceaseless fighting. Now is the time to help the Russians while Hitler is desperately trying to reach his goal.

I trust that the readers of the Landmark will pardon me for publishing the above editorial in the Landmark which was taken from the Daily Times, but I think it fits Hitler and present day affairs. While we are in the world we cannot forget that we must live in the world and be concerned in what is going on, for it affects our living and economic affairs.

But at the same time I believe that God directs the world in His own way, and at the end of this war we will have an era of peace and good will, for the simple reason that the world will have lost much of its wealth, and will not be able to fight another big war until it recoups its resources. We will also, before it is over lose a great many of our boys who are fighting valiantly on the many fronts, for it is a world wide war.

But I am glad to feel that we are all in the hands of God and so are our boys, for if we are not we would be in bad shape, and there would be no hope for us.

—John D. Gold.

THE WORLD KNEW HIM NOT

"He was in the world and the world was made by Him, and the world knew Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1, 10, 11, 12, 13.

These are very plain words to be as much misunderstood by the the very meaning of John's wise words as they are. To misconstrue here, you are compelled to add to, or take from or read between the lines, things that are not there. If He came unto His own, it is very evident that they were His before He came, and it is very evident also that there were others here that He did not claim as His own. But as many, according to this language that had already been born, not of blood, nor the will of the flesh, nor of the will of man, but of God; to these gave He power to become the sons of God. God, then, is this Father in the spiritual world, in the same relationship as our Father of the flesh or natural world. We become heirs of all our Father possesses here in this world, just so do those born of God, become heirs of all He possesses, and joint heirs with His Son Jesus Christ, even to them that believe on His name. To believe on the name of the Lord, is not a voluntary act upon the creature's part. Jesus said it was the "work of God that Ye believe on Him whom He hath sent." There are a few things about our body that we have about as much control over as we have over the Sun in

Heaven, and belief is one of them. We can't believe what we don't believe, and on the other hand we just can't help from believing what we do believe; we can't hate what we love, and we can't love what we hate. David said, "let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my redeemer." We can, in a measure, control the words of our mouth, but our meditation and our thoughts, will go astray, in spite of all we can do to control them. We often speak kindly to those we come in contact with, and wish them God speed, when our real thoughts are not in accord with our words.

Those that received Him and believed on His name, had already been made alive in Christ Jesus, and, if it was not of the will of man, but of God, it was those that David speaks of in the 139 Psalm, 15, 16. "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all members were written, which in continuance were fashioned, when as yet there was none of them." Therefore these people spoken of here "His own," those that "received Him," those that "believed on His name" were the same people, "Thine eyes did see my substance" before they were in existence, before the world was, before the Sun, Moon and Stars ever sang together in their tabernacle of Glory. These people were chosen in Him before the foundation of the world, that they should be Holy and without

blame before Him in love. Having predestinated them unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." The Lord was not co-erced, enticed or persuaded to do this; the fact is there was none here to persuade Him. He did it "according to the good pleasure of His will." We in that natural and dead state ("wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,") have an idea and it is hatched up in our own minds, assisting by natural men claiming how anyone can get religion, at any time or place, join the church, have a little water sprinkled on their heads, they are then full fledged Christians, when, as a matter of fact, they know not God, and the Lord knows them in the same manner. He knew those "that will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." The Bible does not teach, according to my understanding, that the Ethiopian can change his skin, or the leopard his spots, nor can I believe a natural man can change to a spiritual man. As Paul says "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There are many invitations in the Bible, but they are all to those whose "substance was not hid from

thee, when they were made in secret." It is to those that the inspired Apostle says "who hath saved us, and called us with an Holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

Summing the whole thing up in a nut shell, as I understand the teaching of the Scripture is this: God in His great mind knew all of His chosen generation, His people before they were in existence, before the world was. He did see their substance, and all their members were written in His Book, which was in continuance fashioned, when as yet there was none of them."

In that Book He has a time set for them to be born, a time set when he would visit, and quicken them from a dead state of trespasses and in sin, to life, a time set for their departure from this world, and the quickening spirit that He gives them will return to Him who gave it, where there will be no more sorrow, trials, tribulation or death, but where they will bask in the sunshine of God's heavenly love, mingle their voices with the archangel and the trump of God, and so shall ever be with the Lord."

J. W. White.

Whitekers, N. C.

THE BETTER THINGS PROVERBS 17:1

"Better is a dry morsel and quietness therewith, than an house full of sacrifices with strife." Proverbs 17:1.

Dry ground to a sea-worn sailor is something highly desirable. A dry morsel to a starving man would

be a life-saver to him. Of course we know that a man who has a wide choice of food would hardly choose dry bread. We would even pass by a meal time before we would eat very much dry bread.

In our nature a full house would be the acme of perfection. So much does the human family desire full things that we will not notice the strife connected therewith. In fact we do not realize it is there. Unless divine mercy intervenes we would always be feasting on a full house of sacrifices. What a mercy to have plenty taken away from you and given a dry morsel instead? Certainly, I mean just that. The Pharisee has a full house of sacrifices with strife—so much so that he does not want to be like the poor publican. But the poor publican knows that he has but little—a dry morsel. He has been brought to appreciate and express his gratitude for it by begging for mercy for a sinner.

Now Solomon is noted for joining together sentences in a beautiful way to the children of God. The better thing has something added to it—quietness. The second best has nothing added to it but it carries strife right along with it. This dry morsel is something very precious to those brought to the place where they have been emptied of their full house of sacrifices with strife. To be sure in our nature and while full, a dry morsel does not seem attractive. (Isa. 53:2). But we must have the gift of eating a dry morsel in an earthen vessel (2 Cor. 4:7). Yes a full thing cannot have anything added to it. A full glass of water will not hold another

drop. The unregenerate is full of his own works. He loathes the dry morsel because he has a full storehouse and can partake of his goods at any time. To the children of God pleasant words are as an honeycomb, sweet to the soul, and health to the bones (Prov. 16:24). This honeycomb is the dry morsel and it is sweet to the soul while the full man loathes it.

Now the Sovereign Head of the church must empty his people of their full house. He does this as seemeth good unto Him. There is not the slightest consultation held with the creature; God comes to him unexpectedly and with great power; a power that cannot be resisted and has grace mixed in it, so that he does not desire to resist it.

To bring about good, better and best requires three steps. The first step is by nature. It is good to be in nature. So much so that while in it we do not want anything else. We must have this "goodness" before the better comes. Now do not forget this is good. Moreover, while in this "good" state we are in ourselves, good. Brimming full of goodness—a house full of self-righteousness.

Now who would leave this "good" state? Surely, surely my Arminian friends are wrong about telling how easy it is to get into Jesus Christ! But remember it cannot be so easy. You are taken away from plenty to scantiness; from fulness to emptiness; from sumptuousness to a dry morsel. I cannot comprehend the matter so lightly as to believe that any would volunteer for any of this!

But we must be brought to Jesus Christ by his blood (I Pet. 3:5); to

the fold by him;; hitherto by him (John 10:16; 2 Sam. 7:18). This bringing does not allow failure. None can resist. All must come who are gone after by Jesus Christ. Our natural will would never agree to be brought to Christ. It is only in having our will swallowed up in his that we are willing to have a Nazarene rule over us.

When this change comes about the bread we have been eating no longer satisfies (Isa. 55:2), although we fain would have filled our belly with husks (Luke 15:16). We come to a place of starvation and lose our choicy nature. Ah! how dry undefiled religion has been! How old-fashioned it has seemed to talk about Christ and his grace! How uncomely He has been to us. But the time of the "better" thing is at hand. The time of changed appetite is here. Now while we were in a "good" state and were good, we did not know that it was a condemned state. Just so we now are come to a better state but we cannot understand how or why.

Dear readers, you now find out that dry bread is nourishing. You come to see the beauty, the joy, the comfort and the satisfaction in this glorious man. A great and marvelous change has come about. You have been brought to a better state, but you do not retain your former goodness. Then you trusted in yourself and now you do not have any confidence in yourself.

The numeral three has many beautiful uses in the Scriptures. Here is as pretty use as could be made. Good, better and best. It is good to live in a natural state; it is better to be brought to eating dry

morsel and having quietness with it. But the best is yet to come. Even now, although our God has done so much for us, he is strongly enthroned as our Sovereign Head to give unto us the best. O, what a transporting and transforming scene lies before the dear little children of God. The good state could not last because it had a sentence of condemnation and death resting on the family of God. The better state, with a dry morsel (bread) and quietness could not last, because it was only preparatory for the grand and glorious transition from timely things to eternal things.

Now in the "good" state we are satisfied. We do not love God nor godliness. We are an alien to God and to the commonwealth of Israel. We are full, good, and satisfied. In our "better" state we are not satisfied. Sometimes we would go back to Egypt. Sometimes we would press forward. Sometimes we are satisfied to eat a dry morsel. Sometimes we want more than is good for us. We do not know for sure about anything. But when our Great Shepherd brings us into the "best" state we shall have everything desirable to our spiritual nature and shall be satisfied, not satisfied for a little while and then to have to come to a realization of famine or sorrow or death, but satisfied forever.

Is there anything better than this? No, it is the best! Amen and Amen.

W. D. Griffin.

Fayette, Ala.

FAITH, HOPE AND CHARITY

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Brethren:

I am enclosing herewith an article for publication, if you have space, and if you consider it would be of any comfort to some little one, and to the glory of God, otherwise just cast it in your wastebasket.

I appreciate the "Zions Landmark", and the principles for which it stands. May the Lord continue to keep it, together with its Editors and Publishers a blessing to his people.

Unworthily yours in precious hope,

H. A. Byington.

Sparks, Ga.

"If we hope for that we see not then do we with patience wait for it."—(Rom. 8-25).

What a wonderful and precious hope is this: Which brings joy and peace, and produces patience, patience to wait for that which we have never yet seen, that which we cannot yet undersand, "It doth not yet appear what we shall be," when the Lord of glory shall come again in His glory to this earth and raise the sleeping dust of all His saints, and change their vile body, and fashion it like unto His own glorious body in the resurrection at the last day. We don't know how we shall appear, or how we shall look. We don't know how all this will be, Paul said in this connection, "Behold I shew you a mystery"—but we do know the same body that died and was buried will be raised again according to the scripture and we are confident that there will be no

big ones and little ones there, but all will be exactly the same size, and all will look exactly alike. They will "resemble the children of a King," more beautiful than anything ever seen in this world. This, we believe was shown to us the day we united with the church 36 years ago. We had a vision, or it seemed so to us that day. We believe we saw the church of God glorified, they all looked just alike, and were the same size, as each member of the dear old church came in single file to give to us the right hand of fellowship, the most beautiful sight we had ever seen. We thought of a flock of humble sheep with their fleece washed as white as snow. They all appeared happy, yet their sweet faces had an humble expression. We shall never forget that day.

The things which we have already seen, heard and felt, make us have patience to wait the glorious and full fruition of these things after awhile. It is faith and hope that gives us patience to wait. What a great thing to have patience, even in nature its fruit is rest and peace, its opposite is anxiety and uneasiness. A miserable condition. "With patience possess ye, your souls." "Let us run with patience the race that is set before us." "Ye have heard of the patience of Job and seen the end of the Lord." "Let patience have her perfect work." When a mechanic has patience, his work is more perfect and neatly done.

Dear brother, sister, are you patiently waiting, yet longing for the coming of your Lord? If so you have a blessed hope that produces such patience, and your hope must

be a lively hope. The apostle said "we are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead."

"Taul said, "faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11-1), then faith is the life of our hope, so it is not a vain, or a dead hope, but a lively hope. Jesus is our hope, and behold He is alive forevermore."

"Which hope we have as an anchor of the soul, both sure and steadfast," "steadfast", because it is a lively and living hope. Our faith stands under and supports and gives life to this hope as its living substance, (Heb. 11-1.) So we pray, "Lord increase our faith," "help thou mine unbelief." Then our hope becomes strong, and we rejoice in it, and lay hold upon it and worship God in spirit and in truth.

Job said, "the hope of the hypocrit shall perish," the hypocrits hope has no living substance, (faith) therefore will perish, and the hypocrite shall perish," the hypocrite's hope has no living substance, (faith) therefore will perish, and the hypocrite will perish with his vain hope. Now abideth faith, hope and charity; these three, and the greatest of these is charity." It all works by love (charity) the greatest of all. "The love of God which is shed abroad in our hearts by the holy ghost which is given to us." We understand charity to be only love in action.

John said, "Behold what manner of love the Father hath bestowed upon us." Not only has He bestowed His love upon us, but He has shed it abroad in our hearts, by the

holy spirit, yes; "in our hearts", where it can become manifest and active (charity), then let us manifest this love, one towards another as best we can. "Not in word, neither in tongue, but in deed and in truth." that is charity.

H. A. Byington,
Sparks, Ga.

CAST YOUR BURDEN ON JESUS

Cast your burden on the Savior, and he will help you carry it to the Journey's end.

If you were carrying a heavy load, and became exhausted, and some kind friend came along and carried it for you, that would be a great relief to you, and would give you strength to continue on to the end of the journey. You would not know when to quit thanking him.

That dear friend is the only begotten son of God. As we travel through life we have many burdens to meet. We have folks that are called to fight in this cruel war that is a great burden on us and pulls at the strings of our hearts, and we feel that it is more than we can bear, but if you take it to Jesus in prayer he will help you to carry the burden.

I had a call from Raleigh one night sometime ago that my son was at the point of death with a head trouble and wanted my wife and myself to come at once. My other son, the only one left at home, was called to report at Fort Bragg at 6 o'clock next morning. I had a burden that I could not carry by myself. I had no way to go there, so I went to God in prayer that he might recover. The next day he

was better and was back to work in a short time. My prayer was answered.

I had a business near my home that a widow woman and myself ran together. She furnished the stone and fixtures and I the money. I thought I could make enough to board myself and wife. It looked like a good proposition, but she had children and she married a man later with children. I saw that I was going to lose what I invested and the man was cruel to me. I prayed that the Lord would help me solve the case and he did. I sold out and lost money but was relieved from the earthly worry. My son bought a lot I had and I was reinstated to the sum that I lost. I don't worry about the earthly business now, but am helping to care for my wife who cannot walk without help. I am near 80 years old and we are left alone, but have good neighbors who come to see us, and good children that are far away but help us on our journey. Christ helped me to solve that problem and he can help you to solve your problems if you go to him in prayer. There is no case too hard for him to solve.

Those on the outside of the church who are carrying a heavy burden, why not take up the cross and follow Jesus and tell the church you want a home with them. They will gladly receive all that come with that heavy burden and take you in their hearts embrace, and you can join with the dear people of God in singing and praising the sweet name of Jesus, who hath done so much for us. There is nothing on earth that can compare with the enjoyment that comes from obed-

ience unto the Lord.

We will have the burden of sickness and sometimes death come to us or our dear friends and relatives. Go to Jesus in prayer and he can help you to carry the burden. Don't wait to feel you are perfect before coming to the church. If you feel that you are an unworthy sinner, Christ came to save those and take their sins upon himself and relieve you of that burden and let you go free. The worthiness is in Jesus. There is more rejoicing in heaven over one sinner that repents and follows the Lord than over ninety-nine just persons who need no repentance. Worldly treasures will perish but the love of God and his kingdom will last forever. It is good to live by and much better to die by.

May God bring the war to a close and peace and good will prevail once more is my prayer.

W. H. Worsley.

GRATEFUL FOR THE LANDMARK

Mr. John D. Gold,
Wilson, N. C.

Dear Friend:

Please find enclosed one dollar to help pay for my Landmark. I want to thank you and Cousin Joshua Mewborn for sending it to me for something over two years for it has been much comfort to me. I am getting a little of the old age pension this year and I want to send you one dollar.

I am now in my eighty-fifth year and I am very weak and nervous. I am not able to work, can't see much nor hear much and what I read is all the preaching I get.

Hoping the Lord will bless you

to continue the paper and hope you will write more.

Your friend I hope,

Mrs. Betsy Adams.

Selma, N. C.

LANDMARK A BLESSING

Dear Mr. Gold:

I enclose a check for two dollars (\$2.00) to pay my subscription to Zion's Landmark from October 1, 1942 until October 1, 1943.

I am sorry to be late but that is just like me to leave something undone. It makes me realize my imperfections.

I know that there is no perfection here only the church through Jesus Christ. Mr. Gold I hope you and your family are well. My family are not well but we are able to carry on and I hope to be thankful to God that it is well as it is with us and pray that he may deliver my afflicted ones.

My God bless you and yours.

A poor sinner,

E. C. Harrison

Williamston, N. C., Route 2

GOOD WRITING IN THE LANDMARK

Dear Mr. John D. Gold:

I will write to let you know that I am renewing my subscription for the Landmark which is due October 15. I will then be paid up to Oct. 15, 1943.

Mr. Gold I hope you will be able to continue the Landmark for many years, as I would miss it so much. I miss your good writing so much. I hope you will have a mind to write more for I do enjoy it so much.

Mrs. M. A. Stokes.

Greenville, N. C.

ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

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WILSON, N. C. OCT. 1, 1942

HARVEST TIME, AND THE REAPERS

The time of harvest is to come. The word has many meanings in Scriptures. Let us consider first the natural harvesting of crops, fruits and the things that must sustain our natural lives. All these things are the gifts of God. Yet, being God given, does not teach that man shall not sow.

Solomon said. "He that gathereth in Summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." While the world is promised seed time and harvest, it is said "He that soweth sparingly shall also reap sparingly!"

We would not for a moment, scold the faithful men, women and children, all over this beloved land, who are doing what they can, according to the best of their ability, to make and harvest the fruit of their labors, thus providing for the

trying future which may come to us all. To those who do not try, as they should, to provide for the future, it is well for us to quit, SOLOMON, who reprov'd idleness by saying, "Go to the ANT thou sluggard; consider her ways and be wise." There is mugh hue and cry about husbanding for the future, and yet those who would hoard, unnecessarily, are called unpatriotic.

Colomon said go to the ant, consider her ways, and be wise, which meant do likewise. Prepare for the future. What of the ant? Solomon said of the ant, "Having no guide, or overseer, ruler, (they) provide their meat in the summer and gathereth it in harvest." (Priv. 6:6-8).

I think God gave to the ant, the intelligence, by which she provides for her self and her own.

But to the sluggard he said. "How long wilt thou sleep? When wilt thou arise out of they sleep? Yet a little sleep, a little slumber, a little folding of hands to sleep; so shall poverty come as one that traveleth, and thy want as an armed man."

It is said that the American people are the most wasteful nation on earth. It is time to awake, and think more sincerely of the things that can, and should be provided for home consumption. Surplusses for sale is fine; but the "LIVE AT HOME PLAN" should be our first thought. An ill fed, and ill clothed people cannot do much for our men who are called upon to fight our battles abroad.

Harvest time, is spoken of as the time when nations, and wickedness shall be brought to the JUDGMENT BAR OF A JUST AND HOLY GOD. Of Babylon, it was said, "Though

Babylon should mount up to the heaven, and though she should fortify, the height of her strength, YET FROM ME SHALL HER SPOILER COME, SAITH THE LORD."

The Lord does not speak in vain. Christ, told of the final triumph of the righteous, and the destruction of the wicked in his own blessed words.

Read Mathew 13th Ch. 24 to 30th verses and in this parable, Jesus likened, The Kingdom of God, to a man which sowed good seed in his field; but while men slept, an enemy sowed tares after them. Jesus said, "The field is the world, the good seed are the children of the Kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the REAPERS ARE THE ANGELS."

I am reading with much interest what some of our leading men of the world are saying about the war that has engulfed the whole world; but I do not agree with all I read or hear. For as long as men are men, moved by fleshly desires and covetousness there will be trouble for weaker people.

The servants of the HOUSEHOLDER, came, and said unto him. "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?"

He said unto them, an enemy hath done this. Jesus said the enemy was the devil. The servants then said. Wilt thou not have us go and gather up the tares? The answer was Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of

harvest, I WILL SAY TO THE REAPERS, "Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

All the wise men of the world cannot change the promises, and purposes of God, and the time is coming when this prophecy of Our Lord shall be fulfilled to every jot and tittle.

The tares can no more become good seed than the good seed can become tares. The Church of God, lives and will ever live, amidst the evil things of the flesh as long as they live in the world; but in Christ is everlasting life and peace.

Notwithstanding the fact that the Church lives in the flesh as well as in the Spirit, yet God loves His people, with an everlasting love and the Lord knoweth His own, and says, "I know my sheep, and am known of mine, I give unto them eternal life and they shall never perish.

May God give the hearing ear and understanding heart. And in the end LIFE EVERLASTING.

O. J. DENNY.

A DISTRESSED WORLD

The whole world is now greatly distressed because of war. We say the greatest of all wars, in which all nations are more or less involved. These nations are straining every point to win the war and defeat their antagonist. It appears to be a religious war, in which a portion of the nations are using all means to destroy Christianity and Judism also. Christianity will not become the willing tool of dictator, nor can the ideals of the two be reconciled.

to each other so as to work toward the same end. They are diverse to each other. Dictatorship is as old as organized government; for Nimrod the fourth son of Ham seems to have organized the first of the nations, even Chaldea, and all nations following his order, were of his kind in which the will of the King, emperor or dictator was supreme law of the land. Constitutions which limited the power and authority of the rulers of nations were unknown, and the people we now call citizens were no more than peasants or slaves bound to the land of their master from which humble position they had no power to extricate themselves. They had no one to appear for them or plead their cause before courts of justice which we now have, but they could have no mind of their own by which they could claim any rights or privileges at the hands of their master or rulers, and could only obey but could not protest against his tyranny.

Christianity changed all this; for it is the mother of democracy, which declares "all men are created equal and endowed with certain inalienable rights, among them life, liberty and the pursuit of happiness;" and the prophecy which foretold the days when men should sit under their own vines and fig trees and worship God in peace without fearing any ruler molesting them, was not to be delayed till after our Savior's second coming, but should be an accomplished thing to take place right here in our own country which God gave us, and was largely settled and peopled by those who were persecuted by the religious

tyrant's of the various nations of Europe.

These people came seeking a refuge from their religious persecutions in Europe; and so great was their zeal for religious freedom, that they were willing to brave any hardship in order to obtain it; to willingly lay down their lives, if need be, that their children and children's children might be the happy possessors of the liberty which their souls so craved: to worship God in their own peculiar way and there be no one to molest or forbid them.

I see the handiwork of God in the discovery and settlement of this great country, and the fulfillment of an ancient prophecy uttered by Noah when he said "God shall enlarge Japheth, he shall dwell in the tents of Shem; and Canaan shall be his servant." Gen. 9:27. The descendants of Japheth received Europe, the smallest of the continents, but when America was discovered the two continents of North and South America went to Japheth's descendants by which he was enlarged; he dwelled in the tents of Shem (the American Indian) and Canaan (the negro) became his servant.

Great and wonderful is our God who planted us in this goodly land just as He planted Israel in Caanan, and we see on every hand idolatry springing up, a thing which our God will not let go unpunished; but we will have to suffer the awful consequences that await us and any nation that departs willingly from our God, to worship and adore the creature more than the Creator, who is God blessed forever.

Because of our prosperity arising

from the wealth our great God has endowed us with, we are said to be the wickedest nation on earth. Human life is cheap, many are uselessly slain on the highways. The Apostle Paul describes this generation far better than anyone else can by saying: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. This is a terrible indictment against this generation; and there is no need to say that it does not apply to us, for it fits us exactly although he does not mention many sins which we are guilty of, and no doubt we are living in the last days of the gospel dispensation, and while as we get further away from the dispensation the dimmer the light is, yet that is no excuse for our idolatry, bigotry, self-sufficiency, importance and heresies that have crept in our solemn assemblies while we were sleeping, where we should have been watching and praying.

How great are God's mercies to us and as we look back on our past lives we see how ungrateful we have been and still are; and we want to stay in the gospel land where Jesus comes into His garden, our souls will say, "Awake O north wind, and come thou south, and blow upon my garden, that the spices thereof

may flow out and light my beloved. Come into his garden and eat His pleasant fruit. Songs 4:16.

I may come into my garden, my sister, my spouse. I have gathered my myrrh with my spice; I have eaten my honeycombs with my honey; I have drunk my wine with my milk. Eat, O friends; drink, yea, drink abundantly, O beloved. Songs 5:1.

B. S. COWIN.

ANNIE GRIFFIN

Whereas it has pleased our heavenly Father to call from our midst our beloved sister Annie Griffin on July 19, 1942. She was with her daughter in Stokes, N. C. at the time of her death in the community in which she lived throughout her life of almost sixty-four years.

She leaves to mourn her going a husband and six children.

Her funeral was preached by her pastor A. B. Ayers in Briery Swamp Church.

Done by order of conference second Saturday in August 1942.

A. B. AYERS, Moderator,
C. L. JAMES, Clerk
ALICE JAMES,
BETTIE WARREN.

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held, the Lord willing, with the church at Bethsaida on the Fifth Sunday and Saturday before, in November, 1942. The church is located about three (3) miles west of Benson. All lovers of the truth are invited.

Yours truly,

ELDER L. A. JOHNSON, Moderator
BRO. W. V. BLACKMAN, Clerk
LESTER E. LEE, Asst. Clerk.

MILL BRANCH ASSOCIATION

The Mill Branch Association is to convene with the church at Mill Branch, Friday, Saturday and first Sunday in November. The church is about 5 miles east of Tabor City, N. C. Lovers of truth are invited.

M. MEARES.

REGRET LANDMARK BEHIND

We regret exceedingly the Landmark is behind—shortage of help and sickness, has caused delay. We hope to have it on time soon. We especially regret being unable to publish the White Oak Association in time and the appointments of Elder Jarrell.

J. D. GOLD.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, \$2.00 per year; Daily Times, \$6.00 per year, and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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CAROL

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

OCTOBER 15, 1942

NO. 23

JOB ANSWERS HIS CRITICS

But Job answered and said, Oh that my grief were thoroughly weighed, and my calamity laid in the balances together.

For now it would be heavier than the sands of the sea: therefore my words are swallowed up.

For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg?

The things my soul refused to touch are as my sorrowful meat. On that I might have my request; and that God would grant me the thing that I long for?

Even that it would please God to destroy me; that he would let loose His hand and cut me off.

Then should I yet have comfort; Yea I would harden myself in sorrow, let him not spare; for I have not concealed the words of the Holy One.

What is my strength that I should hope? and what is mine end, that I should prolong life.

Is my strength, the strength of stones? or is my flesh of brass?

Is not my help in me? and is wisdom driven quite from me?

To him that is afflicted pity should be shown from his friends; but he forsaketh the fear of the Almighty. — Job. 6:1-5.

ELDER O. J. DENNY, Editor_____Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT_____Dade City, Fla.

ELDER B. S. COWIN_____Williamston, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

**P. D. GOLD PUBLISHING CO.,
Wilson, N. C.**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE BLACK CREEK ASSOCIATION

The Black Creek Association held with the church at Sappony, in the Sandy Cross section of Nash County and located some fifteen miles west of Wilson, was well attended and thoroughly enjoyed by some 3,000 ministers and visitors, despite the inclemency of the weather. There were excellent sermons and a very enjoyable occasion during the three days of the session, Friday, Saturday and Sunday, October 23, 24 and 25th.

Elder E. L. Cobb is the moderator and Elder W. E. Turner, the clerk of the association.

Elder J. P. Williams has been the pastor of this church for many years and he and his fine family and the people of that hospitable neighborhood did everything possible for the visitors and their guests. Long tables, groaning with good things to eat, were spread on the grounds, and there was plenty and to spare for all.

There were twenty-five ministers present from a distance and these spoke in the church house and at the stand on the grounds, during the sessions of the association. Those who spoke on Friday were Elders C. L. Robbins, L. A. Johnson and Lester E. Lee.

Those who spoke on Saturday were Elders D. G. Staples, W. B. Kearney, E. F. Pearce, G. G. Trevat-

han, J. E. Herndon, A. B. Denson, W. H. Freeman, R. B. Denson and E. F. Pollard.

Those who spoke on Sunday were Elders L. L. Yopp, J. B. Roberts, W. E. Jarrell, J. C. Moore, E. C. Jones, W. E. Grimes, E. P. Gerrard, B. S. Cowin, E. C. Stone, J. E. Mewborn, E. W. Moore, J. C. Smith, and Jarratt White.

We were blessed to attend the Association Sunday and heard many excellent sermons and we regret we cannot refer to all of them.

We urged Elder O. J. Denny and Elder Cowin to attend the Association and Elder Denny wrote there were sixty-five employees out of the Wachovia Bank and he found he could not get away from home. It was a sweet privilege to hear Elder Cowin, whom we greatly admire, and think it a privilege to have as an Editor of the Landmark. We offered a few notes from a sermon we feel was handed to him from on high.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isaiah 51:1.

Elder Cowin said in part that in his early days he thought he was living right and obeying the Lord, but he found that his righteousness was as filthy rags in the sight of God.

While Paul was persecuting the Christians, and until he was converted and shown the error of his way, he said that Paul verily believed that he was seeking righteousness and doing the will of God. We are all that way, said Elder Cowin. Paul traveled the same road we have traveled.

Paul did not speak in his own name, but in the name of Jesus. He loved to live soberly and righteously and walk humbly before his God, and have a rock of defense where he could go to for shelter.

Christ is the perfect man, and the only perfect man who ever lived. We see in him perfection and righteousness, and he was obedient to the law. He did not come to destroy the law but to fulfill the law, and he was the only one who ever kept the law.

We serve him in our wants, in our cravings and aspirations. We want to live a perfect life. Elder Cowin said with his mind he served the law of God, but in his members he served the law of sin.

We hope that we are in that class that follow after righteousness, said Elder Cowin. We want to associate with those who live soberly and righteously in this present world. We want to go to the church, the house of God.

Instead of being off singing songs that do not comfort us, we want to be singing the songs of Zion, said the preacher, and we sing them over and over in our souls and our souls are lifted up.

Elder Cowin said that when he was made to see Jesus and the church of the living God, that blessed song, "How sweet the name of

Jesus sounds in a believer's ear. It soothes his sorrows, heals his wounds, and drives away his fears," came into his heart. It was so sweet then, said Elder Cowin, and is still sweet to him now. He said he hoped to know and praise God, who calls us out of darkness into light and unto life eternal. No one can pay us for this blessed hope. It is priceless, and we would not take anything for it. As David said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

It is the inward man that longs after righteousness. Elder Cowin said his soul thirsteth after the living God and not after the things of this world, for the first are eternal, while these will pass away.

The Saviour said "He that believeth in me hath everlasting life." "My sheep hear my voice, my Father gave them me." The Father gave Him to the sheep, said Elder Cowin, and He also gave the sheep to him. They are his sheep, and he is their shepherd. The whole church is saved the same way.

Job said he saw his Redeemer by faith and that he knew his Redeemer lived and he should see for himself and not another. Job believed in the resurrection of the dead. He believed he would see Christ in his own resurrected body. Job knew it, because the Spirit of God sent the message into his soul. So by the Spirit of God we can know that we are the children of God, because we know that we have the answer of a good conscience, when we have the grace of God in our hearts.

Elder Cowin referred to the sins of David, and said that he was

guilty of adultery and murder, but when God heard his prayers of confession and forgave him, he could still say "restore unto me the joys of my salvation." So, it is forever in the heart of the child of God because it is God's gift.

Elder Cowin said he remembered from his boyhood days the good old song, "Let those refuse to sing who never knew our God." They can't sing God's praises until they have the spirit of God, and have felt the inward workings of His love. Faith works by love and purifies the heart. It comforts and controls the child of God. It may be dark at times, and we cannot feel His presence near, but like the tide that goes out, we know it will come back.

Elder Cowin said that when we are prosperous we forget God. Prosperity is the gate through which we go away, and go astray.

David said "It is good that I was afflicted." As a rule when one is not thinking of God he is thinking of the pleasures of this world. Why do we love to come to church and gather together to hear preaching? In order to meet and commune and greet each other, where love flows from heart to heart. The apostles prayed that the love the Father had for the Son might dwell in them, "He demonstrated this so wonderfully to me," said Elder Cowin, "I feel it is sufficient to all the children of God. Behold what manner of love the Father has bestowed on us, that we might be called the children of God."

Elder Cowin said he did not see how any one with the grace of God in his heart could hate his brother. He said he got mad with a man once

and whipped him, and he was so sorry for him fifteen minutes afterward that he prayed for him. We pray according as God wills us to pray. Our ways are different from God's, for we are not equal with God.

You came here to worship God, said Elder Cowin, and to hear preaching. It quickens you to know and have a desire to go forth and preach the unsearchable riches of Christ. How small the minister of God feels, when an impression comes for him to go and preach. "I feel so little and small", said the preacher, "and so insignificant, and yet the impression is so strong I can't throw it off. I will say to myself there are other preachers there who can preach much better than I, and so I want someone else to do it, but I can't shirk my duty.

"Jeremiah told them to look to the rock from whence they were hewn. This was not a dead stone, but a living stone. Did you ever know a stone to hew itself out? Did you ever know a sinner who could convert himself, and we all know we are sinners. Did you ever know a person who could become a child of God after his own efforts? Every child must have a mother. Jerusalem is the mother of us all. He said I will build my church, and the gates of hell shall not prevail against it, and He is going to build it out of the material his Father gave him to build it with.

You can't separate Christ from his church, Elder Cowin said. These stones were hewn out of the quarry and all fitted and prepared by Him. When they come together we see their harmony and the plan of God

working after His own will and purpose.

This is the place for the children of God to meet together, and here at His mercy seat all our pride and bigotry are swept away.

The stones of the temple were fitted and prepared in the quarry before they were assembled; and the cedars of Lebanon were covered with gold, and the sweet incense of the wood was preserved and let off a sweet odor. This church is a wonderful building.

"Ye must be born again. Except ye be born again, ye cannot be a child of God." Nicodemus asked Christ how a man could enter again into his mother's womb, and Christ replied "Are you a leader in Israel and don't know this? Unless it is shown to a person he does not know the ABC's of Christianity. So that which is born in us is Christ the hope of glory, and God did the work for us. God spoke through the witness of these precious things in your heart, which gives you this great consolation and hope and faith in our Redeemer.

YOUR LETTER APPRECIATED

Dear Mr. Gold:

Enclosed you will find money order for one dollar (\$1.00) to pay for the Landmark another year. I should have sent this in September. I enjoy reading the Landmark and look forward to receiving it every-time.

I would be glad if you would write more. I enjoy reading your pieces. I also enjoy reading Elder Denny's and Elder Cowin's articles and all of the good experiences that are sent in.

I have looked up some of your father's pieces, or did a year or more ago, in the Landmark's that was received by my father in his lifetime, and read them. I enjoyed them so much that I read them over again.

I must say I believe you have a sweet hope in Christ and that you are being guided by the spirit of the Almighty God, because you could not take criticism in love like you do if you had not the spirit to direct you. You manifest that forgiving spirit by act, not just by word. Acts always speak louder than words. I am glad that you continue to print the Landmark, and hope the Lord may bless you with many more years on earth, and give you good health during those years. I trust also He will give to you such blessings as you may need. If I were as good a man as I feel like you are, perhaps I would not have so many doubts. I don't see how the brethern could afford to ordain me as a preacher, because I feel like the most of the time that I am deceiving myself and the brethren, but I believe I do love the brethren, and it seems two that love binds us together, and where the proper love is there will always be a forgiving spirit. If we don't forgive one another how can we expect God to forgive us. I have never met you, but hope I can some time. May the Lord continue to bless you and and yours.

A Friend,
Lester E. Lee,

Route No. 5
Dunn, N. C.

I deeply appreciate Elder Lee's kind words, but I do not deserve

them. The Lord has greatly blessed me all my life, regardless of the fact that I feel I am a great sinner and not worthy of His love and mercy. He has blessed me with good health all of my life, and is restoring me to health again, I feel. In return for His blessings and in appreciation of His goodness, I feel I should be more obedient to His will. Hope to have the pleasure of meeting you.

With all good wishes,

John D. Gold.

DEAREST PEOPLE ON EARTH

Dear Children of the Heavenly King.

It is thus once more that I make another feeble attempt to write to the dearest people on earth to me, and whether I be blest to write or not I cannot tell, but oh to be delivered again from this chain of darkness or prison. It seems as if I am cast down, but hope not destroyed, for if God has ever revealed any of His power to me it was while down in the valley of despair. So then it is needful for us to be left alone in the dark, for God has as much use for the night as He has for the day.

Sister Effie Carawan you are a wonderfully blest writer, and I hope I love you for Christ's sake. I have never met you in person but I do trust that we have met in the spirit of the all-wise and mighty God of Heaven and earth. You spoke so very beautifully in your writing, it seems as though you might have been talking to me in the September 15th Landmark. You mentioned being poor, not only financially but poor in spirit, and you further

stated that you were glad of these blessings, for blessings they are, but not every one can see it as you do.

Where will one be found that would naturally choose poverty rather than riches. I do not believe there could be even one found that would choose poverty because the natural mind of humanity craves luxuries, ease and comfort. So then it is a blest character that can see the beauty and feel the joy of being poor.

In the 5th chapter of St. Matthew Jesus taught his disciples saying, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Blessed are they that mourn for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful for they shall obtain mercy. Blessed are the pure in heart for they shall see God. Blessed are the peacemakers for they shall be called the children of God. Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven; for so persecuted they the prophets which were before you."

When we are enabled, by the grace of God to see with a spiritual eye and hear with a spiritual ear, these beautiful words spoken by Christ Jesus the Saviour, Oh how we can rejoice because He was teaching his own people what was for their good. We all know that these things which Jesus was speaking about are all contrary to

this old flesh. Surely we would have all men think well of us and who of us wants to mourn or be poor, and yet according to the precious words of Jesus we are blest to mourn, blest to be poor in spirit but naturally we do not want these blessings. Speaking for myself I know at times I am so ungrateful and unthankful and this nature desires so many things, that if I could attain all, it would utterly destroy me, so I know that if the Lord did not keep me day by day, that I would surely go astray. I have been wondering of late just why the Lord let me keep on living. I am so unprofitable and such an outcast a stranger to myself and others. But I have no right to enquire of Him or say why death, you and I had nothing to do with coming here, neither will I have anything to do with going away, but I hope some day to be carried home to glory, there to meet all the dear children of God. There will be no more pain. No more parting and no more tears will be shed, but all will be shouting praises to the Father, Son and ever blessed Spirit. May we be blest to continue on in the grace of our Lord and Saviour Jesus Christ, to whom be glory, honor and all praise to his great name, now and forever.

An interest in your prayers. I crave that we may meet beyond the grave.

In hope of life eternal,

Minnie Batchelor.

Richlands, N. C.

SENDING LANDMARK TO SOME- ONE UNABLE TO PAY

Mrs. B. S. Brinson, Route 2, Beulaville, N. C. paid the office a pleas-

ant visit the other day when he was in Wilson to sell his tobacco. He came in to renew his subscription to the Landmark and the Wilson Times and also to give a dollar to send the Landmark to someone unable to pay for it.

THANKFUL FOR LANDMARK

Mr. John D. Gold

Wilson, N. C.

Dear Friend:

Please find enclosed one dollar to help pay for my Landmark. I want to thank you and Cousin Joshua Mewborn for sending it to me for something over two years free. It has been much comfort to me. I am getting a little of the old age pension this year and I want to send you one dollar. I am now in my eighty-fifth year and I am very weak and nervous.

I am not able to work, can't see much nor hear much and what I read is all the preaching I get.

Hoping the Lord will bless you to continue the paper and hope you will write more. Excuse mistakes.

Your friend I hope,

Mrs. Betsy Adams,

Selma, N. C.

MANY GOOD ARTICLES

Mr. John Gold,

Wilson, N. C.

Enclosed find check for \$2.00 in payment for extending my subscription to Zion's Landmark one year.

I am wishing you the best of success in publishing the Landmark and think that the articles of your Editors are good.

Yours truly,

Joseph C. Smith.

Winston-Salem, N. C.

LANDMARK A COMFORT

Mr. John D. Gold,

Dear Sir:

Enclosed find one dollar (\$1.00) for which you will continue to send me the Landmark.

It is so much comfort to me. I read and re-read it. I just wish I could write as comforting letters as some of the brothers and sisters do. They tell their troubles and trials which are in line with mine. I don't think anyone can tell this, only those that are born again.

I think those that are born again can feel the love for their brothers and sisters in the church.

I love the old church and will as long as I live. I want to come to Black Creek to the Association if the Lord is willing.

The times are getting so critical I don't know how it will be. I know we will miss our dear moderator that has passed away since our last Association. If any will be saved I think he was saved.

I thought when I wrote I was going to say something worthwhile. If only I could write like some of the good sisters I would not mind to write.

A little sister I hope in Christ.

Mrs. C. R. Simmons.
Edgerton, Va.

BEAUTIFUL THOUGHT

Dear Mr. Gold:

Enclosed you will find money order for two dollars (\$2.00) for which please send me the Landmark for one year. Hoping God will bless you to continue the Landmark as I enjoy reading it very much.

So narrow is our vision here,

That we are blinded by a tear.

And stunned, by every hurt and blow,

Which comes today to strike us low.

And yet some day we turn and find,
That what seemed cruel, once
was kind.

Most things I hold are wisely
planned,

If we could only understand.

Yours in hope of eternal life and
saved by grace if saved at all.

J. G. Sadler.

Hobrucken, N. C.

Pamlico, County

SEEING LANDMARK MANY YEARS

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Sirs:

Enclosed you will find check for \$2.00 for my subscription to the Landmark. It would not seem at all natural not to have it come for I have been seeing it around and for many years reading it.

Mrs. A. C. Chamberlain.

LANDMARK FOR PEACE

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Am enclosing one dollar to renew my subscription to Zion's Landmark. May God continue to bless you to write and continue for the peace of Zion in the future as you have in the past. Am happy to say our churches and association are enjoying peace and some prosperity.

Very truly yours,

Elder F. P. Stone.

Route 2, Box 76

Dobson, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N. C.

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THE NEW COVENANT

The Old Testament has very many references to covenants, many of which were broken, but the New Covenant of redemption was made to abide forever.

A covenant or agreement, by and between two or more people or nations, often; is proven of no value; but as it is said; they become mere scraps of paper to be torn up when the agreement is broken."

Men may make, and men or nations may break their solemn covenants; but the NEW COVENANT made by God, and His Christ, as it pertains to the salvation of the people of God, will stand the test of time and eternity.

The first covenant mentioned in the bible was a do and live command; but it was broken, and men became involved in a debt of sin which he nor all his posterity has not the power to set aside, and hence

all have fallen under the curse of the broken law of God. All have sinned, and come short of the power to glorify God.

In the second chapter of Genesis, we read. "And the Lord God took the man (Adam) and put him in the garden to dress it, and keep it." "And the Lord God commanded the man, saying, of every tree of the garden thou mayest eat, freely; But of the tree of the knowledge of good and evil thou shalt not eat of it." For in the day thou eatest thereof thou shalt surely die."

In the meantime God gave to Adam, Eve for a help mate, and she was beguiled by the Serpent, the Devil, who did beguile the man, and he did eat, as he was forbidden to do, and thus he became, with all his posterity lost, ruined and undone.

She helped him into trouble, and they both, saw their nakedness before God, and attempted to hide behind a dress of fig leaves; but they did not, could not, deceive God.

Men have been trying to hide and pass the buck ever since, and would if they could put all the blame for their nakedness on either God or Satan. Not all men are thus minded; but it is very evident that such a spirit is abroad in the land.

None are perfect, for all have been conceived in sin, shapen in iniquity, and cannot escape the wrath of God, save through the righteousness of Jesus Christ.

Neither the Covenants under the law, nor covenants made by the best of men, set the guilty sinner free. Man by nature is in bondage, and Christ alone can set the guilty free from his bonds, and thus, if

Christ; the way, the truth, and the life make you free, ye are free indeed.

The NEW COVENANT, between God the Father, and Christ the Son, and Holy Spirit, the three-one-God, is an everlasting COVENANT of Grace, Mercy and Truth, which can never be added unto, taken from nor annulled or broken.

It is in Him, that we live, move, and have our Spiritual being, and; as he liveth for ever so shall the true born people of God, live and abide with Him to all eternity.

His knowledge of His people is such that it was said hundreds of years before the birth of Jesus, as the babe in the manger. We read. "And it shall come to pass, that; before they call, I WILL ANSWER, and while they are yet speaking, I WILL HEAR." (Isa. 65:24).

What a wonderful God, who knows what ye need even before ye ask it. It is a very interesting thing to read. That all things pertaining to the New Covenant, is ordered of the Lord, and sure. All the promises under that Covenant will be fulfilled to every jot and tittle."

God said unto Noah and his sons, who were with him, after the flood, "Behold, I will establish MY COVENANT WITH YOU, and WITH YOUR SEED AFTER YOU." "And God said, this is the COVENANT WHICH I MAKE BETWEEN ME AND YOU, etc. As a promise that the world should not again be deluged with water as it had been before, God said: I DO SET MY BOW, in the cloud, and it shall be a token of a COVENANT between me and the earth. And it shall come to pass

WHEN I BRING A CLOUD OVER THE EARTH, THAT; THE BOW SHALL BE SEEN IN THE CLOUD: AND I WILL REMEMBER MY COVENANT WHICH IS BETWEEN ME, AND THE EARTH, Etc. AND WHEN THE BOW SHALL BE IN THE CLOUD I WILL LOOK UPON IT, THAT I MAY REMEMBER MY COVENANT BETWEEN ME AND YOU AND EVERY LIVING CREATURE OF ALL FLESH." (Read Gen. 9th. Ch.)

Notice, God said I will set MY BOW, and it shall come to pass WHEN I BRING A CLOUD OVER THE EARTH. It is all of Him and a sure token, that when we see a beautiful rainbow in the cloud, God said, "And the bow shall be in the cloud, (Not may be) but it shall be, and it is HIS BOW and HE SAID, I WILL LOOK UPON IT." Dear people of God how humble we should feel when we see the rainbow, and remember that God said HE ALSO WOULD LOOK UPON IT, that He remember his COVENANT, which he had made and which he has kept to this day.

As surely as God has kept his covenant with Noah, and his seed; and with every living thing in the earth, just so surely he has kept, and will ever keep, His Covenant with His Son Jesus Christ, whom he sent into the earth to redeem His people in all the earth, of every land, kindred, nation, tongue and people.

Isaiah, the Prophet of God, foretold of the graces, and security of the people of God, who are securely held in the promises of God, when he said, of the Church of God. "No weapon that is formed against thee

shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the saints, and their righteousness is of me saith the Lord."

God spoke by the prophets of old, as well as by his ministers under the New dispensation, and Luke was pleased to quote in proof of the foreknowledge of God and his prophets, and said: "Blessed be the Lord God of Israel; for he hath visited His people, yes hath visited and redeemed His people, "And hath raised up an horn of SALVATION for us in the house of David. As he spoke by the mouth of his holy prophets which hath been since the world began; That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to REMEMBER HIS HOLY COVENANT; that he would grant unto us, that; we, being delivered out of the hand of our enemies might serve him without fear, (How Serve?) In holiness, and righteousness before Him all the days of our life." And thou child (JESUS) shalt be called the prophet of the highest, for thou shalt go before the face of the Lord (God) to prepare His way. To give knowledge of salvation unto his people, by the remission of their sins." _Ist. Ch. Luke 68 to 78 verses)

All this a wonderful blessing through the mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

And to all the Covenanted

people of God I saiah said. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy wine and milk without money and without price. So be it Lord.

O. J. DENNY.

PREACH THE WORD

2 Timothy 4:2-5

The above quotation embrace a part of the charge of Paul to Timothy, a minister of the gospel before two holy witnesses in heaven, God and Jesus Christ.

Words are signs of ideas. From the "word" above used, one of two ideas might be compiled namely: Christ Jesus the living Word, or the inspired written word. The living Word is the gist and spirit of all prophecy; but the written Word is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works, and from a child the holy scriptures had made Timothy wise unto salvation through faith in Christ Jesus.

Peter said, "If any man speak (preach) let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth." James said, "Be ye lovers of the Word, and not hearers only."

"The Word preached did not profit them, not being mixed with faith in them, that heard it." "Study to show their approval unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Other similar scriptures could be given. As the apostles refer to the written word in the

above quotations, I feel my inference confirmed.

Now would it not be reasonable if Timothy should find members of the church, who claimed to be consecrated to the Lord, living after the flesh, doing things not to the praise of God and a reproach to the cause, that he would in love tell them what the word of God taught along those lines? More than fifty years ago I went to the station to go on the train to a church where I served as pastor, and was introduced by a friend to a modern Baptist preacher, as a Baptist preacher. He was there to go on the train also. He seemed at first glad to meet me, and remarked that he had preached a series of six sermons on heaven in Dade City and asked if I heard them. Instead of saying I did not hear them I asked him how he found out so much about heaven when no inspired man ever could tell a thing about it. Then our friend said while Brother Gilbert is a Baptist preacher, he is a Primitive Baptist. A Hardshell. He said, I knew there was a few up north but nearly all dead, but didn't know there was one in Florida. Then he said to me, did you know that you are eighteen hundred years behind the times. I said yes, that puts me in line with Christ and the Apostles, and I had rather be with them in doctrine and order, than eighteen hundred years ahead of them. Then he discovered some one across the room that he wanted to see. He never returned to tell me about heaven.

May it be said of me when I fall asleep that Elder M. L. Gilbert contended earnestly for the faith and order once delivered to the saints,

and never compromised with any religious devices.

To preach the doctrine, obedience, good works, and how they should deport themselves in the church, in their homes, and in the world might be out of season if they should all live as becometh the children of the Lord. Peter lets them know he did refer to those things as if they knew them, but to establish, and to stir up their pure minds by way of remembrance.

In the fear and mercy of God.

M. L. Gilbert.

THEN SAID THE HIGH PRIEST, ARE THESE THINGS SO?

ACTS 7:1

It had become necessary that the Apostles should have helpers as they desired to give their time to preaching the wonderful gospel of our Lord. And they told those who complained that their widows were neglected in the daily ministration, to select seven men of honest report who should serve seven tables, to the end that the poor might be cared for, and the work of the Apostles should not be hindered in preaching the word. In-as-much as it was the Greeks who complained, it seems that Greeks were selected to do the work, that is, they were Jews who lived among the Greeks of Asia Minor, who had Greek names, but were Christians and were in Jerusalem to worship God at the time of Pentecost, when the Holy Spirit was sent as our Savior had promised.

Stephen was one of those chosen to be what we please to call deacons, whose duty was to serve tables the table of the poor, the table of the

Lord and the table of the preacher.

He was full of faith, and was blessed with zeal and all other qualifications to preach, heal and work miracles in the name of his crucified, risen and ascended Lord.

Because of his preaching Jesus who had lately been crucified as a malefactor, in order to get him out of their way because he condemned them as hypocrites; but now He was proclaimed by Stephen, the Apostles and all other upon whom this heavenly gift had been bestowed to be the long promised one, the Messiah, the King of Kings and the Lord of Lords, the very Son of God, that He was risen from the dead, and had ascended to heaven from whence He came, and would come again to judge the quick and the dead.

This was very offensive to them, as many of them especially the Sadducees denied the resurrection of the dead. They suborned witnesses to testify against him, and they brought him before the Sanhedrim (Jewish court composed of seventy men) to try him for some of the things they charged against him. The charges they brought against him were all false like the charges brought against our Savior when He was condemned to death.

The high priest then asked him if these things were true. He did not answer directly by saying yes or no, but said, "Men, Brethren and Fathers hearken," that is to listen or give heed, to pay attention to what he was going to say; then in a mild and gentle manner going back to Abraham he traces the history of Israel in a most wonderful way, to show how God had maintained His covenant relations with Abraham

and his seed even down to the present time, and how the promise made unto the fathers had been fully kept, and that Jesus whom they had crucified was given as a fulfillment of that same promise. Of course we conclude that all Israel was familiar with the promise God made to Abraham that, "In Isaac all the families of the earth should be blessed," but the bone of contention with the Jews was as to how, when and where the promise was to be fulfilled; so when the fullness of time came that Christ should be born, God sent His angel to Mary telling her she should bring forth a son who should be the son of God; who would save His people from their sins.

The Jews had long been looking for the Messiah, they are looking for Him now, but the man they are and have been expecting has not come, and will not come in the form they are expecting him to come in. Had their blind eyes been opened they would have seen and known Jesus as the long promised Messiah, had their deaf ears been unstopped, they would have heard His words gladly, and would have proclaimed with others and with joyful hearts "That never man spake like this man," but the prophet says he has blinded their eyes and hardened their hearts lest they should be converted and I should heal them. John 12:40.

The Apostles expected Him to set up an earthly kingdom and often disputed with each other as to which of them should be the greatest, and the mother of Zebedee's children asked Him that one of her sons might sit on His right hand and the other on His left in His King-

dom, and after He was risen from the dead at the Sea of Galilee one answered Him that if at this time He would restore the kingdom of Israel.

These same Apostles, who had followed Him for three and one-half years, had heard His preaching, seen His miracles, the sitting of the little child in their midst, seen His death on the cross, and eaten with and handled Him after His resurrection, were not thoroughly converted from the idea of His setting up an earthly kingdom till He sent the extraordinary gift of the Holy Spirit upon the day of Pentecost upon them. They were converted from that idea and Peter could say, "Who has begotten us again unto a lively hope by the resurrection from the dead, to an inheritance uncorruptible and fades not away."

Stephen answered the high priest's question by truthfully recounting the special mercies enjoyed by the Jews from the time of Abraham to the present time; showing how the promise made before the world began and renewed in the Garden of Eden, to Abraham, Isaac and Jacob, to the prophets and many others was actually fulfilled in Jesus whom the Jews rejected, and now they saw plainly that their expectation of hearing no more of Him was not realized; as ignorant fishermen were endowed with such gifts of speech as was never before known, and such boldness as to make many of them fearful of dealing with them as their own sinful nature dictated.

These men were so inspired by the great gift of the spirit that they had no doubt as to the truthfulness of

their assertions, but were ready to seal their testimony with their blood.

Sometimes when we are deep down in the valley of despair we find ourselves asking the same question, "Are these things so?" It is then we begin to search for evidence as to where I have sat down under His shadow and found that His fruit was sweet to our taste, and has He ever met us in prayer, has He ever filled our souls with praise so we could praise Him for taking away that load of sin that weighed us down as we saw our lives greatly condemned, and when He removed it we rejoiced with a joy unspeakable and full of glory. Has He ever met us at church when we felt so unworthy we thought we had better stay at home, and have we any other hope but in Him? Have we any other God in which we can trust, is there any other to whom we can go when we are bowed down, weak or distressed, to pour out our soul's request? Are we ready to give up our hope and trust in any other source?

The things Stephen was charged with were not true, but the gospel he preached and gave his life in defence of is true, and all who have been born into the Kingdom of God's dear Son know it is true, and while they may be called upon to pass through fierce trials, and many have doubts and fears, yet none of these things that come upon us can change God's plan of salvation or interfere with His purpose to save those He gave His Son, and all who have been born of His Spirit are His sheep, purchased with His own blood, and no one will ever be able to take them out of His Father's hands.

B. S. COWIN.

GOOD MATTER FOR THE LANDMARK.

Some days ago, I came across an old letter written to me more than twenty-six years ago by Elder W. A. Byington, who now lives at Sparks, Ga., which I think would be good matter for Zion's Landmark.

M. E. GILBERT.

Elder M. L. Gilbert, Dade City, Fla.,
Dear Brother:

I have thought of writing you for sometime, but it is seldom I ever feel I could write of interest to anyone. Whether my desire is of the Spirit I do not know, but often fear that my efforts to serve the Lord is of the flesh. If so, all is vain, for He seeketh such to worship Him as do worship Him in spirit and in truth." How much I fear and dread this old flesh, no one knows, for it is the worst enemy I have. My heart is desperately wicked and deceitful above all things, and who can know it. It is vanity against God, that is it is an enemy to God; the carnal mind. Oh! What a warfare between flesh and the spirit. I become so mortified and humbled at my sinfulness, it seems I can hardly live under the load.

For a long time I have been low down in the valley of despair. When you were here last I heard you speak of your sore trials. While I do not doubt that your trials have been great, I wonder if you ever get so low down as I do? You spoke of giving it all up, intimating that it was all a mistake. This made me feel very sad. I felt like if the strong and faithful old servants of God like you, have been called to give up, what is to become of the

little weak ones like myself? If the fathers are going to give up, what are the children going to do? It has been a great encouragement to me to think of the fathers in Israel that have gone before, having the precious testimony; that have kept the faith, fought a good fight and finished their course in the glorious triumph of that faith.

"One said, "We are traveling home to God in the way our fathers trod." Brother Gilbert, I feel I know we are traveling in the same way our fathers trod. Yes, yes the same trials and conflicts that we have, our fathers had. Paul said; "For we would not have you ignorant of our troubles which came to us in Asia; that we were pressed out of measure, above strength, in-so-much that we despaired of life."

Yes, Paul despaired of life too, that is, he just got so low down in spirit that he thought he would have to give it all up. I find my poor looking spirit revive when I think how sweetly we are here brought into fellowship with the Apostle; and not only so, we are in fellowship with our blessed Saviour, who suffered trials, as no man has ever suffered, ascending Mount Calvary, bearing His cross.

It is said angels looked on with wonder and amazement as He passed through the sore ordeal, with such love as the world never saw before.

"Be then astonished, O my soul, He shed those tears for thee."

My dear brother, I am persuaded you will not give up the fight. The same great God reigns, who said, "My grace is sufficient for thee," and whom I feel is only preparing

you for a greater service in feeding the lambs and sheep.

The Apostle was prepared, for he said, "Whether we be afflicted, it is for your consolation and salvation, which is effectual in enduring the same suffering which we also suffer" 2 Cor. 1:6. How different the Lord teaches and prepares His servants from that of men. The servants of Satan are prepared in the so-called theological schools, but God's servants are prepared in the furnace of affliction. The school of Satan is established upon the price of dollars and cents, and when his subjects accomplish it all, what do they know: they go forth speaking lies. God's servants pay the price with suffering; and go forth speaking the truth in love. As true witnesses, they tell Jerusalem that her warfare is accomplished that their God reigneth, who has delivered, does deliver, and will yet deliver.

Brother Gilbert, I hope you will pardon these feeble remarks, together with all my short comings. I want to say before closing that it was a great pleasure to me when I met you for the first time. Your preaching was a feast to me and I hope I may have the same pleasure many more times, if the Lord will. I feel I am unworthy of the sweet fellowship, and confidence of God's dear people. I hope to be remembered in your prayers.

H. A. BYINGTON.

Jacksonville, Fla., Feb 4, 1916

**IN MEMORY OF
HETTY JOYNER CHERRY**

Whereas, it has pleased our dear Heavenly Father in His divine wisdom and love to call another of our members at Kehukee from her earthly home,

Sister Hettie Cherry was born December

30, 1881 the daughter of the late Hester and Dickie Joyner. She married Paul Cherry November 26, 1908 and unto this union three children were born, one having died in infancy. She joined the church at Kehukee September 1929. She and her husband went down in the liquid grave together. She was baptized by her pastor Elder A. B. Denson.

She loved her church, also her pastor and knew her duties as a faithful member. It was my pleasure to take her to church every meeting. We also visited sister churches together. She held out faithful until the end. I shall miss her greatly.

She was a good mother, faithful companion, and a friend in time of need to her neighbors. She watched over her home and loved ones with the tenderest care, but she shouldered her burdens and met her friends with a pleasant smile.

She died August 26, 1942 and was laid to rest in the Scotland Neck cemetery beneath a mound of beautiful flowers which was evidence of love and high esteem. Funeral services were conducted by her pastor Elder A. B. Denson who spoke comfortingly to her bereaved family and loved ones.

She leaves her husband and two sons Albert and Joe Rufus, besides a host of relatives and friends to mourn her departure.

Mourn not for her dear ones as one who died without a hope in Christ, for she let her light so shine that others might see her good works and glorify our Father who art in Heaven.

Be it resolved: We the church at Kehukee bow in humble submission to God's will, who doeth all things well, after the counsel of His own will and that our loss is her eternal gain.

Second: That we extend to her loved ones our heartfelt sympathy.

Third: That a copy of these resolutions be spread on our church book and one sent to Zion's Landmark for publication.

Done by order of conference Saturday before third Sunday in September, 1942.

ELDER A. B. DENSON, Mod.

MARY D. WHITE, Clerk.

CHARLOTTE ELIZABETH BULLOCK

In making an effort to write an obituary of Sister Elizabeth Bullock is a task that can't be accomplished with justice to her without the help of the Lord.

She was born May 12, 1867 and passed away June 10th 1942. Her funeral was conducted at her daughters home in Wilson, N. C., Mrs. Lona Boykin, by Elders E. L. Cobb, W. E. Turner and Rev. R. L. Collins. Her body was laid to rest in the Wilson Maplewood Cemetery beside her husband, Bro. W. P. Bullock. Sister Bul-

lock was married to Bro. W. P. Bullock October 17, 1888 and to this union was born two daughters, and eight sons, as follows:

Mrs. Lona Boykin, Wilson, N. C.; L. B. Bullock, Suffolk, Va.; W. G. Bullock, Kenley, N. C.; E. W. Bullock, Moorehead City, N. C.; T. M. Bullock, Roanoke Rapids, N. C.; P. A. and B. R. Bullock, Sabon, N. C.; Mrs. Sallie Pendleton, New Bern, N. C.; W. S. Bullock, Camp Allen, Norfolk, Va.

Sister Bullock joined Healthy Plains church the second Sunday in May 1897 and remained a most satisfactory member until her death, filling her seat as long as her health would permit. For more than 20 years she was a sufferer of the disease arthritis and for almost 20 years was confined to her bed, and one of the most patient sufferers anyone ever visited. She never made any complaint but until the last she felt her unworthiness and never failed to make mention of the blessings of the Lord and how good He had been to her, and we felt nothing could have caused her to have felt that way but the Spirit of the Lord. For the flesh only thinks of blessings when they are in the eye sight of prosperity and not in afflictions.

In early life the good Lord of Heaven visited her and gave her a Christian experience and it resulted in a good hope through grace and she was well established in the doctrine of Salvation by Grace, hence she felt by the grace of God I am what I am. There was often arranged to have preaching at her home for her benefit and they were sweet seasons in the life of everyone that met with her to hear her express her joy and thank the Lord for His wonderful blessings. Everytime this poor worm visited her, before leaving, she would ask me to have a little prayer with her, O'h for such faith.

She will not be forgotten by those that were acquainted with her, for they loved her so good in our blessed Lord. It made a lasting impression of her patience and kind words that came from her heart. May our God bless her children, who were so kind and loving to her, and her church that loved her so well and all her dear friends is my prayer for Christ's sake.

In Loving Remembrance,
E. L. COBB.

RESOLUTION OF RESPECT OF DEACON EDWARD CLAYTON

Whereas it has pleased our heavenly father to remove from our midst our beloved brother, Deacon and Clerk of Stores, Creek Church, Edward M. Clayton, departed this life July 29, 1942. Brother Clayton was born Sept. 18, 1870. Since May 1898 Brother Clayton has been a faithful member, never failing to attend

his church meetings if not providentially hindered. He was firm and unshaken in his belief in the doctrine of Salvation by the grace of God.

He served the church faithfully as deacon and clerk for several years. In the passing of Brother Clayton, Stores Creek has sustained a great loss but we humbly desire to bow to the will of our God, feeling our loss is his eternal gain. He leaves to mourn his departure his faithful wife, several children and grandchildren his aged mother, brothers and sisters, and hosts of friends.

By order of Stores Creek church in conference, August meeting.

ELDER L. J. CHANDLER, Mod.

C. C. OAKLEY, Clerk.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Little Creek, Johnston County, Saturday and Fifth Sunday in November 1942.

Elder T. F. Adams is chosen to preach the Introductory Sermon and Elder R. B. Parrish is alternate.

Little Creek Church is located about seven (7) miles northwest from Smithfield. Any one desiring further information may communicate with Brother J. J. Batten, Church Clerk, Smithfield, N. C.

All lovers of Truth are invited to meet with us especially the ministering brethren.

W. F. YOUNG, Union Clerk.

Angier, N. C.

SKIEWARKY UNION MEETING

The next session of the Skiewarky Union will be held with the church at Flat Swamp in Martin county, Friday, Saturday and Fifth Sunday in November, 1942. The church is three miles southwest of the town of Robersonville. Elder A. B. Denson is to preach the introductory sermon. Elder W. E. Grimes, alternate.

All lovers of truth and especially ministering brethren are invited to visit us.

W. E. PEELE.

W. S. PEELE, Union Clerk.

Williamston, N. C.

Route No. 2

PLEASE GIVE ADDRESS

We have received a remittance for the Landmark from Jesse R. Rhue but no address. Can anyone supply. We will thank you for this information.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, \$2.00 per year; Daily Times, \$6.00 per year, and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXV.

NOVEMBER 1, 1942

NO. 24

JOB IS DESPONDENT

Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

Can that which is unsavory be eaten without salt? Or is there any taste in the white of an egg?

The things that my soul refused to touch are as my sorrowful meat. Oh that I might have my request; and that God would grant me the thing that I long for.

Even that it would please God to destroy me; and that He would let loose his hand and cut me off.

Then should I yet have comfort; yea I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

What is my strength, that I should hope? and what is mine end, that I should prolong my life?

Is my strength the strength of stones? or is my flesh of brass?

Is not my help in me, and is wisdom driven quite from me?

To him that is afflicted pity should be shown, from his friend; but he forsaketh the fear of the Almighty. Job, 6:5-15.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

Each subscriber can tell the time to which he paid for the paper by noticing the date after his name.

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO.,
Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LEARNING-HOPE

Romans 15:4

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

This passage of Holy Writ is rich in nutritious food to the elect family of God. To them it is directed by inspiration, to the comfort and edification of their poor soul. It belongs to them, is not, and cannot be, acquired by any other. Notice just who gets the learning. It is for "our" learning—the family of God. That was the object in God having the scriptures written. Sometimes I hear brethren, in their zeal against modern missionism, say, that if all the bibles were destroyed, just as many would be born again. Technically, I do not deny that, but I do not think that the scriptures can be destroyed. Men have tried it by every satanic scheme that could be invented. But, like the gospel, the Bible spreads by persecution. A man that is born again cannot be destroyed. His body might be burned, drowned, or blown away, but in eternity he lives on and on and on. The Bible, as a printed book, can be destroyed. But, like the church, where one is destroyed another is printed.

The learning has got to go on. God is the teacher of his little children. The Bible—that is written

aforetime—is for our learning. What! Do you mean to say that we can learn spiritual things by a diligent study of the scriptures? No, I didn't say that. The apostle didn't say that. God has not said that. But those Roman brethren were learning things, and the scriptures were written (how were they written?) that they might learn.

Now Hitler, Mussolini and the Emperor of Japan cannot destroy a single child of God. I am not uneasy about that. Nor am I uneasy that the scriptures are soon to be no more. Why so sure? I do not think that any diabolical method can come from the bottomless pit (natural mind) that can exterminate the church of God. If we are to have a living, thriving church, we must have some learning going on. I do not believe that the state of Alabama would erect school buildings before having pupils. Nor do I believe that God would call his children to a knowledge of the truth and ever let them be without the parchments (2 Tim. 4:13). Nor I do not see how (see Ezek 18:25-29) that God would bring about a thing for the learning of his people and then not have a people to teach.

Now do not get the idea that this is for any but the children of God. None would dare say that we teach in order to make students. Likewise, surely none would say that all students learn alike. But after birth

we begin to teach. A good teacher soon knows the dull, uninterested student. She must try to teach him. Oftimes she fails — s o m e t i m e s through the pupil's fault but often through hers. But God never fails. Where, where could we find evidence that any inspired man failed to write? Where could we find evidence that any uninspired man wrote? No failure in the scriptures being written. Now where is the evidence that he is to have some one to teach? All, all, power was given into the hands of Christ to give eternal life to those given him. Any room for failure here? Does he not bring his people to him? Does he choose and cause them to come unto him? Then we have the textbook for teaching and we have the pupils.

But did the apostle not mention patience in connection with this learning? Certainly so, and in doing that he forever settles the question as to all men learning from the scriptures. Patience cannot be exercised. Any gift of God exercises us. We are told that what is not of faith is sin (Rom. 14:23); without faith it is impossible to please him (Heb. 11:6); that all men do not have faith (2 Thes. 3:2); that faith is a fruit of the spirit (Gal. 5:22).

In our nature we cannot be patient. I mean by this patient in the things of the kingdom of God. God gave Job his patience. Job is a true figure of the church. Then God gives the church her patience. It flows out from the graces of the spirit, into the hearts and souls of his people. Then they can glorify God as the only God and to rest

and abide in His love. If he leads them in the valley of the shadow of death no murmur escapes from them. Why? Patience is having her perfect work (Jas. 1:4) and the poor tempest tossed child of God goes his way singing,

Fear not, I am with thee, O be not
dismayed,

I, I am thy God, and will still give
thee aid,

I'll strengthen thee, help thee, and
cause thee to stand,

Upheld by my righteous omnipotent
hand,

knowing that God is too wise to err
and too good to make any mistakes,
looking unto Jesus to fill them with
patience and other needed things of
the spirit (see 2 Peter 1:-58).

Now please remember that there is quite a bit of difference between the scriptures and the comfort of them. Simeon was waiting for the consolation of Israel, but Herod was working for its destruction. It was written in the old Scriptures that Jesus was to come. It was for the learning of Simeon by his patience and the comfort of the scriptures (Luke 2:25, 32). Herod did not learn a profitable thing, not having been given patience and the comfort of the scriptures.

It is easy to learn the scriptures. There is not any difficulty in mastering the letter of the scriptures. Note the Arminian World has the Old Baptist outstripped in that knowledge. But have they learned anything? No, not a thing that is profitable to know. Why? Because they do not belong to the teachable class! Because they do not belong to the faithful in Christ Jesus! Because they do not have

the patience! Because, instead of being comforted by the gracious promises of God, they are scared into more labor for salvation!

Now none of this inspired writing was given to you that you might get smarter. None of this patience was bestowed in you to make you greater in the kingdom. None of the comforting things in Holy Writ was brought to you by the comforter to make you rich in knowledge. But it was all that you might have hope. Ah, poor soul leap for joy that God was so mindful of your hope that he inspired men to write and prophesy that King Immanuel was coming. But you needed patience to bear your many crosses and losses and God gave you that.

Last, but not least, merely reading the Bible could never build up a hope. Patience like Herodias had, is not for building hopes, and thus to have that kind does not make one a child of God. But, being born of and led by the Spirit we have patience. Then what is written is precious to us and having all these gifts we are given the comforts of the scriptures and it all is that we might have hope. To have this patience and this consolation we must be born of God, because it is of him (verse 5).

In love and fellowship,
W. D. Griffin.

Fayette, Ala.

THE GOOD SHEPHERD

"The Lord is my shepherd, I shall not want."

These words will be found in the 23rd psalm, 1st verse. These blessed words have been on my mind for several days and with me on my bed

when I am trying to sleep, but they have been a great comfort for me when I was not able or had any way to get to church. God can visit us in our lonely hours and send glad tidings into our hungry souls.

The psalms were written by David who was a man of sorrow and acquainted with grief. A type of the Lord Jesus Christ. He was engaged in many wars and conflicts, but he trusted in the Great Jehovah God and he helped him fight his battles to great success. Yet with all of this he was called the Sweetest Singer in Israel. That is a great blessing for us to be a sweet singer in Israel. If we can't sing with the mouth we can sing in the heart.

If the sheep has a good shepherd that leads the flock in green pastures where they graze and bask in the sunlight and rest in the shade, and feeds them the best of foods they will grow thereby and bring forth the beautiful fleece that is so useful to the shepherd. That is what Christ the good shepherd does for his sheep. He leads them and instructs them in the spiritual kingdom. He feeds the Lambs on the pure milk of the word of God until they are able to eat of the strongest Gospel food.

If we trust him and follow his teaching we will not be led astray. When we are low in spirit and troubles have come to us, he restoreth my soul and leadeth us in paths of righteousness for His namesake.

This world is in a great turmoil, torn with wars and pestilence. But the Lord knoweth them that are His and will never leave them nor forsake them in time of trouble for he

is the good shepherd that will always care for his sheep. I have two boys in the army and many other mothers and fathers have the same heartbreaking thing to contend with. I remember them in my prayers both night and day that He will be with them that they may fight the battles with glory and honor in the name of the Lord though they go through the valley of the shadow of death, as many will pass that way, they need not fear evil if the Lord be with them and fight the battles for them. Let us hope the Lord will soon bring peace and good will on earth once more and those that cause so much suffering and distress will be over come and the Lord's people will triumph over the Devil and his followers.

I have just returned from church at the Falls of Tar River where I heard a good sermon from our dear pastor Elder A. B. Denson. Every one seemed so happy to meet each other and sing and praise the Lord. There is nothing else so sweet.

Goodby,

W. H. Worsley.

AN EXPLANATION

To the Landmark readers, and especially to those who feel that it is wrong to sing the notes of a tune.

I understand that some of our people were offended at our song practice on last first Sunday and especially at the singing of the notes. All the tunes that we know anything about were written by the use of notes. "Amazing Grace, How Sweet The Sound," etc, was written by the use of notes, and the composer named the tune "New Brit-

tain." Songs are not written in any other way and if it is wrong to sing the notes it would be wrong to sing the tune at all, as it is the notes that make the tune. The old tune, "Martin," was written by the use of the notes, and we sing the words, "Jesus Lover of My Soul," to this old tune. It was written by Mr. Charles Wesley, a Methodist. We sing, "Rock of Ages Cleft For Me," to the tune "Toplady." It was written by a man by the name of "Toplady," an Episcopalian, a member of the Episcopal Church, the "State church" of England.

Those who do not, and cannot sing the notes, learn the tune by hearing others sing, and are called ear singers.

Notes are nothing more than characters, showing the run of the tune, the up and down of it.

In singing the words, we apply one syllable of them to each note. There are thirteen tones in the musical alphabet. All the tunes in the world were composed by the use of these thirteen tones. All those tones have technical names do, re, mi, etc., see rudiments of music.

There are twenty-six letters in the English alphabet. All the words we have or ever will have, are made up of these letters, A, B, C, D, E, and on to Z. The New Testament was first written in the Greek language, and later it was translated into the English. We would not think of objecting to our preachers reading correctly. Why object to singing a song correctly? If it is wrong to sing a tune correct, it would be wrong to sing it at all. The way a person sings doesn't make him or her a Primitive Baptist.

My father was a Primitive Baptist and was never anything else, and he taught singing schools and taught his students to sing the notes. He taught them to me before I was ten years old.

Elder Wilson Thompson an Elder of much note among the Baptists, taught the people to sing by note. See his, "Autobiography."

Elder John R. Dailey, also taught singing schools and published a Hymn and Tune Book. Old Baptists have used his book extensively. Elder P. G. Lester, Editor of the Landmark taught singing schools, and he and Elder Durand published a Hymn book with the notes. Lloyd's Hymn Book doesn't have the notes but the tunes are indicated by "C-M, L-M, S-M, C-P-M, 7-S, 11-S, and so on. Hymn's so marked, means that the poem will fit any tune so marked. When we use Lloyd's, or any other word edition book, we have to trust our memory for a tune. There are no tunes in a book having words only. Tunes are written not by words, but by the use of notes. All the tunes we know, were written in a tune book, and those who do not know music, learned them by hearing others.

Music is not a Spiritual gift. If it was, the natural man could not be taught it, and we know that he can be, and is taught to sing music, and can sing, "Amazing Grace," just as well as the believer. The difference is that he doesn't know the meaning of the words and we cannot teach it to him. The spirituality of singing doesn't rest in the tune, but in the words we sing.

Music is a natural and good gift, and those who have the gift, can

sing and those who have it not, cannot sing.

I have taught music and know whereof I speak. Some of the best singers in my schools were unbelievers, and made no pretensions to Christianity at all.

You can't find a Primitive Baptist anywhere who knows music, who will object to notes, because he knows we would have no tunes without them.

I would not knowingly mislead the Lord's people for anything in this world.

Ask any well informed Primitive Baptist, and he will tell you that what I have here written is the truth. The truth is what we all should want to know. This is all in the very best feeling and I trust, in brotherly love.

OBE TINGEN.

PEACE AND REST

On October the first I left Wilson, N. C. together with my wife and sisters Griffin and Getsinger for Atlanta, Ga., where we attended the Marietta Association held with the Collins Springs Church. It was indeed a sweet privilege to visit these dear people again and to hear the different gifts from the different Associations come laden with the good things from the Master's table and to see the love and sweet fellowship that was manifested in their midst. "Behold how good and how pleasant it is for brethren to dwell together in unity." If all God's dear children would strive for the things that make for peace, and labor for the higher and nobler things of life, what a sweet place the Church of God would be, and what an in-

fluence, what a light it would be to the poor lonely wayfarer who is out in the cold world and feels that he hasn't a friend on earth or one in heaven.

Dear kindred in Christ, when I think of the church I want to think of a place where peace and rest can be found, and a place that is above the world, where His humble poor can come and worship together as one united band of brethren; where love flows from breast to breast, where we can commune and wash each others feet in deed and truth.

While in Atlanta, I visited Bethany church and East Atlanta church and met a large and appreciative audience. From here we went to Social Circle where we attended services at Mt. Paron and spent the night with dear Brother and Sister R. L. Cook. It was a sweet privilege to meet these dear people again. On Friday morning we left for the Oconee Association in company with Elder's Cook and Prather, which was held with Moriah Church near Athens, Ga. I have met many Baptist in my travels but I have never met a lovelier band of brethren than I met at this Association. While we were strangers in the flesh, I was made to hope before I left them we were not strangers in the spirit. I wish I could mention all the Elders and all the homes and loved ones we met on this visit, but space will not permit. However, I want to say to one and all I hope that Heaven's blessings will rest and abide with you all and that God will smile on you and your homes and churches, and that He will give us strength to endure as faithful soldiers of the cross, and

when this life is ended He will give us an abundant entrance into that eternal City whose maker and builder is God. I am,

Yours for the peace and prosperity in the church of the first born.

S. B. Denny,

Wilson, N. C.

A GOOD LETTER

Dear Cousin Randolph Perdue and wife: We received your good letter several days ago, which we enjoyed so much. It did our poor hearts so much good to read it. I have read it and have reread it several times and could not refrain from shedding tears when reading it. I read it to Jim and his wife, and I know Jim enjoyed every bit of it.

I hope the good Lord will guide my pencil in writing to one that I esteem as I do you, to think that you would or could condescend to write me as you do, for I am and feel to be unworthy of your notice. If I could feel to be as you look to be to me, it seems to me that I would not have so many doubts and fears, but my trouble is in myself. I so much fear that that I am not born again. This gives me more trouble than anything else in this world, but there is one scripture that says that we know that we are changed from death unto life because we love the brethren. My Dear Brother, I do believe that I love them with all my poor heart. They are a special people to me, everywhere I see or meet them, they are the same.

You might blindfold one and take him in a house where there is one preaching, and he would know whether the preaching was the Gos-

pel or the Power of Man. It seems to me that I am so unworthy and am in the dark so much of the time, but I do believe that I do know the difference in these things for we do not receive this of man, neither are we taught it.

Am glad to know you had a good Association. Wish we could have been with you, but we were both too feeble to try to go. Jim and his wife gave out going as we could not go. Myself and wife are both better now. We manage the housework and cooking. I help her and don't let her lift anything of weight.

Hope you and your wife are real well and will come soon to see us. We want to hear you preach again. Mr. Turner wants you to come. I gave him and Doctor your regards. We are looking for you at Mt. Union Church some 3rd Sunday evening. Give your family our regards and lots of love for you and your dear wife.

Write me and come when you can. We hope we are your Brother and Sister.

Leland and Lucy Perdue.
Bert Mountain, Va.

CONGRATULATIONS AND MAY GOD BLESS YOU

Zion's Landmark

Wilson, N. C.

Dear Editor:

Please continue the "Zion's Landmark" to my mother, Mrs. Emma J. Hines Gilbert, 701 Northridge St., Greensboro, N. C. for one year and if her subscription has expired, begin sending the Landmark with the November 15th issue as the 16th is her birthday, this subscription being

a birthday gift to her.

Many of the readers of Zion's Landmark will be glad to learn that mother now can walk some with only a cane. She fell a year ago and broke her hip and was seriously ill for several weeks in a hospital. I took her to my home first of January and kept her till middle of April. Six weeks of that time she was burdened with a heavy cast. She plans to visit me again next spring.

Sincerely,

Mrs. Cleon Woodard.

Kenly, Route 2

ENJOYS THE LANDMARK

Mr. J. D. Gold: I want to write but am so weak and little, I don't know what to write, but I want to tell you and the readers and writers of the Landmark how I do enjoy reading it. It is food to my soul, especially Brother Cowin's, Brother O. J. Denny's, and yours. They are all good. Oh if I could only write like others. It makes me feel like I have never been born again, when I read the dear old Landmark, and others are so much better than I am. I feel like I only have my name on the church book and that's all, but if I know my heart I do love the church and all the brethren and sisters, and I do love to be with them.

I went to Skewarkey union meeting, and oh how I did enjoy the meeting and shaking hands with brethren and sisters, and such good preaching. It was food to my soul. I feasted on every crumb that fell from the Master's table, and oh what a joy to me. I do feel so little and unworthy and some time I

don't feel worthy of such good blessings, but God is so merciful to grant me such blessings. If I only could write and express my thoughts and feelings as the rest of you can express them for me. I love all true Baptists and all my desire is to serve God and do his will. I want you all to pray for me that I might have grace abundantly and that God will keep me in grace sufficiently to stand.

Mr. Gold if you think this worthy of publication do so, and if not throw it in the waste basket. I am closing. Love to all the brethren. I am your sister in hope.

Mrs. Mamie Gibbs.

% Mac Scott
Washington, N. C.

I am sure your message will reach the heart of many of God's little ones, and we are glad to have your letter.

J. D. Gold.

MANY COMFORTING LETTERS

Dear Sir and Friend:

I am enclosing one dollar (\$1.00). I am due on the Landmark having just finished reading my October and did enjoy it so much. Since so many arguments have left its dear pages, now we do have such good soul cheering letters, so many comforting letters for us that have dear sons in this great conflict.

I have a dear son now in England that writes me such comforting letters that only a parent can know what they mean. I also have one in the navy. He visited me today and my youngest one is to leave soon for the camp, and if I didn't have the faith and the comfort from our

Heavenly Father that never has or ever will make a mistake I couldn't go on. Years ago God showed me in a strange vision of this war, and I feel assured though we will lose many dear ones in this struggle in the end we will win the victory over our enemies.

With all best wishes and love for the Landmark and those that write for it.

I beg to remain just a little Baptist.

Mrs. J. W. Knowles,
1822 Grace Street,
Lynchburg, Va.

A TRUE FRIEND

Mr. John D. Gold,
Wilson, N. C.

You will find enclosed a money order for \$1.00 which will pay for the dear old Landmark six months longer which will be till March 15, 1943.

Wishing you well and pray for me and my family and all the poor boys in this awful war. I remain a true friend I hope. Dad is fine.

Mrs. J. J. Fincher,
Ennis, Texas.

FULL OF GOOD THINGS

Dear Sir:

Please find enclosed two dollars (\$2.00) to pay for my Landmark until September 1, 1943.

I love the Landmark very dearly because it is so full of good things. I love to read about. Hope I wont ever have to be without it. Please excuse all mistakes and remember me when at the Throne of Grace.

Sincerely,

Mrs. Lucy H. Strickland.
R. 3, Four Oaks, N. C.

ENJOYED GOOD MEETING

P. O. Gold Pub. Co.

Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find subscriptions to the Landmark, renewals and several new subscribers.

We have just closed another session of the White Oak Association. We had a good attendance and quite a number of preachers, all preaching the doctrine of Salvation by Grace. Had one joined at the close of the meeting.

I appreciated your good letter a lot and trust you will soon be restored to the desired state of health. May the Lord abundantly bless you and yours, is my prayer for Christ sake.

E. F. Pollard.

Jacksonville, N. C.

A LOVER OF THE LANDMARK

Mr. John D. Gold,

Wilson, N. C.

Enclosed please find P. O. money order for two dollars (\$2.00) to renew my subscription to Zion's Landmark, from October 1, 1942 to October 1, 1943.

I am a bit late sending in my remittance so please pardon me. I don't want to miss a copy. I have been reading the Landmark for many years.

My mother was a dear lover of Zion's Landmark and it was a constant visitor in our home. Since she passed on I want to receive and read it as long as I live, or it is published.

I enjoy your writing. Also that of Bro. F. D. Long and a lot of others. I miss old Sister Susan Higgins. I loved her.

I am the least of God's little children if one at all. I hope I am.

Mrs. W. J. Adams.

R. 1, Willow Springs, N. C.

ENJOYS THE LANDMARK

Dear Mr. Gold:

Sorry I am past due on my Landmark and I do thank you very much for continuing it. I am enclosing money order for another year's subscription. I do so much enjoy the letters and your pieces, which are very short but enjoyable. I get lots of comfort from them.

I gave myself up to the blessed Lord last spring and I don't regret it. If we would only trust in the Lord, He will always give us peace and ease our minds. Thanks to the blessed God above.

My subscription expired August 1, 1942, please continue from there. Enclosed find money order for three dollars (\$3.00). Thanking you very much.

A little one I hope.

Mrs. G. L. Brown.

Route No. 3, Box 36

Williamston, N. C.

NINETY EIGHT YEARS OLD

Dear Mr. Gold:

Enclosed find two dollars and fifty cents (\$2.50) for which extend my subscription to the Landmark till October 1943. Also the Wilson Times for one year. If I live until the 3rd of this coming October I'll be 98 years old. I still love the Landmark and desire to be remembered by its many readers.

Humbly submitted,

Mrs. M. T. Clayton.

Route 1, Box 30

Roxboro, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

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WILSON, N C. NOV. 1, 1942

JUDGMENT, JUSTICE, MERCY AND PEACE.

The Bible speaks many times of the judgments of God, coupled with mercy, and justice. All sin and unrighteousness are condemned by the judgments of God, which judgments are just, yet many of them are tempered with mercy.

David said, I will praise the Lord with my whole heart, and he rejoiced in the judgments of God against the wicked, saying, "Thou hast rebuked the heathen. Thou hast destroyed the wicked. Thou hast cast out their name forever; BUT THE LORD SHALL ENDURE FOREVER. HE HATH PREPARED HIS THRONE FOR JUDGMENT." "AND HE SHALL JUDGE THE WORLD IN RIGHTEOUSNESS."

"The Lord alone will be a refuge for the oppressed, a refuge in the time of trouble." The Lord is known by the judgments he executeth."

"The wicked is snared by the

work of his own hands, The wicked shall be turned into hell, with all the nations that forget God, But the needy shall not always be forgotten, The expectation of the poor shall not perish from the earth." (Psalms 9th. Ch.).

We read. "Israel shall be saved in the Lord with an everlasting salvation." Who questions this bible truth? Surely no one can believe differently who is a believer in the word of the Lord.

"Ye shall not be ashamed nor confounded." Why not? For thus saith the Lord who declared this from ancient times." "And who hath told it from that time? The answer is. "HAVE NOT I THE LORD? AND THERE IS NO GOD ELSE BESIDE ME, A JUST GOD AND A SAVIOUR. THERE IS NONE ELSE." (Isaiah 45th. Ch.)

A divine command, in mercy said. "Ho every one that thirsteth, COME YE TO THE WATERS, Yea, come; buy wine and milk, without money and without price." It is all of the free, unmerited, grace of God, that poor sinners are enabled to come and drink of the FOUNTAIN OF LIFE, LIGHT, AND IMMORTALITY, that flows from beneath the THRONE OF GRACE and waters all the plants of his pasture.

None but the THIRSTY are invited to come. Life must precede action, and thirst for righteousness is an evidence that one has been born again. Jesus said: "BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS, FOR THEY SHALL BE FILLED. (Matt. 5:6). Not may be filled; but they shall be filled. Blessed truth.

All such, will ere long hear the blessed call "Come ye blest of my Father and inherit the KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD."

The judgments of God are true, and righteous altogether. The law of God, which was broken by sinful men, called for a sinless sacrifice. CHRIST alone could meet the requirements of the broken law of God. He alone was without sin, yet HE BECAME OUR SIN BEARER. Therefore, It was by His stripes that ye are healed.

JUSTICE: "The just shall live by faith." "There is now, therefore; no condemnation to THEM WHICH ARE IN CHRIST JESUS, WHO WALK, NOT AFTER THE FLESH, BUT AFTER THE SPIRIT." Why? "FOR THE LAW OF THE SPIRIT OF LIFE HATH MADE ME FREE FROM THE LAW OF SIN AND DEATH."

What a blessed thing it is for a sinner to be justified in Christ, and made free from the law of sin and of death. "If ye suffer with Him, ye shall also reign with Him. Yes eternally. If ye die to sin, to the love of it, ye shall walk with Him in newness of life and not in the oldness of the law, for ye are no longer under the law; but under grace.

Men are prone to ask why God does not put an end to all the terrible conflicts in the world today. We dare not ask the reason why nor does God the reason give, but in justice to Bible history, we see from reading the scriptures, that God hath not only told, but through the Prophets, foretold many of the terrible things that have come to the earth, all because of sin and great

wickedness.

A few proof texts may be in order. God warned Noah, a preacher of righteousness, of the coming Deluge. Why the Deluge or Flood? The reason was given. "And God saw that the wickedness of man was great on the earth." And he saw, that "Every imagination of the heart (of man) was only evil continually." "And it repented the Lord that he had made man upon the earth, and it grieved him at his heart. And God said. "I will destroy man whom I have created from the face of the earth. BUT NOAH FOUND GRACE IN THE EYES OF THE LORD." (Gen. 6th. Ch.)

But NOAH found grace in His EYES. All who are saved in the LORD, like Noah, have found grace in the eyes of the Lord. The ARK which God designed, is a type of the ARK OF GRACE. As the inmates of the Ark came, and as God shut them in, so will His Spirit lead all the true ISRAEL OF GOD, into the HAVEN OF ETERNAL REST, IN THE CITY OF GOD.

To be continued in next issue. Due to a desire to have others use most of the space in each Landmark, I close for the present.

O.J.D.

THE NATURAL MAN

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1st Cor. 2:14.

Of all the many creatures God has made, man alone has violated His law. All other creatures have

lived in obedience to what we please to call instinct—a law written in their members which they have no power nor desire to violate. Even the tiny ant with no king, overseer or ruler provides its meat in the summer and food in the harvest, and “The ox knows his owner and the ass his master’s crib, but my people doth not know, yea they do not consider.”

Man organizes governments of various kinds, makes laws to govern them, builds prisons in which to put and keep those who violate its laws; they have armies and navies to defend themselves against other nations adjoining them, build all manner of strong fortifications to keep other nations from invading their lands. The Lord has said, “Love thy neighbor as thy self,” which applies to nations as well as to individuals, and if nations could forget their greed and lust and cease to covet what its neighbor has, and labor to live in peace with them their wars and conflicts would cease and they would be able to build hospitals, schools and all manner of institutions to care for the poor and afflicted in body and mind; then we would have a peace which the common people wish for and their souls crave.

We see these things as a picture only; we can never see the thing itself, and it will never be 'till sin is completely put away by Him who came as a sin bearer to His people.

The natural man does not want that kind of world to live in, he would be as miserable in it as the redeemed soul is in the world that is waging the greatest war in all history. The regenerated man sighs

and pants for the peace that passes all understanding, not because he has ever lived in such a land, but because he has had a foretaste of that land where war and world conflicts never come.

When Jesus speaks peace to the soul then we enjoy for a season the peace that passes all understanding, and as we journey on along the rough thorny way to the Caanan we love more than any other land, we are often at the point of saying we know nothing, and have never known anything about God, and after much toil and suffering we set down almost faint and hopeless but to our surprise “We sat down under His shadow with great delight and His fruit was sweet to our taste,” Songs 2:3.

We are exceedingly glad and rejoiced that we are once more feelingly in His presence, under His very shadow, and we are very near His fruit, which He welcomes us to eat to our fill with not a sign of stinginess but with a gracious welcome that the world knows nothing of.

We sometimes wish, if it were God’s will, that all could feel the gentle touch of His hand by His spirit in our hearts, then all would be able to learn of Him, all would love, honor and obey Him, and be satisfied to dwell in this great wide beautiful world and appreciate its wonders, beauties and glories which are spread out before us and they cost us nothing.

This is no vain or idle wish; for the grace of God excludes selfishness. The Apostle Paul could wish himself accursed from God for his kinsmen according to the flesh; and

his heart's desire and prayer to God was that Israel might be saved. Grace fills our hearts with love, and we pray for the conversion of our loved ones and even our enemies. David prayed for the destruction of his enemies, and he regarded all who did not love and worship God as his enemies.

The natural man does not receive or know the things that pertain to these things, they are hidden from him, and he knows only that which is natural. Job could say to his miserable comforters, "Who knows not such things as these?" and "I am not inferior to you," and again, "I have understanding as well as you." He said he had the root of the matter in him which his comforters did not seem to have, for in the end it was God's will for Job to pray for them, as they had not spoken, the things of God as His servant Job had.

The only one way we can know the things of the spirit is by the spirit itself, for Jesus told Nicodemus, "Ye must be born again," and he could only say, "Can a man enter the second time into his mother's womb and be born?" Then Jesus assures him that when we were born of the flesh that it was a fleshy corruptible birth and nothing else, and when we were born of the spirit it was not according to the will of the flesh, but was spiritual, heavenly, holy and divine, and that we could not see the church nor anything pertaining to it without this spiritual birth.

These things that Jesus preached to Nicodemus are nothing but foolishness to thousands of people who are strict members of churches to-

day. Some would make His words null and void by teaching baptism to be the means to that birth, because Jesus says "Except a man be born of the water and spirit he cannot see the kingdom of God." Jesus uses the wind and water figuratively to represent or as figures of the Spirit. Jesus was teaching the necessity of being born from above, from heaven by His Holy Spirit and nothing can be substituted or used in its place to provide a short cut to heaven and immortal glory.

Jesus says, "I am the way, the truth and the life," and there is no other way though an angel from heaven may preach it.

B. S. COWIN.

THE POWER OF GOD

It is in weakness that I am making the attempt to write, but if the spirit of God will guide and direct me I will endeavor.

However vanity of vanities, saith the preacher, and vanity of vanities saith my heart. How vain are the works of man, thinking he is something, when he is nothing. It is God's power that He even lives or moves and has his being. But how mighty and great he thinks he is. He has to let God save him, and let God come into his heart, and will tell others to open their heart and let God save them, when it is by the grace of almighty God that anyone has ever been saved. It was by the power of Almighty God that the world was made, and what did man let him do then when he was not here.

Ah how vain are the words of man, as well as his works. Vanity of vanities saith my heart. All the works of man are vain as well as his words. Sometime ago a large ship was made which they said water could not go through and why did they let it sink, and let men, women and children lose their lives, just because they did not have the power to prevent it. The works of man are vain, also the thoughts of man are vain.

The Holy Ghost is the Holy Spirit and when one is called out of nature's darkness, into the light of God's love, God gives this one the evidence of this in their hearts. There one can feel embraced in these promises and I will say that if one promise is to us all the promises of God

are to us also. I feel that to be filled with the love of God is to be filled with the Holy Ghost. It is then anyone can say the Comforter is come to them, for the witness is in their heart; but when one cannot feel the love of God they then begin to feel perhaps they were mistaken. The people of God are often made to feel low in their feelings. They are often made to wonder if they have ever been made to love the Lord or not, but friend Jesus does not only make his love known one time to his children, but again and again, as often as they need for this to be done. So dear ones in the Lord, press onward and upward toward the mark of the prize of the high calling, looking unto Him who is able to keep you in the way and to present you spotless unto his Father, and may God bless you all.

"For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:39.

It seems to me that Peter was speaking concerning the promise that Jesus made before He went away. He read that He would pray to the Father and He would send the Comforter which was the Holy Ghost, and to embrace this is to feel that you have the witness of this in your heart; for Peter said "the promise is unto you," meaning them that were there at the time he was speaking and to their children, the generations that would be after them. We read in the Bible where Christ went out with them to see the buildings and He said, "See ye all these things? Not one stone shall be left upon another, that shall not be thrown down." They were the works of man at that time. Oh the works of man are vain, so are his words and thoughts, vanity of vanities saith my heart.

Written by one in low degree,

W. A. REAVES.

Route 2, Box 80
Durham, N. C.

LANDMARK A COMFORT

Dear Mr. Gold: I have been thinking to write you a long time, but kept putting it off. I want to thank you and all for sending the Landmark to me these two years. It has been so much comfort to me, as I am deaf, and can't hear any preaching at all. I feel alone in this world of trouble and when I can get good reading it clears me up. But it is so I can't send you any money, so I am asking you to not send it any longer for I feel as if I am not doing right to keep on receiving it without sending you some pay. I know we all have to work, and you being sick it is so hard on you. I pray God to soon heal you so you can still keep the paper going. When I read your good pieces I

believe, if there is one that is good it is you. I often wish I could meet you, but I don't go very much. I have no way and therefore I feel like one alone. I almost give up trying to go to church, but when the time comes for meeting it seems like the Lord leads me on to go. I am sick and have been so for a long time. I have kidney trouble and it bothers me to walk, so I don't go out very much.

God bless you and every one that has been so good to me to send the dear old Landmark thus long. I dearly love to read it. I must close. I am praying for your recovery and I hope you all will pray for me.

From a friend I hope,
MRS. MARY E. JUSTICE.

Route 1
Jacksonville, N. C.

We are continuing your Landmark from donations by friends to send the paper to those unable to pay for it.

JOHN D. GOLD.

AN APPRECIATED LETTER

Mr. Jno. D. Gold

Wilson, N. C.

Dear Mr. Gold:

I have intended writing you some weeks but have been sick nearly all the year, and neglected it. I am enclosing subscription to put me another year ahead in getting Landmark. I enjoy every page of it, and especially your articles, and those of Elders Denny, Cowin, and Gilbert.

The article you printed recently from Wilson Times touched a responsive chord in my heart, and I can heartily endorse every word you had to say. I also want to congratulate you in passing your recent birthday, and also that you are back at your desk and giving to your readers the benefit of your interesting writings, not only in the two papers you publish, but also in Zion's Landmark, in which your sainted father took so much pride, and carried his messages to thousands of those who loved and esteemed him for his many noble traits of superior Christian character; such that lasts, as long as time endures.

I am several years your senior, but am back at my work after critical illness, May, June, and July. My health is now better than in some time, for which I am extremely thankful, although I have lost a good part of the years work.

With every good wish and assurance of warm personal regards. I am very truly,

DR. WILL CRAWFORD.

Oak Glen,
Goldsboro, N. C.

Thanks for your letter and glad to learn your health has improved.

J. D. GOLD.

RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom and mercy removed from our midst our dearly beloved brother and Elder J. S. Corbitt, we the church at Tarboro feel it our duty in honor to him, whom we miss so much, to write these resolutions of respect.

While it be true that we feel our great loss, we also feel that such is his eternal gain; and we trust through faith, by the grace of God to lie down at God's appointed time in that faith that works by love to the purifying of the heart, as we trust Elder Corbitt did. Then it is our hope to meet with him on the sunny banks of sweet deliverance, where parting will never come, but sing the one everlasting song to both the Father and Son in ever blessed spirit of him who gave his life, that we may have through his atoning blood everlasting peace and happiness.

Elder Corbitt was born Oct. 27, 1858. He died July 21, 1942. He united with Galloway Church, July 24, 1880. On March 14, 1886 he was ordained to the ministry at Red Banks church by the laying on of hands, by Elders William Jones and William Ross. He held his membership with Galloway's until 1931, when he moved his membership to Tarboro church. On Feb 22, 1892 he married Miss Mary Parkerson, who died March 13, 1920. December 1930 he married Mrs. Frances Harris who survives him. Two children also survive, D. L. Corbitt, 1207 Camper Drive, Raleigh, N. C., Mrs. E. A. Everett, Greenville, N. C. Also five grand-children. His funeral was conducted at Tarboro church by Elder A. B. Denson who spoke comfortingly to the family and in high esteem of Elder Corbitt. Elder Corbitt was laid to rest at Red Banks Church, under a mound of beautiful flowers.

Therefore be it resolved:

That we bow in humble submission to Him who giveth and taketh away.

We extend our deepest sympathy to those who were near and dear to him.

That a copy of these resolutions be spread upon our church book and one sent to the family, one to Zion's Landmark for publication.

This done by order of Tarboro church, Saturday before the First Sunday in August, 1942.

ELDER J. D. FLY, Moderator,
MRS. J. D. HARREL, Clerk.

JOSEPH LELAND PERDUE

Joseph Leland Perdue of Bent Mountain, Virginia, departed this life September 8, 1942. He was born in Franklin County, Virginia, April 20, 1860, and spent most of his life on Bent Mountain, Roanoke County, Virginia. He lived eighty-two

years, four months and eight days. He was united in marriage to Miss Lucy Elen Lapradd, the 25th of May, 1882. There were several children born to this union, but they died in infancy. He leaves his wife and one brother, Bob Perdue, of Bent Mountain, Virginia, and several nephews and nieces to mourn his passing.

He had been a member of the Primitive Baptist Church for more than forty years, was ordained deacon of the church and filled the office up until he was called away by death, which office he filled with honor to himself and to the satisfaction of the church. I don't think I ever knew a more devoted Christian. He was humble and seemed to be at the feet of his brethren—feeling unworthy of the membership that he held with the brethren and often saying that he was not worthy to be with them. I feel this was brought about by the thorn in the flesh that gave the Apostle Paul so much trouble.

He and his wife were a lovely couple, perfectly devoted to each other and seemed to live for each other. The writer of this notice was perfectly devoted to him. We were tied together in that love that united David and Johnathan, which I believe is that love that binds the children of God together in this world and the world to come.

Brother Perdue will be greatly missed in his church, in his home and in the community in which he lived. His door was ever open to his friends which were many, and especially his brethren and neighbors. He and Sister Perdue did all they could to entertain their friends and brethren and make them comfortable while visiting in their home. Brother Perdue was not only a devoted Christian but was a good business man, and the Lord blessed him with right much of this world's goods, and he left a good estate to his family.

The funeral services were conducted at the home by the following Elders: Randolph Perdue, J. D. Wood, Sam Moran, J. P. Helms, Odell Thompson and Frazer Sowers, in the presence of many friends and relatives, after which the body was laid to rest in the family cemetery near the house, there to await the resurrection morning when Jesus will call him forth from the grave and change his mortal body to an immortal body like unto the glorious body of our Lord and Savior Jesus Christ. Then he shall see him as he is and be like him and be satisfied. Then Heaven with all its manifestations and glory will be his to enjoy forever and forever in that world that shall never end.

Written by one that loved him dearly.

Randolph Perdue.

Old Faith contender please copy.

RESOLUTIONS OF RESPECT

It is with much sadness that we attempt to write a Tribute of Respect to our much beloved Sister Rolie A. Ogburn, who passed away at her home on June 10, 1942. Sister Ogburn was born August 13, 1867, making her stay on earth 74 years 9 months and 27 days.

She leaves two sons and two daughters and four step-sons and a number of grandchildren and a host of other relatives and friends to mourn her death. We all feel that our loss is her eternal gain. We are told in His blessed word that the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Sister Ogburn will be missed in her home, her community and her church. She was a good mother, a kind neighbor and a faithful member of her church, always filling her seat whenever possible to do so.

Sister Ogburn united with the church at Sandy Grove in June 1897 and was baptized by the late Elder J. T. Coats. Her funeral was conducted at her home by her beloved pastor Elder L. W. Turner. The body was later laid to rest in the family cemetery near the home.

Therefore be it resolved:

First that we the church at Sandy Grove bow in humble submission to Him who doeth all things after the counsel of his own will.

Second, we extend to her bereaved family our heartfelt sympathy who have been so faithful with her through her afflictions.

Third, that a copy of these resolutions be sent to the family, a copy be recorded in the church book and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday, August 15, 1942.

ELDER L. W. TURNER, Moderator
ALEX DUPREE, Church Clerk.

BRO. ALEX DUPREE,

SISTER EFFIE OGBURN,

SISTER LINNIE DUPREE, Com.

IN MEMORY OF CHARLOTTE HILL

Sister Charlotte Hill was born April 11, 1866, in Ottway, North Carolina. She was a member of the Primitive Baptist Church at Atlantic, North Carolina, which she joined in the year 1907 and was baptized by Elder L. H. Hardy. Since her arrival in Miami, Florida, in the year of 1916, Sister Hill has been a member of Little Flock Primitive Baptist Church.

Sister Hill departed this life at Miami, Florida, on the 20th day of March, A. D. 1942. Her funeral was conducted by her Pastor, Elder O. K. Sheffield, after which her body was sent to Atlantic, North Carolina, for interment.

She is survived by four children: Raleigh Hill, Vivian Caroon, Daphene Giffin, Eunice Nichols, all of Miami; together with eight grandchildren and a host of friends.

She was a faithful wife and devoted mother. No sacrifice was too great for her to make for her family. The dear children and husband were ever ready to do something for "Mama." But on that last morning as she called them their arms were too short.

Why do we mourn departing friends,
Or shake at death's alarm?

'Tis but the voice that Jesus sends
To call them to his arms.

Are we not tending onward too
As fast as time can move?

What is there here to court our stay
Or keep us from our love?

In her going the Church has lost a faithful member, always attending when health permitted. The church extends sympathy to the family in their hour of sorrow, and especially to the aged husband and children.

RESOLVED that a copy of this memorial be placed on the Church record, a copy furnished to her family and to the "Zion's Land Mark."

I. G. Hartley,
L. S. McDonald,
Committee.

THE LOWER COUNTRY LINE UNION.

The Lower Country Line Union is appointed to be held with the church at Roxboro, N. C., beginning Saturday before the fifth Sunday in November 1942. Elder L. J. Chandler was chosen to preach the introductory sermon, Elder N. D. Teasley alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union Meeting is appointed to be held with the Church at Mewborn's, Greene County, North Carolina, the fifth Sunday and Saturday before in November 1942.

The Church is situated about eight miles Southwest of Snow Hill and about six miles North of LaGrange on the Snow Hill-LaGrange highway.

J. E. Mewborn,
Union Clerk.

PLEASE READ CAREFULLY

There come to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark, and if you are not given credit in at least one month, notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

Please, if possible, pay in advance. We need the money and this will enable us to discontinue the paper at the expiration of the time paid for without loss.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, \$2.00 per year; Daily Times, \$6.00 per year, and the Semi-Weekly Times \$1.00 per year.

Write for particulars and sample copies of these publications.

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

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